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Colgate Rochester Divinity School Bulletin

Vol. XXIX

Rochester, N. Y., January, 1957

No. 1c

Catalogue

Register and Announcements

1957-1958

CALENDAR 1957

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
6	7	8	9	10	11	12	7	8	9	10	11	12	13
13	14	15	16	17	18	19	14	15	16	17	18	19	20
20	21	22	23	24	25	26	21	22	23	24	25	26	27
27	28	29	30	31			28	29	30	31			
FEBRUARY							AUGUST						
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3	4	5	6	7	8	9	4	5	6	7	8	9	10
10	11	12	13	14	15	16	11	12	13	14	15	16	17
17	18	19	20	21	22	23	18	19	20	21	22	23	24
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MARCH							SEPTEMBER						
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APRIL							OCTOBER						
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MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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12	13	14	15	16	17	18	10	11	12	13	14	15	16
19	20	21	22	23	24	25	17	18	19	20	21	22	23
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JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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CALENDAR 1958

JANUARY							JULY						
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MARCH							SEPTEMBER						
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30	31						29	30					
APRIL							OCTOBER						
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27	28	29	30				26	27	28	29	30	31	
MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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18	19	20	21	22	23	24	16	17	18	19	20	21	22
25	26	27	28	29	30	31	23	24	25	26	27	28	29
30							30						
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30						29	30	31				



VIEW OF THE CAMPUS FROM THE NORTH

The campus is bounded by Highland Avenue (south), Goodman Street (west), and Highland Parkway (north). Buildings—President's house (at right), Colgate Memorial Chapel (with tapering spire), Main building; Ambrose Swasey Library, Alvah Strong Hall (with tower), Jones Hall (dining hall and kitchen), Trevor Hall Dormitories (extreme left).

Colgate Rochester Divinity School Bulletin

VOLUME XXIX

No. 1c

TWENTY-SEVENTH CATALOGUE

JANUARY 1957

REGISTER FOR 1956-1957

ANNOUNCEMENTS FOR 1957-1958

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Calendar

January 1957 to May 1958

1957

- | | | |
|--------------------|--------|---|
| <i>January</i> | 2 | Classes resume at 8:30 A.M. |
| | 15-18 | Autumn Semester Examinations |
| | 18 | Autumn Semester ends at 5:20 P.M. |
| | 22 | Winter Semester begins at 8:30 A.M. |
| <i>March</i> | 15-17 | Conference on the Ministry |
| <i>April</i> | 19 | Good Friday. No classes held |
| | 22-29 | Spring Recess, Convocation, and Alumni Week |
| | 30 | Classes resume at 8:30 A.M. |
| <i>May</i> | 3 | Final Date for Completion of Senior Work |
| | 9, 10 | Winter Semester Examinations |
| | 10 | Winter Semester ends at 5:20 P.M. |
| | 12 | Baccalaureate Service at 4:00 P.M. |
| | 13 | Annual Meeting of the Corporation of the Colgate Rochester
Divinity School |
| | | Annual Meeting of the Board of Trustees |
| | | Convocation for the Conferring of Degrees at 8:00 P.M. |
| <i>June 1-Aug.</i> | 31 | Summer Conferences, Clinical Training, and Field Work |
| <i>September</i> | 6, 7 | Orientation Retreat for New Students |
| | 10 | Autumn Semester Opening. Matriculation and Reception of
New Students |
| | | Public Opening at 7:30 P.M. Speaker, Professor Albert T.
Rasmussen |
| | 11 | Autumn Semester Classes begin at 8:30 A.M. |
| <i>November</i> | 20 | Thanksgiving Recess begins at 5:20 P.M. |
| | 22, 23 | Fall Conference on the Ministry |
| | 26 | Classes resume at 8:30 A.M. |
| <i>December</i> | 20 | Christmas Recess begins at 5:20 P.M. |

1958

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|----------------|-------|-------------------------------------|
| <i>January</i> | 7 | Classes resume at 8:30 A.M. |
| | 14-17 | Autumn Semester Examinations |
| | 17 | Autumn Semester ends |
| | 21 | Winter Semester begins at 8:30 A.M. |
| <i>March</i> | 21-23 | Spring Conference on the Ministry |

- April* 4 Good Friday. No classes held
 4-14 Spring Recess, Convocation, and Alumni Week
 15 Classes resume at 8:30 A.M.
- May* 9 Final Date for Completion of Senior Work
 15, 16 Winter Semester Examinations
 16 Winter Semester ends
 18 Baccalaureate Service at 4:00 P.M.
 19 Annual Meeting of the Corporation of the Colgate Rochester
 Divinity School
 Annual Meeting of the Board of Trustees
 Convocation for the Conferring of Degrees at 8:00 P.M.

Introductory

THE Colgate Rochester Divinity School is a corporation organized under the provisions of Chapter 418 of the Laws of 1927. The articles of incorporation were filed on July 11, 1928. The Colgate Rochester Divinity School continues the work of the Colgate Theological Seminary formerly of Hamilton, New York, and of the Rochester Theological Seminary formerly of Rochester, New York.

The Colgate Rochester Divinity School is a corporation composed of annual members and also members appointed by Baptist churches. Its president is The Reverend Wilbour Eddy Saunders, D.D., of Rochester, New York. It continues the legal existence of the Baptist Education Society of the State of New York organized at Hamilton, New York, on September 24, 1817, and of the New York Baptist Union for Ministerial Education, organized in Rochester, New York, on May 11, 1850.

The government and care of the Divinity School are committed to a Board of Trustees, consisting of thirty-six members, one third of whom are elected annually by the Corporation. The Chairman of the Board is Mr. Arthur L. Stewart, of Rochester. The Chairman of the Executive Committee is Mr. Thomas H. Remington, of Rochester.

During their history these institutions have had many friends who have contributed generously to their support, but the income from the endowment funds is neither sufficient to meet the new and enlarging work of the Divinity School, nor to carry on its present tasks with the highest degree of efficiency. This can be done only upon the condition of the continued help of the churches and the beneficence of friends.

Colgate Rochester Divinity School

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THOMAS H. GOSNELL
HOWARD J. HENDERSON
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J. EDWARD HOFFMEISTER
C. EVERARD DEEMS
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J. SAWYER FITCH

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(1100 South Goodman Street)

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INSTRUCTOR IN SPEECH

(36 Highland Parkway)

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(248 Westminster Road)

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(54 Lake View Park)

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SOUTHERN METHODIST UNIVERSITY
DALLAS, TEXAS

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UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

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EDINBURGH, SCOTLAND

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BROOKS HOUSE OF CHRISTIAN SERVICE
HAMMOND, INDIANA

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REGISTRAR
MANAGER OF THE CENTRAL OFFICE

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BIOREN R. PFAFF
DIRECTOR OF PUBLIC RELATIONS

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EDITH L. BRAACK, *Secretary to the Director of Research*
MRS. IDA P. MILLER, *Secretary to the Treasurer*
MRS. EUGENE A. PARSONS, *Alumni Records and Secretary to Dr. Deer*
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<i>Orator</i>	C. Dwight Klinck, '34, Hammond, Indiana
<i>Necrologist</i>	Glenn B. Ewell, '11, Rochester, New York
<i>Faculty Advisor</i>	Winthrop S. Hudson, '37, Rochester, New York
<i>Alumni Fund Chairman</i>	Francis W. Trimmer, '35, Schenectady, New York

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<i>Secretary</i>	Robert F. Smith, '52, Pittsford, New York

TERM EXPIRES 1957	TERM EXPIRES 1958	TERM EXPIRES 1959
Gordon Carter <i>Albion, N. Y.</i>	J. Ralph Davie <i>Mechanicville, N. Y.</i>	Raymond H. Draffin <i>Hilton, N. Y.</i>
Glenn Faucett <i>Sanborn, N. Y.</i>	Artemas P. Goodwin <i>Oswego, N. Y.</i>	W. Herbert Grant <i>Rochester, N. Y.</i>
John Fetter <i>Ithaca, N. Y.</i>	David J. Heim <i>Burlington, Vt.</i>	Calvin F. Hamilton <i>Ferndale, Mich.</i>
Harlan Frost <i>Buffalo, N. Y.</i>	Earnest L. Higginbotham <i>Townson, Md.</i>	Kent L. Kiser <i>Pittsburgh, Pa.</i>
Bruce Hanson <i>Rochester, N. Y.</i>	Walter S. Marchand <i>Franklin, Ind.</i>	Bruce M. Lambert <i>Rochester, N. Y.</i>
Angus Hull, Jr. <i>Cleveland, Ohio</i>	Robert E. Slaughter <i>Rochester, N. Y.</i>	Robert F. Lester <i>Tonawanda, N. Y.</i>
Clayton F. Smith <i>Hartford, Conn.</i>	Robert F. Smith <i>Pittsford, N. Y.</i>	Ritchard E. Lyon <i>Lockport, N. Y.</i>
Stanley Stuber <i>Kansas City, Mo.</i>	Chester V. Zogg <i>Camillus, N. Y.</i>	George H. Munger, Jr. <i>Walworth, N. Y.</i>

Forms of Gifts to the Work of Ministerial Education

Due to the reduced rate of return on invested capital, income from endowment funds has been greatly curtailed. If the Divinity School is to be maintained at the high level expected of it, more endowment must be secured or income must be supplemented by contributions to the current expense budget. The following forms provide for both of these possibilities.

Form of Bequest

I give and bequeath to the Colgate Rochester Divinity School, a corporation located at Rochester, N. Y., the sum of dollars, to be applied to the maintenance of the Colgate Rochester Divinity School, under the direction of the Board of Trustees.

Subscription for the Founding of a Scholarship

I hereby agree to pay to the Colgate Rochester Divinity School, the sum of, for the purpose of founding a scholarship, the interest of this sum to be expended annually in aiding approved students in pursuing their studies for the ministry of the Gospel, and the scholarship to be named "The Scholarship."

This form of giving for Ministerial Education enables one to leave a perpetual memorial of himself or of some departed friend.

Sustaining Member's Pledge

For the purpose of giving greater efficiency to the work of the Colgate Rochester Divinity School at Rochester, and to enable it to carry out its plan of student aid, I hereby agree to pay the School annually, on or about the day of, in each year, the sum of dollars; it, however, being understood, as the express condition of this pledge, that I may at any time terminate my obligations by giving notice of my wish, in writing, to the Secretary of the School. Name Church P. O. Address

Address communications to Frederick A. Piotrow, Treasurer.

Information

Cultural Advantages of Rochester

ROCHESTER is a city of more than 330,000 population, closely surrounded by numerous thriving smaller cities, incorporated towns and villages. It offers to theological students a place of residence highly desirable in intellectual, aesthetic, and social aspects. The University of Rochester, historically related to the Divinity School, consists of the College of Arts and Sciences, the College for Men and Women, the Division of Graduate Studies, the University School of Liberal and Applied Studies, the School of Medicine and Dentistry, the School of Nursing, and the Eastman School of Music. Each of these makes its definite contribution to the cultural life of the city. Through the Eastman School of Music and related agencies, Rochester enjoys the privilege of hearing in concert or recital each year a number of artists prominent in the musical world. Symphony and Philharmonic orchestras add to the musical advantages to be enjoyed in this city. The public schools of Rochester have a national reputation. The Rochester Institute of Technology enrolls several thousands of pupils each year and gives training of the highest order in a great variety of practical lines. Several significant libraries are assets for intellectual culture. A new Central Public Library, the Sibley Music Library and the Watson Memorial Art Gallery are especially notable.

The religious organizations of Rochester are many and strong. The Federation of Churches of Rochester and Vicinity, Inc., is one of the most efficient and successful in the country. The Young Men's Christian Association is an important factor in the life of the region with a central building and several effective branches. The churches of Rochester are of many types ranging from the largest residential or family church and the institutional church to churches in newer districts and missions among the foreign-speaking peoples and the underprivileged. These afford abundant opportunity for observation and experience in relation to the work of the minister. Social and charitable projects are well organized and serve the theological students as examples of such activities.

The Divinity School enables the student to avail himself of the advantages thus offered. He becomes acquainted with some through the

medium of regular classes, to others he is introduced by means of visitation under the guidance of lecturers, and in others he becomes a participant in their activities. The purpose of these contacts is to ensure familiarity with certain social and religious agencies with which the Christian minister should work co-operatively. The cultural, social and religious contacts of the city are used as a means of a broader training supplementing that of the classroom.

The Campus *

The campus of the Colgate Rochester Divinity School consists of twenty-four acres, located at 1100 South Goodman Street, directly opposite Rochester's interesting and beautiful Highland Park. It contains an amphitheatre, with a large stage and accommodations for 1200 persons, tennis courts, baseball space, parking facilities, well-selected shrubs, beautiful roads and walks. It is only a few minutes by automobile or bus to the principal railway stations and the heart of the city's business district. The Divinity School campus is within easy range of the campus of the University of Rochester which is located about one mile away. The landscape architect was Alling S. De Forest of Rochester.

Divinity Hall

The main building is known as Divinity Hall. It consists of Strong Hall, Jones Hall, and the Ambrose Swasey Library. Strong Hall is a memorial to Augustus Hopkins Strong, D.D., LL.D., for forty years president of the Rochester Theological Seminary, to his father, Alvah Strong, its first treasurer, and to his brother, Henry Alvah Strong, its generous benefactor. On the main floor are the administration offices, classrooms, exhibit cases and parlor. On the second floor are faculty offices and various classrooms. On the third floor are auxiliary offices, an infirmary, superintendent's quarters, and other rooms.

In the foyer of the Ambrose Swasey Library are display cases and the card catalogue. The Cyrus F. Paine Reading Room, named in honor of one who was for more than forty-five years treasurer of the Rochester Theological Seminary, adjoins a well-equipped periodical alcove. A cataloguing room, four levels of stacks, and a large Assembly

* Two special numbers of THE BULLETIN (*November 1932*, and *November 1936*) contain a complete description of the new campus and buildings.

Room, together with other facilities make the Library one of the best equipped in the country.

The Auditorium, with its large stage, projection and broadcasting facilities and a pipe organ, is admirably suited for public meetings such as the Commencement Exercises, the Foundation and Special Lectures, and for practical instruction in religious drama. Adjacent to the stage are dressing rooms. The North Gallery may be used as a small auditorium, or for social purposes. At the end of the gallery is the Grace Beaven Memorial Room. The main floor will easily accommodate four hundred persons, and the galleries an additional two hundred. It is the center of the School's social and public life.

Jones Hall, named in honor of John J. Jones, a notable contributor to the funds of the School, has club rooms for faculty and students, the dining hall, kitchen and the gymnasium, with bowling alley, basketball and handball courts, shower baths and lockers.

At the spring convocation in 1937 the "Andrews-Hale Chimes" of thirteen bells were dedicated. These bells are located in Divinity Tower, which dominates the entire campus, and add greatly to the life of the School. They are played from the organ console in the chapel. The bells were given to honor the memory of Mr. Ezra R. Andrews, a member of the Board of Trustees from 1866 to 1900, and of Mr. William B. Hale, a member of the Board from 1907 to 1938, and its chairman from 1932 to 1938.

The Samuel Colgate Memorial Chapel

Immediately adjacent to the Ambrose Swasey Library there was erected in the summer of 1936 the Samuel Colgate Memorial Chapel and the connecting cloister. The exterior is of tapestry brick and Indiana limestone, while the interior is given an atmosphere of warmth and beauty by the use of red antique brick, with oak for furnishings, paneling and ceiling. The chapel will accommodate two hundred persons. At the west end, over the chancel, is a large rose window rich in symbolic religious suggestion, at the center of which is an adaptation in stained glass of Thorwaldsen's "The Christ of Benediction." The side walls of the nave provide space for six art glass windows within heavy stone arches, each window containing some symbol of the religious life. At the east end, over the narthex, are four lancet windows, illuminated at night, bearing the names and figures of Roger Williams,



Interior of the Samuel Colgate Memorial Chapel looking toward Chancel

Adoniram Judson, William Newton Clarke and Walter Rauschenbusch, while closer to the observer are four other windows with the traditional representations and symbols of the four Evangelists. Here also is a bronze portrait plaque in memory of Mr. Samuel Colgate (1822-1897) executed by The Gorham Company, and donated by his son. The entire interior contains a wealth of decoration designed to create an atmosphere of worship. In the chancel, besides the pulpit and lectern, are the communion table into which has been built a reproduction of Leonardo da Vinci's "Last Supper" carved by Alois Lang, a member of the Oberammergau family, the console of the organ and seats for the leaders of the service and for the choir. The carving is kept illuminated by subdued electric lights. The contour of the campus made attractive rooms under the chapel possible. A robing room for the choir, the studio for the Director of Music, a practice room for the Divinity School choir and other facilities have been provided here. This worshipful center of the religious life of the School was made possible by generous gifts from the children and grandchildren of Samuel Colgate, prominent among whom was Mr. Russell Colgate, of West Orange, New Jersey.

The Ambrose Swasey Library *

The Library is the laboratory for the various departments of the Divinity School. At first it combined 55,000 volumes from the library of the Rochester Theological Seminary with about 7,000 volumes that were formerly used by Colgate Theological Seminary. The entire collection of Professor Johann August Wilhelm Neander, the famous church historian, enriches the historical section. Generous and important selections from the libraries of the late President Ebenezer Dodge, Professors Horatio B. Hackett, William Arnold Stevens, Walter Robert Betteridge, and Walter Rauschenbusch are found on its shelves. The gift of \$25,000 by Mr. William Rockefeller, of New York City, which was to be entirely expended for books, furnished means for extensive and discriminating additions. Numerous and valuable accessions are constantly being made from the "Bruce Fund," a legacy of \$25,000 from the estate of John M. Bruce, of New York City, as well as from other funds. A recent addition is an extensive and valuable collection of tracts and books published during the German Reformation. The

* In the *Rochester Historical Society Publications*, vol. xvi, pp. 133-157, a complete history of the Library may be found.

collection contains forty-four items printed before 1530. There are included at least fifty works not found in any other American library. At least ten items are known in only from two to six copies. A manuscript copy of Bullinger's work consists largely of material not in print. For the gift of this unique collection, the Library is indebted to Dr. Henry H. Covell, of New York, N. Y.

In 1925, the Library received an addition of \$50,000 to its endowment fund and in 1929 a gift of \$100,000 for its new building from Dr. Ambrose Swasey, of Cleveland, Ohio. These are the largest gifts ever received for the Library from a living donor.

The Ambrose Swasey Library, named in honor of its donor, was first opened for use in the autumn of 1932. It constitutes the west wing of Divinity Hall. It has dignity and beauty as well as ample space and equipment for the convenience and comfort of all who use the Library. The Reading Room and Periodical Alcove will accommodate eighty-eight readers at one time.

The Library contains 94,806 separate bound volumes, in addition to large numbers of pamphlets and facsimiles of manuscripts. Biblical and historical study is aided by an excellent collection of maps and visual aids.

The book collection is carefully and completely catalogued and classified and from the standpoint of a working library it will bear comparison with the best in the country. One of the prominent features of the Library is its accessibility. The "open shelf" system is in use and the students have direct access to the volumes, although a "closed section" provides safety for many rare items owned or on deposit. No unreasonable limitation is placed upon the drawing of books, and no student will find himself handicapped in reading or research. The Library is open throughout the year, except holidays and August.

Books for recommended or required reading in the different courses are placed on reserve on the shelves of the Reading Room.

The Reference Collection is housed in the Cyrus F. Paine Reading Room and consists of dictionaries, encyclopedias, periodical indexes, yearbooks, almanacs, atlases, biographical sets and other standard reference works. About two hundred and fifty American and foreign periodicals, mostly of a theological and religious nature, are regularly received. Most of these are subsequently bound and preserved in permanent files.

It is the constant endeavor of the Librarian and his staff to keep the Library in a high state of efficiency. A careful watch is kept for new publications.

The Rush Rhees Library of the University of Rochester and the Public Library including the Reynolds Reference Collection are available for the use of students of the Divinity School, free of cost.

The Library of the American Baptist Historical Society

During the summer of 1955, the American Baptist Historical Society, a cooperating society of the American Baptist Convention, moved its library from Chester, Pennsylvania to Rochester, New York. At the same time, the Historical Society assumed the administration of the Samuel Colgate Baptist Historical Collection which, until 1948, was at Colgate University. The combined libraries, now housed in Strong Hall of the Colgate Rochester Divinity School, have been named the Samuel Colgate Baptist Historical Collection of the American Baptist Historical Society.

The combination of the two largest collections of Baptistiana in existence makes available in a single location the basic source of materials of Baptist history. The library consists of approximately 50,000 volumes as well as more than 200,000 pamphlets and reports. There is also an extensive collection of photographs, manuscripts, clippings and Baptist memorabilia. Noteworthy among the holdings is the Henry Sweetser Burrage collection relating to English Baptists of the seventeenth and eighteenth centuries which was purchased from Champlin Burrage, named in honor of his father, and presented by the late Richard M. Colgate.

The library offers excellent opportunities for the study of Baptist life, and is accessible to all who wish to undertake research in this and related fields. Churches and individuals are urged to deposit records and historical materials, not only for safe-keeping, but to provide comprehensive records of denominational history and doctrine.

The Society publishes a quarterly magazine devoted to Baptist history. This is *The Chronicle*, founded in 1938. The Society is also in the process of publishing a *Baptist Bibliography*, four volumes of which have been issued. Edward C. Starr is Librarian of the Society and Curator of its historical collection.

Dormitory Accommodations*

SINGLE MEN

The Men's Dormitory, a separate, fire-proof building in close proximity to the main building, contains 14 double, 1 triple, and 62 single rooms. Each of the two wings has, on the second floor, a club room with fireplace, furnished as a music room with piano and radio.

All rooms are furnished, singly or *en suite*, with a comfortable bed, a chiffonier, desk and desk chair, an easy chair, rug, curtains, bookcase, and a side table. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

No rent is charged for the rooms, but a dormitory fee of ninety-five dollars (\$95.00) for the academic year is imposed to cover depreciation, heat, light, and partial care of the room.

In cases of minor illnesses, the residents of the men's dormitory receive free medical care not exceeding one call by a physician per semester.

All the above, including the use of an individual locker in the gymnasium and of a post-office box in the corridor of Strong Hall, is included in the dormitory fee.

SINGLE WOMEN

A very small number of furnished rooms for single women students is provided on the third floor of Strong Hall. The fee for these is eighty-five dollars (\$85.00) for the academic year without gymnasium or medical services. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

BEAVEN HOUSE

These apartments for married students were erected in 1936 and provide housekeeping accommodations for couples without children. Each apartment consists of a large living room with a disappearing bed, a kitchenette, bathroom and dressing closet. Two of the twelve apart-

* *Room or Apartment Deposit.* In all cases, occupants of dormitory accommodations will be required to deposit a sum to insure the School against loss or damage to equipment and furnishings. In the case of rooms the amount will be \$5.00, in the case of apartments it will be \$10.00. If no loss or damage occurs, the deposit will be returned.



Beaven House



Axling House

ments have a separate sleeping room. The rent for the small apartments is \$8.25 weekly; for the larger apartments the charge is \$9.25. In the basement is a large common room with fireplace, furnished for social and recreational purposes, and individual storage cubicles. *It is not possible to allow pets in any of the School's apartments.*

APARTMENT FURNISHINGS

Apartments in Beaven House are of two types:

Those consisting of living room, kitchenette, and bathroom, and those consisting of living room, bedroom, kitchenette, and bathroom. In the former, the living room is furnished with two rugs, bed, two side chairs, two armchairs, table, desk, two bookcases, desk lamp, table lamp, floor lamp, wastebasket, and curtains. The kitchenette has curtains, tea kettle, dish pan, bread and cake box, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool. A shower curtain is furnished in the bathroom.

In the second type of apartment, the living room is furnished with two rugs, two side chairs, two armchairs, table, desk, two bookcases, desk lamp, table lamp, floor lamp, studio couch, wastebasket, curtains. The bedroom is furnished with double bed, mattress with pad, two pillows, two rugs, two dressers, mirror, two side chairs, wastebasket, curtains. The bathroom has shower curtain, toilet brush, window curtains. The kitchenette has curtains, tea kettle, dish pan, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool, bread and cake box.

AXLING HOUSE

A residential building containing six apartments was erected opposite Beaven House in 1936 for the use of missionaries on furlough, especially such as desire to pursue further studies at the Divinity School, the University of Rochester or the Eastman School of Music. Two of these apartments constitute a memorial to the Reverend A. Judson Barrett, D.D., of the Class of 1876 and his wife—the father and mother of Mrs. William A. Montgomery. Two others are in memory of Mrs. Alice H. Bennett of Hartford, Connecticut, and were made possible by a gift from her two sisters, the Misses Mary and Edith Howard. The two remaining apartments were provided by Mrs. Marguerite G. Strong, one in memory of the Reverend Charles B.

Tenney, D.D., of the Class of 1900, and his wife, and the other a memorial to Mrs. Elizabeth G. Moody, wife of the Reverend Thomas Moody, D.D., of the Class of 1890.

Two of these apartments have a large living room, kitchenette, dressing room, bathroom and a separate sleeping room; four of them have the same with the addition of a dinette and a second sleeping room. All of the living rooms are equipped with a studio day bed. There is a common playroom in the basement and individual family storage cubicles. The rent for the smaller apartments is \$9.75 weekly; the charge for the larger apartments is \$10.75.

EATON HALL AND TREVOR HALL APARTMENTS

In 1945, the Divinity School converted one wing of the Men's Dormitory into apartments for married students. These, with four recent additions in Trevor Hall, will accommodate fourteen couples. The apartments consist of a bedroom with double bed and mattress, a living room furnished with rug, table, chairs and closet space. A "community kitchen" is provided for each five couples with separate stove, work and utensil space, storage and refrigeration. The weekly rental is \$8.25.

The Divinity School reserves the right to increase the weekly rentals if necessary. *The residence of all student occupants terminates at the time of their graduation.*

Apartment assignments are based on the priority acquired by the date of application for admission, the time formal request is made to the Dean, proper distribution of housing among residents and students accepted for entrance. Residence on campus does not automatically confer priority over incoming students.

Further information concerning these apartments may be secured from the Dean.

Montgomery House

The home of the President, situated near the main building, was largely the gift of Mr. and Mrs. William A. Montgomery, the former being a trustee of the Baptist Education Society.

The architect of the entire group of buildings was Mr. James Gamble Rogers, of New York.

Public Exercises

Graduating Exercises were held on Monday, May 14, 1956. The Convocation Address was delivered by Dr. Howard W. Thurman, Dean of Marsh Chapel, Boston University, Boston, Massachusetts. His subject was "The Dilemma of the Religious Professional." The address to the Graduating Class was given by Professor Albert Terrill Rasmussen of the Divinity School Faculty. The Baccalaureate Service was conducted by President Wilbour Eddy Saunders, D.D., LL.D., in connection with a service of Holy Communion for the graduates, their families, and friends. The subject of his address was "After Tillich—What?" The Degree of Bachelor of Divinity was conferred upon twenty-five members of the Class of 1956.

The Public Opening

The Public Opening of the Divinity School occurred on Tuesday evening, September 11, 1956. The principal address was delivered by Dr. William Hughes Hamilton, whose subject was "J. S. Bach as Theologian." Mr. Thomas H. Remington extended the welcome to the new students on behalf of the Trustees. Dr. Hugh Chamberlin Burr, Executive Secretary of the Federation of Churches of Rochester and Vicinity, spoke for the cooperating denominations.

Chapel Exercises

Services of worship are held in the Samuel Colgate Memorial Chapel on Tuesday, Wednesday, Thursday and Friday mornings of each week, from 10:40 to 11:05 o'clock. Members of the Faculty and Senior Class share responsibility for these services.

Endowed Lectures

THE TREVOR-JONES LECTURES

By the generosity of Mrs. John B. Trevor, of Yonkers, N. Y., a sum of ten thousand dollars was presented to the Divinity School for the purpose of establishing a lectureship in memory of the late John B. Trevor. It provides for the delivery from time to time of lectures sup-

plementary to the regular course of instruction by men eminent in their several departments upon subjects related to theological study.

THE FRANCIS WAYLAND AYER LECTURESHIP

This lectureship was founded in May 1928, by Mr. and Mrs. Wilfred W. Fry, of Camden, New Jersey, in memory of Mrs. Fry's father, the late Francis Wayland Ayer. Under the terms of the foundation, the lectures are to fall within the broad field of the history or the interpretation of the Christian message. Three lectures are to be given each year at the Divinity School. The lectures are subsequently published in expanded form.

The series for 1956 was on the general theme "The Protestant Reformers' Understanding of Religion." The lecturer was Dr. Wilhelm Pauck, Professor at Union Theological Seminary in New York.

THE RAUSCHENBUSCH MEMORIAL LECTURESHIP

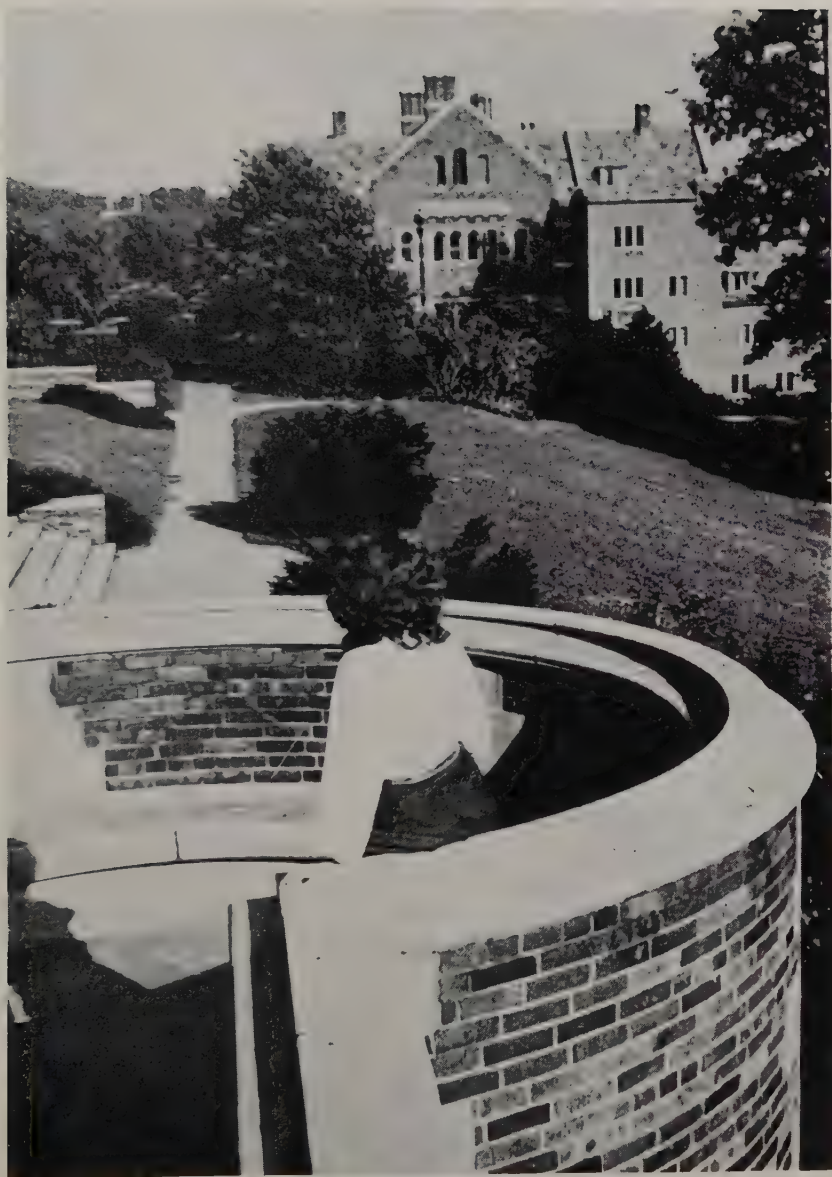
The founding of a lectureship in memory of the late Professor Walter Rauschenbusch was made possible through the contributions of friends in connection with the successful forward movement of the Divinity School in 1929. The lectureship was inaugurated in 1931 with the provision that the themes in successive years should be chosen in the field of applied Christianity. Three lectures are delivered annually at the Spring Convocation, and others as announced. The lectures are later set forth in more ample form for publication.

The theme of the Rauschenbusch Lectures for 1956 was "Men, Freedom and God." The lecturer was Dr. John A. Mackay, President of Princeton Theological Seminary, Princeton, New Jersey.

Spring Convocation, 1957

Beginning on Monday, April twenty-second, and continuing through Wednesday, April twenty-fourth, the Annual Spring Convocation will be held. On the Ayer Memorial Foundation, a series of three addresses will be delivered by Dr. Albert C. Outler, Professor of Theology, Perkins School of Theology, Southern Methodist University, Dallas, Texas.

The Rauschenbusch Memorial Foundation will present this year a series of three addresses by Dr. J. Coert Rylaarsdam, Chairman, Biblical



Perspective from Chapel Terrace—Trevor and Eaton Halls

Department, Federated Theological Faculties, University of Chicago, Chicago, Illinois.

Preceding each day's lectures, a devotional address will be given at the Morning Worship Service in the Samuel Colgate Memorial Chapel. The Chaplain for 1957 will be Dr. John Baillie, Principal of New College, Edinburgh, Scotland. At the Alumni Dinner on Wednesday evening, the Reverend C. Dwight Klinck, Executive Director, Brooks House of Christian Service, Hammond, Indiana, will deliver the Alumni Oration.

It is expected that many of the alumni of the School will return for this week, and that their number will be augmented by ministers and others from Rochester and vicinity. The Faculty considers the lectures, conferences and addresses of this Convocation as a part of the regular educational program of the School, and also as a contribution to the wider service of the Divinity School to the community. Every alumnus who can do so is urged to avail himself of these advantages and all others interested are invited to attend.

Special Lectures and Sermons

From time to time during the academic year, the Divinity School invites eminent specialists and preachers to appear on its platform and in its pulpit.

Organizations

The Students' Organization

THE students of the Divinity School are largely self-governing. They are organized under the name of "The Students' Association of the Colgate Rochester Divinity School." The executive group is known as "The Student Executive Council" and is composed of the officers and representatives of the various classes. The activities of the Student Body are directed by a number of committees which work in close collaboration with the President of the Divinity School.

Refectory

An unusually fine dining hall has been provided by the Divinity School. Board of wholesome quality is furnished under the management of the Administration at a low rate, made possible by underwriting by the School.

The Alumni

In connection with the Commencement of 1929 an Alumni Association of the Colgate Rochester Divinity School was organized. All graduates of the Colgate Theological Seminary and of the Rochester Theological Seminary were enrolled as members. The purpose of the organization is the cultivation of fellowship and of interest in theological education among the graduates. The annual meeting of the Association occurs during the Spring Convocation.

The Divinity School is conscious of the important part which the alumni can play in its life. Endeavors are made to keep in constant touch with those who have graduated. In various sections of the country, state organizations of the Alumni have been formed and are active. The four issues of the *Alumni News* go each year to all members of the Alumni Association so far as their addresses are known. Any alumnus who fails to receive them will confer a favor by informing the Divinity School office. A decennial General Catalogue containing biographical sketches of all alumni, 1822-1930, was published in September 1930. The latest supplement was published in October 1952.

The Divinity School Chorus

Upper Classmen electing Courses P.S. 165abc, constitute the Divinity School Chorus. This class is primarily conducted for advanced Voice Training and introduction to Church Music Appreciation. The Chorus each year accepts a limited number of appointments for local and out-of-town appearances and radio programs. The group has at various times been on the American Baptist Convention programs, and has sung for New York State Conventions and other Church Assemblies. Selected members sing in the Chapel Choir at the daily Chapel Exercises of the Divinity School. Special programs are given in celebration of Christmas and Easter.

Student Service in the Churches

All students in the Divinity School are required to engage in some form of service with churches as a part of their educational preparation for the ministry. A considerable number teach in the church schools, assist in young people's work, or conduct boys' clubs, either on a voluntary or remunerative basis. Others serve as pastors. The religious work which these students perform is always well received, and has proved itself fruitful both in service to the churches and in the practical training of the students. Correspondence relating to student field work should be addressed to Professor Milton C. Froyd.

Television Program

Beginning Sunday, October 14, 1956, the Divinity School inaugurated, in cooperation with WVET-TV of Rochester, a special Sunday morning feature entitled *Sunday*. It is a service of worship, and includes church music, a story dramatized in terms of an interview, and a brief message for the day. Mr. Edward Willingham, who is spending a year in special study at the Divinity School in preparation for a radio-TV ministry, is responsible for the preparation of the script and arrangements. The Reverend Robert E. Slaughter, pastor of Immanuel Baptist Church, serves as moderator. Members of the Divinity School staff serve in an advisory capacity.

Conditions of Residence and Graduation

Admission

THE Divinity School admits men and women of Christian character and approved educational attainment from any Christian denomination. The curriculum is primarily designed for the training of pastors and preachers for work at home and abroad. In addition the School admits persons of equal qualifications who wish to fit themselves for other forms of Christian leadership.

An applicant for admission to a course leading to graduation including the conferring of the Bachelor of Divinity degree is required to furnish evidence of graduation from an approved college or university, including Colleges of Agriculture in accordance with the program formulated by the Conference on Co-operation between Colleges of Agriculture and Theological Seminaries.*

Blanks upon which application for admission should be made may be secured from the Registrar on request. Each application will be judged upon its merits, and the School reserves the right to refuse any application without expressed reason. The documents listed below are required as a part of the application for admission. In cases of documents from Oriental institutions they should be accompanied by a translation into English.

- (a) A statement of Christian experience and personal history.
- (b) A transcript of all academic work above high school grade showing at least ninety (90) semester hours of arts and science courses, and including a certificate of college graduation.
- (c) A license to preach from some responsible ecclesiastical body.
- (d) Certificates of good character from the head of the school most recently attended, and from two other persons, preferably clergymen of recognized standing.
- (e) In case of a transfer from another theological school a transcript

*In appraising the value of college degrees, the ratings of such standardizing agencies as the Association of American Universities, the Association of Colleges and Secondary Schools of the Middle States and Maryland, the North Central Association of Colleges and Secondary Schools, and the Education Department of the State of New York are, in general, followed.

of completed courses and a statement of honorable dismissal from that school.

(f) A small unmounted photograph.

(g) In the case of a student coming from a college under the auspices of the American Baptist Foreign Mission Society a certificate of approval from the Committee of Reference on that particular field. Such of the required documents as do not accompany the application must be on file before matriculation is completed. It is highly desirable that application should be made as soon as a decision has been reached in order that due time may be given to collect the necessary credentials.

The Colgate Rochester Divinity School urges upon all who are contemplating theological training the importance of proper breadth and balance in their college preparation. The college student who is preparing for a theological seminary is advised to avoid *specialization* in religion in his college studies. The student's college training should result in an ability to use English correctly, to think clearly, and to make scholarly use of at least one foreign language; it should acquaint him with the world of nature as well as with the world of men and ideas in which he lives; and it should result in a genuine sense of achievement on his part.

The Divinity School strongly recommends that among the total number of semester hours required in order to achieve college graduation, the following should be included as a minimum:

English Composition and Literature, 12-18 semester hours.

Philosophy, a course in either Introduction to Philosophy or the History of Philosophy, and a course in either Ethics or Logic.

General History, 6-9 semester hours.

Psychology, 6 semester hours.

Foreign Languages, reading ability in at least one.

Natural Science, one course in Physical and one in Biological Science.

The Social Sciences, courses in Economics, Sociology, Government, Social Psychology, Education, 9-18 hours.

Religion, 6-9 hours.

The Divinity School will study the college transcripts of candidates for admission to its courses with the foregoing recommendation in mind. *The Faculty of the Divinity School reserves the right to prescribe ad-*

ditional work in any of the above subjects to entering students whose preparation in the same is markedly deficient.

Any applicant who has completed one or more years of the regular course in an approved theological seminary and who brings a certificate of credits and of honorable dismissal will be admitted to the Second Year Class provided his transcript shows that he has completed equivalents of the prescribed courses. All entering students pay a matriculation fee of five dollars (\$5.00).

Further information and application forms may be secured by writing to Dr. Oren H. Baker, Dean, or Mr. Roger K. Powell, Registrar, 1100 South Goodman Street, Rochester 20, New York.

PRETHEOLOGICAL STUDENT GRANTS

Since the Colgate Rochester Divinity School receives no funds through denominational contributions, its aid to Baptist ministerial students in college is limited to students enrolled in the two colleges mentioned below.

STUDENT GRANTS IN COLGATE UNIVERSITY. The Colgate Rochester Divinity School offers a certain number of grants, available at Colgate University, to young men preparing to enter the regular course in the Colgate Rochester Divinity School. In order to be eligible for a grant, a student must maintain a ratio between the number of semester hours and quality points of 1:1.1. This provision does not apply to members of the Freshman Class. Qualifying students may receive a grant which provides the sum of seventy-five dollars (\$75) in the first year, eighty-seven dollars and fifty cents (\$87.50) in the second year, and one hundred fifty dollars (\$150) in each of the two final years, all to be paid by the Treasurer of the School into the treasury of the University to apply on tuition. Applicants for these grants are advised to correspond with the president of Colgate University, or with the Dean of the Divinity School.

STUDENT GRANTS IN THE UNIVERSITY OF ROCHESTER. The Colgate Rochester Divinity School has at its disposal the income from certain funds in the custody of the University of Rochester, available primarily to persons who are preparing themselves to enter the regular course at the Colgate Rochester Divinity School. A regularly matriculated student in the University, approved by the School, may receive a grant to apply on tuition, provided that no grant shall exceed two

hundred and twenty-five dollars (\$225) in any one year. These grants will be recognized by the Scholarship Committee of the University, provided the student is eligible to receive aid under the rules of the University, which at present require that the student rank in the upper half of the class. The grants will be paid in orders upon the University Bursar. Any existing surplus in the income may be applied to the payment of fees in the Graduate or Extension Divisions of the University. Applicants for these grants are advised to correspond with the Secretary of the Grant Committee of the University, or with the Dean of the Divinity School.

These grants in both Colgate University and the University of Rochester are not, however, guaranteed against possible reduction by the School in case of necessity.

Preparation of Chaplains

Graduates of this Divinity School are accepted by both the Army and the Navy for appointments as Chaplains, provided they meet the requirements other than theological which the Services prescribe, and that vacancies in either Chaplains' Corps exist. This Divinity School was approved by the Navy Department as an institution within the Naval V-12 Chaplaincy Training Program.

Requirements for Graduation

This Divinity School requires at least ninety-three (93) semester hours of resident graduate study for graduation, forty-two (42) of these hours being prescribed, and fifty-one (51) hours being elective. The prescribed courses are those considered by the Faculty to be basic both in content and method. Theological courses previously offered as a part of the requirements for a degree already received will not be credited toward a degree from this School. For schedule of hours see page 41f. No student will be recommended for graduation unless all institutional bills have been paid, and his record with the Library has been cleared.

A thorough grounding in Historical Studies, Christian Interpretation and Practical Studies is considered a matter of prime importance to success in the work of the ministry. As the School of Law insists upon the candidate's attainment of a certain minimum of knowledge with regard to all the main branches of legal science, and much knowledge

about Contracts is no equivalent for the absence of knowledge about Evidence; as the School of Medicine will not graduate a student who has never studied Anatomy, whatever his achievements in *Materia Medica*, so this Divinity School refuses to confer its degree upon any student who is not reasonably proficient in *all* the principal areas of theological science.

In calculating the requirements for graduation, the following schedule will be used:

(1) A credit hour is one class hour of instruction or one field work hour per week for the period of a semester.

(2) Students who contemplate completing the course in three years will carry an academic load of fourteen and fifteen hours per week during the first two years. Credit of two hours will be given for field work during the first year and two hours during the second year. During the third year such students will carry an academic load of fifteen hours per week. No credit will be given for field work in the third year.

(3) Beginning with the academic year 1952-53, all students serving as pastors of churches will be required to extend their course to four years. Such students will have a class load of twelve hours for the first two years. During the third year students on this plan will have an academic schedule of twelve hours without credit for field work. During the fourth year the schedule will be ten hours of academic studies each semester.

(4) All of the above schedules are considered by the Divinity School to be full time schedules.

(5) While actual credit hours for field work are not assigned, except as indicated above, every student is expected to engage in field work throughout his entire course. His performance in this responsibility is appraised by the Faculty and satisfactory attainment is a part of the requirement for graduation. Failure to achieve this result may lead to the withholding of the degree, even though all academic courses have been passed.

The Prescribed Courses

At the conclusion of the work of the First Year the Faculty will pass upon the general professional promise of the members of each class. Should it be deemed unwise for any individual to proceed in his studies, he will receive counsel as to a more desirable program.

When the courses of the First and Second Years have been satisfactorily completed, the Faculty will by vote advance such students as have shown worthiness, and promise of ability in religious leadership to candidacy for the degree of Bachelor of Divinity. Those so approved may pursue the courses of the Third Year.

The Degree of Bachelor of Divinity

A student in order to become a candidate for the degree of Bachelor of Divinity must, as a minimum, have received a first college degree acceptable to the Faculty. In the courses required for graduation the candidate must have maintained an average standing of not less than seventy-five (75%) per cent.

Every candidate for the degree of Bachelor of Divinity must satisfy the Faculty that he has access to the resources of scholarship and is familiar with its methods, by furnishing proof that he has done satisfactory work either in the Hebrew language, or in New Testament Greek, or in a modern language other than his native tongue, or by demonstrating his acquaintance with scientific, philosophical or historical method.

The degree of Bachelor of Divinity will be conferred at the close of the Third Year or Fourth Year upon all students who have met the requirements, including the payment of a graduation fee of ten dollars (\$10.00).

Graduates of former years who completed their course during the period when the Bachelor of Divinity Degree was not conferred at the end of the required period of three years may apply to the Faculty for consideration as candidates for the degree on the same basis as students who are now receiving it.

In order to become eligible for the degree, former students of other approved institutions ordinarily will be required to complete a minimum of two years of controlled work in residence in addition to the above requirements.

The annual catalogue will publish the names of all who shall have received the degree within the year.

Graduate Study

To encourage work of this character the Divinity School has established a limited number of Fellowships and Graduate Scholarships.

Conditions governing appointment to these scholarships will be found on the following pages.

In addition to the Graduate Scholars, any student who has been graduated from this Divinity School or from another institution of similar rank, may, with the approval of the Faculty, be enrolled, free of charge, as a graduate student with the same privileges as a regular resident student, excepting in the matter of scholarships. The richness and range of the curriculum of the School afford ample opportunity for one or two years of additional resident study. Most of the groups of the curriculum make definite provision for such work in the form of Seminars and of private study under the direction of the various professors.

Courses adapted to graduate work and definite fields for research are specified in the curriculum under special title.

Advanced Degrees in the University of Rochester

The Colgate Rochester Divinity School has entered into relations with the University of Rochester whereby properly qualified students of the former School may work for a post-graduate degree in the University. Registration in the University must occur before the work is begun. In each case the credentials presented must include a statement from the Dean of the Divinity School that the graduate work to be undertaken has the approval of its faculty. The requirements for the degree shall be determined in each individual case by the University Dean of Graduate Studies and the Head of the college department concerned, in consultation with a selected officer of the Divinity School.

Scholarships and Student Grants

The Divinity School administers the income of certain bequests designated for scholarship purposes, and for the academic year 1957-58 announces the following plan:

1. THE JOHN J. JONES SCHOLARSHIP FUND, the proceeds of which, in sums not to exceed one hundred fifty dollars (\$150), are used to help defray the cost of undergraduate tuition. The awards are made on the basis of need, and the academic record attained by the beneficiary during the college course.
2. THE GENERAL SCHOLARSHIP FUND, the proceeds of which are awarded as follows:

(a) *Merit Scholarships in Aid.* These are open to students needing such assistance in order to pursue their theological course, and who maintain the average in academic studies required for graduation (75%) and whose record in field work performance is satisfactory. These scholarships are limited to application on tuition only.

(b) *Co-operative Grants.* Whenever Baptist Education Societies of other states make grants to aid students enrolled in this Divinity School, the School will co-operate by a further grant from its own funds, the total of which shall not exceed the maximum that may be received by an undergraduate as scholarship or grant.

(c) *Foreign Student Grants.* A limited number of co-operative grants toward which the Divinity School will pay the sum of three hundred dollars (\$300) in such cases as a Foreign Mission Society or some responsible organization on the mission field is willing to pay two hundred dollars (\$200). Nationals of those lands where the American Baptist Foreign Mission Society of the American Baptist Convention operates are eligible for these grants, provided they are properly qualified by a reading and speaking knowledge of the English language and by educational training to enter the Divinity School, and who also give satisfactory evidence of actual achievement and of promise for future usefulness. Holders of these grants must pursue studies as regular students in the Divinity School for at least one complete academic year. Applications for such grants must be accompanied by testimony from the Mission Society and from officials in the mission field from which the applicant comes regarding the applicant's character, training, ability, and prospective work. All documents in connection with applications for these grants should be in the possession of the Registrar not later than the first of May preceding the school year during which the grant is to be used.

(d) *Rural Parish Summer Service Grants.* In co-operation with the American Baptist Home Mission Society and the Baptist Missionary Convention of the State of New York, the Divinity School has the authority to nominate one or more students to enjoy these awards. These grants will be awarded annually to students who are willing to give at least twelve weeks of summer service to country parishes in New York State to which they may be assigned. These parishes are to be situated, whenever possible, so that the students shall be under the supervision of some person competent to observe and supervise the

student's work, such fields preferably to be closely identified either with some larger parish, a united church, a federated church, or some other form of progressive rural work. It is further understood that the students so selected do not necessarily commit themselves to the rural field as a permanent place of life work, but do undertake to secure for themselves a thorough-going understanding of the rural problem.

Each grant will include provision for board and lodging on the field for the term of service, and in addition a sum of not less than \$100 from the co-operating organizations.

3. THE WILFRED W. FRY MEMORIAL FUND. This fund was established in 1943 by Mrs. Anna Ayer Fry in memory of her husband, an outstanding Christian layman and business leader, also a trustee of the Baptist Education Society of the State of New York from 1928 to 1935. The income from this fund provides an annual scholarship awarded to the student showing special promise in the field of Homiletics and who is judged to be in a position to afford assistance in the Homiletical or Practical Department.

Graduate Scholarships

The Divinity School has established a limited number of Graduate Scholarships which have been designated the Cauldwell, the Knowlton, and the Randall Graduate Scholarships, in memory of generous contributors to the funds of the Society. These Scholarships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional fitness for Christian leadership. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the scholar's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.

Fellowships

The Divinity School has established a limited number of Fellowships for advanced postgraduate theological study. Two of these Fellowships

are named the General and the Stillman Witt Fellowships in memory of generous contributors to the funds of the Society. These Fellowships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional gifts for research and scholarly productivity. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the Fellow's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.

The Frank Lemoyne Wilkins Prizes

Through the generosity of Mrs. Frank L. Wilkins of Providence, Rhode Island, there has been established a memorial prize in honor of her husband, the Reverend Frank Lemoyne Wilkins, D.D., a graduate of the Rochester Theological Seminary in the Class of 1879. As a result of her gift, two annual prizes, one of thirty dollars and the other of twenty dollars are offered to the authors of the best essays submitted on the subject, "Kingdom Principles in the Teachings of Jesus, with particular emphasis on the permanent values of Jesus' religion and teachings."

The conditions governing the award are as follows: Eligibility to the competition shall be limited to the ten members of the Third Year Class in the Colgate Rochester Divinity School who receive the highest rating in the first two years of their course provided they have taken their entire theological course at this Divinity School. A list of eligible students is posted early in the Autumn Semester. The essays submitted are to be passed upon by the Faculty of the Divinity School. The prizes are awarded each year during the exercises of the Spring Convocation.

Inasmuch as the year 1957 is the fiftieth anniversary of the publication of *Christianity and the Social Crisis* by Walter Rauschenbusch, and in commemoration of this event, the award in 1956-57 will be a single prize of \$100.

FIELD OF INVESTIGATION

The general field of investigation shall be "Jesus and the Kingdom of God," with any one or more of these suggested areas of research:—

(1) What was Jesus' view of the Kingdom; (2) Agreements and disagreements from Jesus; (3) Comparison between Jesus' view and that of the early church; (4) Early Christian reconstructions; (5) Mediaeval Christian reconstructions; (6) Early modern Christian reconstructions; (7) The Social Gospel of the 19th century; (8) Millennial interpretation; (9) Past and present Catholic interpretations; (10) History of the concept of the Kingdom of God.

SPECIFICATIONS FOR THESIS

1. The thesis must be typed on 8½ x 11 inch paper and be at least 5,000 words in length.
2. The investigation must be historical and critical, not homiletical.
3. There must be a table of contents.
4. Quotations must be indented, and typed in single-space style.
5. The points made must be supported by footnotes, showing the source or sources.
6. A bibliography must be appended, arranged as to (a) books; (b) dictionary articles; (c) pamphlets; (d) periodical articles.
7. The form of bibliographical reference should be: name of author, title, place of publication, date.
8. The essay must be submitted not later than March 15 under an assumed name; the real name of the writer shall be inclosed in a sealed envelope, which also bears on the outside the same assumed name. These envelopes will not be opened until after the judges have made the awards.

Student Field Work

As indicated in the description of the curriculum, all regularly matriculated students are expected to meet the field work requirement for graduation. Dr. Milton C. Froyd, Director of Field Work Research, and Mr. Robert H. Eads, assisted by other members of the Faculty, undertake to provide careful guidance for the student in this work in order that maximum educational value may be gained from it. Correspondence on placement in field work positions should be addressed to Dr. Froyd or Mr. Eads.

Placement and Pastoral Changes

The Divinity School assumes responsibility for the placement of its graduates. In the matter of pastoral changes, the School undertakes to assist alumni in their efforts to secure new fields of service. While

denominational offices and agencies are the primary channels through which pastors must seek churches, the School welcomes opportunity to send supporting recommendations when the name of an alumnus is known to be before a congregation. Correspondence from pulpit committees seeking pastors is also encouraged. Dr. Roy B. Deer is Director of this service. Communications on this subject should be addressed to him at the School, 1100 South Goodman Street, Rochester, New York.

Emergency Loan Fund

The Divinity School has established an Emergency Loan Fund, from which, in cases of special need, students may borrow certain limited amounts. These loans are to be secured by a contract with definite terms as to interest and repayment.

Summary of Tuition and Other Expenses

This statement is made in the form recommended by the American Association of Theological Schools.

A. THE TUITION charge to cover cost of instruction is \$335 which may be met in whole or in part by scholarship aid from the Colgate Rochester Divinity School. Such grants will be made on the basis of an application showing need and presented by the student at the beginning of each academic year. Students who take less than nine credit hours per term, the minimum full-time load, will be charged a tuition rate of fourteen dollars (\$14.00) per hour.

B. DORMITORY FEE. In the Single Men's Dormitory the fee for the use of a room including a post-office box, gymnasium locker, heat, lights, and supervisory service, is ninety-five dollars (\$95.00) annually. Information concerning apartments in the Married Students' Dormitory will be furnished upon request by the Dean. There is also a room deposit of five dollars (\$5.00) returnable after graduation.

C. BOARD. Board is furnished by the Administration in the Refectory. Payment for board is by the purchase of tickets.

D. REGISTRATION FEE. There is a matriculation fee of five dollars (\$5.00) payable once only, on or before the time of first registration.

E. GRADUATION FEE. For the bachelor's degree the fee is ten dollars (\$10.00).

F. LIBRARY FEE. None.

G. HEALTH FEE. For residents in the Single Men's Dormitory, this fee is included in the dormitory fee. For men not residents of the dormitory the optional fee is five dollars (\$5.00) annually.

H. ATHLETIC FEE. Included in Student Association dues.

I. STUDENT ASSOCIATION DUES. By vote of the Student Association a tax of six dollars (\$6.00) is collected for the use of the Association. This is used for athletic, social, and traveling expenses.

The estimated cost of spending an academic year on the campus is, for a single man, approximately \$750, exclusive of tuition. For married students the estimate is \$1,700. Neither of these figures includes the cost of owning and operating an automobile. All field work assignments are income-producing and the industrious student rarely experiences difficulty in meeting his expenses.



Section of Library Reading Room

Photo by Schiff

The Curriculum

THE primary purpose of the Colgate Rochester Divinity School, an institution unconditionally accredited by the American Association of Theological Schools, is to prepare men and women for the work of the Christian ministry.

The curriculum of the Colgate Rochester Divinity School is organized in three major divisions: The Division of Historical Studies, The Division of Christian Interpretation, and the Division of Practical Studies. The first includes Old and New Testament and Church History; the second, Philosophy of Religion, Christian Theology, Social Ethics and Ecumenical Theology; the third, Homiletics and Liturgics, Pastoral Theology, Religious Education, and Field Work. Supplementary studies in speech, church music, and Christian bibliography are also included in the Practical Division.

The complete course of studies requires a minimum residence of three years and culminates in the Bachelor of Divinity degree. A four year plan is provided for those students whose field work responsibilities are of such magnitude as to jeopardize their academic attainments. The curricular scheme outlined below, and described in detail in the course offerings, is the basic pattern of the three year course. Modifications, to meet the situation of students adopting the four year plan, appear in a later section. Ninety-three (93) semester hours are required for graduation.

In the organization of studies, the following principles are recognized: (1) *Prescription* of basic courses in all the major fields to be completed during the First Year involving a total of thirty-one (31) credit hours. A prescription of eleven (11) hours to be taken during the Second Year. (2) *Election* covering the remaining fifty-one (51) hours required for graduation. Within this group, a distinction is made between *controlled* electives and *free electives*. Controlled electives comprise a total of twenty-seven (27) hours distributed among the three Divisions in the amount of nine (9) hours each. These will be taken at the option of the student during the Second and Third Years. Free electives totaling twenty-four (24) hours are unrestricted and may be taken at the discretion and convenience of the student after the prescribed courses have been completed. (3) *Vocational objective* is also given con-

sideration in the curricular arrangements. While the basic pattern is drawn to the requirements of the pastorate, certain modifications and substitutions are allowable in order to accomplish specialized vocational goals in the fields of teaching, the university pastorate, religious education, Christian social service, social research of institutions, and the chaplaincies.

The courses which follow are arranged in terms of an academic year consisting of two semesters divided into sixteen weeks for the Autumn Semester and fifteen weeks for the Winter Semester, a total of thirty-one weeks. The standard schedule of hours for students on the three year plan is as follows: First Year, Autumn 16, Winter 15; Second Year, Autumn 16, Winter 16; Third Year, Autumn and Winter Semesters, 15 hours each. Students on the four year plan will defer Church History and Social Ethics, prescribed for the First Year, until the Second Year. Excepting the Autumn Semester of the First Year, these students will have a schedule of 12 hours. Both of these plans are considered full-time loads. Chorus may be elected in the Winter Semester of the First Year and continued through three years with accumulative credit of three hours.

In the listing of courses, the numbers 1-19 designate those which are prescribed. Those numbered 20-69 are elective lecture courses. Seminars and research courses are numbered 70-135. The initial letters, HS, CI, PS prefixed to a number indicate the divisional classification of the course—historical studies, Christian interpretation, or practical studies.

In summary, the basic curriculum for the pastorate, from which all modifications proceed, may be outlined as follows:

First Year

PRESCRIBED

<i>Autumn Semester</i>			<i>Winter Semester</i>		
HS 1	Old Testament	4 hrs.	HS 3	Church History	4 hrs.
CI 6	Social Ethics	4 hrs.	CI 4	Philosophy of Reli-	
CI 5	Theology	4 hrs.		gion	4 hrs.
PS 7	The Ministry	2 hrs.	HS 2	New Testament	4 hrs.
PS 8	Speech Improvement	1 hr.	PS 11	Church Administration	2 hrs.
PS 12A	Field Work	1 hr.	PS 12B	Field Work	1 hr.
16 hrs.			15 hrs.		

Second Year

PRESCRIBED

PS 10	Pastoral Care and Counseling	3 hrs.	PS 9	Homiletics and Liturgics	3 hrs.
PS 13	Religious Education . .	3 hrs.	PS 12D	Field Work	1 hr.
PS 12C	Field Work	1 hr.		Electives	12 hrs.
	Electives	9 hrs.			—
		—			16 hrs.
		16 hrs.			

Third Year

Electives 15 hrs.

Electives 15 hrs.

In following this pattern of studies, the student will, in beginning his electives, keep in mind the limits within which his choices will be made—nine (9) hours must be taken from each Division, and not more than six (6) hours may be selected in a particular field of a Division. For example, Old Testament belongs in the Division of Historical Studies. The restriction within the Division means that no more than six of the nine hours may be chosen in Old Testament studies. The rule applies in a similar manner to New Testament, Church History, and all the fields in the other Divisions. But it should be remembered that when the twenty-seven (27) hours of controlled electives have been accounted for, on these terms, there remain twenty-four (24) hours of free electives to be taken at the option of the student, as his schedule permits, during the Second and Third Years.

Another feature of the curriculum should be observed. A reading of the course descriptions will disclose the fact that the offerings in each of the fields are arranged in a two-year cycle to provide variation in subject matter and to extend the areas of investigation. From this, it will be seen that all courses of the controlled group are fixed for a period of two years.

OPPORTUNITIES FOR SPECIALIZATION

While the Colgate Rochester curriculum is designed mainly to provide rigorous academic disciplines for students preparing for the parish ministries, it incorporates a wide diversity of interests which are undergirded by a faculty of recognized competence and supported by a spirit of community marked by devotion to all of the Christian vocations.

The range and depth of the curricular offerings, combining flexibility with a core of basic studies, offer ample opportunity for the student to pursue a program directed toward specialized vocational objectives in the fields of Religious Education, the Rural Church, the Chaplaincies, the University Pastorate, Christian Social Service, Social Research in religious institutions, and Teaching in Higher Education. In supplementation of the opportunities for specialization in the Divinity School, the resources of the University of Rochester are available to regularly matriculated students and may, within limits, be utilized in pursuit of a Master's program in that institution. By arrangement with Cornell University, at Ithaca, New York, students desiring to take special studies in the rural church, or industrial and labor relations, may acquire as many as fifteen credit hours in that institution and use them in meeting the requirements for the Bachelor of Divinity degree at Colgate Rochester. Students requiring Biblical languages for their field of specialization may substitute Hebrew and Greek for twelve (12) hours of the prescribed courses in the Division of Practical Studies of the First and Second Years.

Graduate scholarships and fellowships are available in limited number for qualified students who desire to complete their preparation for college teaching through a doctoral program at a graduate school of religion.

RESEARCH

Individualized Work. The purpose of individualized work is to provide opportunity for students of Senior rank to engage in research in fields of their special interest, to explore in a systematic and intensive manner areas of concern lying beyond the boundaries of the regular courses.

1. Eligibility for individualized work shall be limited to Seniors who have maintained an average of B or above in their previous studies in the field in which the work is chosen.
2. Individualized work shall be limited to eligible students who have demonstrated their capacity to do work on a research basis.
3. Individualized work shall have the dimensions of a three-hour course and the student will report to the supervising pro-

fessor regularly for conference periods according to a schedule agreed upon at the beginning of the semester.

4. Individualized work shall carry a number in the catalogue and be subject to the usual requirements of registration after consultation with the Dean and the professor under whose direction the research is to be conducted.

THE DIVISION OF HISTORICAL STUDIES

I. BIBLICAL GROUP

The courses of study in the Old Testament are designed to make the student familiar with the Hebrew scriptures and with the origin and development of the institutions and religious ideas of the Hebrew people. These are studied not only for their own value but also because Christianity has important roots in Hebrew soil. The courses in the New Testament are planned to give the student as thorough knowledge as possible concerning the situation in which Christianity arose and the forces which operated in its origin and early development. The history of the use and interpretation of the New Testament receives attention. Courses in the original and cognate languages of the Bible are offered. The work is intended to enable the student intelligently to appreciate the Bible and to understand the first age of Christianity.

A. OLD TESTAMENT

PRESCRIBED

1. *Introduction to the Old Testament.* A survey of Biblical history from ca. 2000 B.C. to 63 B.C. with emphasis upon the development of the religion of Israel and the spread of Judaism. The idea of prophecy will be particularly explored determining its influence upon Old Testament law and historiography and the Hagiographa. The entire Old Testament will be read in search of the various expressions of Biblical faith. Each year, First Year, Autumn Semester, four hours, Tu-Fri. Assistant Professor Sanders.

ELECTIVE LECTURE COURSES

20. *Theology of the Bible.* The questions of the unity of the Bible and the authority and relevance of the Bible fully considered and openly discussed. A secure acquaintance with the contents of the Bible and Biblical criticism is considered prerequisite. 1957-58, Autumn Semester.
21. *Old Testament Theology.* A brief review of the history of Biblical criticism and Old Testament interpretation will precede a

thorough study of recent attempts to arrive at an Old Testament theology. The several current positions in Biblical theology will be critically evaluated. 1957-58, Winter Semester, three hours. Assistant Professor Sanders.

22. *The Prophets*. A study of the messages of the reform prophets and their influence in the "Bible-world." 1957-58, Winter Semester, three hours. Assistant Professor Sanders.
23. *The Problem of Suffering*. A consideration of early questions of theodicy. A study of solutions found in the Bible, including Jeremiah, Ezekiel, the Second Isaiah, Habakkuk, Malachi, the Psalms, Job and the New Testament—and, as time permits, a view of attitudes found in the intertestamental literature. Particular emphasis will be put on the question "How may we survive?" (Ezek. 33:10). 1958-59, Winter Semester, three hours. Assistant Professor Sanders.
24. *Biblical Poetry*. A study of the importance of poetry in the religious life of Israel. A consideration of the Psalms, their provenance and their use in Judaism and Christianity. 1958-59, Winter Semester, three hours. Assistant Professor Sanders.

HEBREW LANGUAGE AND OLD TESTAMENT EXEGESIS

25. *Elementary Hebrew*. Grammar and syntax will be mastered in preparation for exercises in sound critical exegesis. Each year, Autumn Semester, three hours. Assistant Professor Sanders.
26. *Intermediate Hebrew*. Prerequisite, Course 25 or equivalent. Each year, Winter Semester, three hours. Assistant Professor Sanders.

SEMINARS AND RESEARCH

70. *The Intertestamental Period: The Background of the Early Church*. A study of Judaism, its history and problems from the exile to ca. 200 A.D. The varieties of Jewish religious experience as found in the Hagiographa, apocrypha, pseudepigrapha.

rapha, Philo and early rabbinical (Tannaitic) literature will be discussed. 1957-58, Autumn Semester, a seminar. Assistant Professor Sanders.

71. *Old Testament Times*. A study of Israel in relation to its neighbors in the ancient Near East. A view to the importance of comparative studies for the understanding of the Bible. The significance of archeology. 1958-59, Autumn Semester, a seminar. Assistant Professor Sanders.
72. *Individualized Work*. Turn to page 44 of this catalogue for further information.

B. NEW TESTAMENT

PRESCRIBED

2. *The Synoptic Gospels*. This course will give attention to the areas of historical background which are valuable for an understanding of Jesus, including the political, the economic, and the religious conditions in Palestine. It will also deal with the synoptic problem and the proposed solutions of it. Most of the time in the course will be given to the study of the person Jesus, His mission, and His message. It will deal with the inevitable questions which always present themselves in an honest study of the Gospels. Each year, First Year, Winter Semester, four hours, Tu-Fri. Professor Branton.

ELECTIVE LECTURE COURSES

27. *Paul and His Letters*. This course will consider the dual cultural background of Paul and the events which resulted in the Damascus road experience. His relation to the Jerusalem Church, to Barnabas and to his own churches will be considered. His place in the spread of early Christianity and his message and missionary methods will also be studied with an effort to understand his message as contained in his letters. Special attention will be given to the doctrine of the church. 1958-59, Autumn Semester, three hours. Professor Branton.

28. *The Fourth Gospel*. This course will deal critically with authorship and date as important introductory matters. Then chief emphasis will be placed on: (a) The nature of the Gospel in the light of its purpose; (b) The Christology of the Gospel as a contribution to the interpretation of the Christian message to a Gentile world; (c) The nature of the Christian life; (d) Its Eschatology, will be studied and compared with earlier systems and with views of today. 1958-59, Autumn Semester, three hours. Professor Branton.
29. *The Book of Romans*. This course will consist of an exegetical study of this most important letter of Paul. The Christology and Theology will receive special attention, and the interpretation of man will be studied carefully. The nature of the spiritual life in relation to God's purposes in Christ will be studied. 1957-58, Autumn Semester, three hours. Professor Branton.
30. *The Book of Revelation*. This course will first deal with critical questions regarding authorship, date, purpose and original meaning. Then a brief survey of the place of Revelation in the life of the church through the centuries. Thereafter all the time will be given to an exegetical study of the book with attention on its practical value today, its message for our times and how to interpret it convincingly in contrast to so many sensational presentations of our times. Attention will be given to its eschatology. 1957-58, Autumn Semester, three hours. Professor Branton.

GREEK LANGUAGE AND NEW TESTAMENT EXEGESIS

31. *AB Beginning Greek*. This course deals with elementary forms and syntax. Passages from the New Testament are translated. Each year, Second Year, Autumn Semester, three hours. Winter Semester, hours to be arranged. Professor Branton.
32. *Advanced Greek*. Translation and interpretation of the Gospel of Matthew, with out-of-class work in grammar and word studies. Open to students in all classes who have an adequate knowledge

of Greek. 1958-59, Winter Semester, three hours. Professor Branton.

SEMINARS AND RESEARCH

73. *The Formation of the New Testament.* A study of the life of the New Testament Church in relation to the growing body of literature with attention to the emergence of certain writings as crucial and how these were first regarded, how they grew in importance and how they were canonized. Some attention will be given to the method of transmission and how we receive the New Testament today. 1957-58, Winter Semester, a seminar. Professor Branton.
74. *Christology of the New Testament.* This course will begin with the effort to see what Jesus thought of Himself and what *His* message was. It will study the early chapters of Acts to find the interpretation of His person and work by the apostolic group and to ascertain the Kerygma of that period. Then the Christology of Paul will be presented and that of the Fourth Gospel analyzed. If time permits, there will be a study of the Christology of Hebrews and Revelation and an analysis of the First Epistle of John and also of I Peter. There will be a summary study of the various interpretations to see whether there is growth or simply elaboration. 1958-59, Winter Semester, three hours. Professor Branton.
- 75x. *The Life of Christ.* A critical study of the Synoptic Gospels will be used. The mission of Jesus will be studied in the Gospels, and in the interpretations of modern writers. His methods of teaching, His death and the reason for it, and His own hopes for the future will be considered. This will be related to the course in Christology. Winter Semester, time to be designated. Professor Branton.
76. *Individualized Work.* Turn to page 44 of this catalogue for further information.

II. CHURCH HISTORY GROUP

A religious leader must have some knowledge of Christian history if

he is to read religious literature intelligently and deal sympathetically with the denominationalism of our country. The historical courses are planned to convey the essential facts. A religious leader needs even more a scientific understanding of the workings of religious history, the forces which build religious institutions, crystallize religious beliefs, and precipitate religious movements. The personal experience of the individual is too brief to give this. Historical insight will give the backward and forward look that makes a man more than a day laborer in the Kingdom of God.

PREScribed

3. *The Shaping of the Free Church Tradition.* The major focus of this course will be upon seventeenth and eighteenth century developments in England and America. It will deal with the rise of the denominational system, religious toleration, modern democracy, evangelicalism, and the modern missionary movement. Particular attention will be devoted to the distinctive features of Anglican, Presbyterian, Congregational, Baptist, Quaker, and Methodist churches. Each year, First Year, Winter Semester, four hours, Tu-Fri. Professor Hudson.

ELECTIVE LECTURE COURSES

35. *The Development of the Church to the Reformation.* An examination of the evolving structure of the church in relationship to its own developing self-consciousness and in response to changing conditions both in its own life and in society. 1958-59, Winter Semester, three hours. Professor Hudson.
36. *Sixteenth Century Reformation.* The nature of Protestantism and its central affirmations. Lutheranism, Calvinism, and Anglicanism as contrasting Protestant types. The radical reformation of the Anabaptists, Socinians, and Spiritual Reformers. 1958-59, Autumn Semester, three hours. Professor Hudson.
37. *Christianity in America Since 1800.* Attention will be given to the factors shaping American Church life, including political status, westward movement of population, revivalism, immigra-

tion, urbanization, industrialization, and the impact of new intellectual currents. 1957-58, Autumn Semester, three hours. Professor Hudson.

SEMINARS AND RESEARCH

78. *Modern Roman Catholicism*. The history, structure, dogmas, piety, and program of the post-Tridentine Roman church. 1957-58, Winter Semester, a seminar. Professor Hudson.
79. *The Faith and Life of the Baptists*. An historical examination of crucial issues in contemporary Baptist life. 1958-59, Autumn Semester, a seminar. Professor Hudson.
80. *The American Churches, 1850-1950*. A detailed analysis of the changes in size and social status of the major denominations and an examination of the factors which brought about these changes. Each year, Autumn Semester, a seminar. Professor Hudson.
- 80x. *The Social Orientation of American Preaching*. A seminar involving the preparation of studies of the sermons of outstanding preachers. Winter Semester, time to be designated. Professor Hudson.
81. *Individualized Work*. Turn to page 44 of this catalogue for further information.

THE DIVISION OF CHRISTIAN INTERPRETATION

SYSTEMATIC GROUP

The courses of study pursued in the field of Christian Interpretation are intended to introduce the student to a further insight into the basic character of the religious life in mankind universally and to an apprehension of its significance in relation to the world of human experience, with the aim of unfolding the supreme character of the Christian faith and its mission to all mankind. This group of studies embraces the disciplines known as the Philosophy of Religion, Christian Theology with the intimately related subject of Christian Ethics, and Social Ethics.

In the Philosophy of Religion, the nature of the religious experience is studied as it is seen in both the Christian and the non-Christian religions, and the philosophic basis of an adequate religious view of the world is sought. In Christian Theology the attempt is made, from the standpoint of the Christian experience in its widest range, to present an orderly exposition of the genius of the Christian faith, its fundamental principles and beliefs as respects its relation to human life, to the world and to the Supreme Being and a vindication of its claim to a universal human allegiance. Christian Ethics examines the nature of the moral ideal, its relation to the Christian view of God and man and the world, and the use of Christian character and conduct as a test of truth in theology. Social Ethics aims to interpret the relation of individual character and personality to environing social influences and to socially approved standards, and to seek to understand how to direct the social forces and guide man's social character toward the ideal of the Kingdom of God.

A. PHILOSOPHY OF RELIGION

PRESCRIBED

4. *Introduction to Philosophy of Religion.* The focus of the course is upon the traditional problem of "Reason and Revelation," especially with respect to the relation between the Christian faith and empirical evidence. Because the meanings which men in any age assign to "truth," "faith," and "evidence" are a function of their basic presuppositions concerning the nature of man and his destiny, the reading will deal with some of the great historical interpretations of the human situation. A close acquaintance with enduring historical alternatives, Christian and non-Christian, should help toward an understanding of the way in which our faith expresses an ultimate truth. Each year, First Year, Winter Semester, four hours, Tu-Fri. Associate Professor Holcomb.

ELECTIVE LECTURE COURSE

40. *Christian Apologetics.* The theme of the course is that while no ultimate faith can be validated from an allegedly neutral position, the question of truth is not thereby made arbitrary. Any

ultimate faith is justified only to the extent that it gives a realistic and inclusive account of the conditions of historical existence. Christian apologetics acknowledges its basic Christian commitments and seeks to show that they are more adequate than alternative faiths. 1958-59, Autumn Semester, three hours. Associate Professor Holcomb.

SEMINARS AND RESEARCH COURSES

82. *The Philosophical Theology of Paul Tillich.* Tillich's principal writings form the basis for discussion. The evaluation of Tillich made by leading philosophers and theologians. Volume I of *The Library of Living Theologians* will be used as a supplementary source. It is expected that intensive study and discussion of one of Christianity's leading spokesmen to our age will prove foundational for a constructive philosophy of religion. 1957-58, Winter Semester, a seminar. Associate Professor Holcomb.
83. *Providence, Prayer, and the Problem of Evil.* The lectures will emphasize the interpretation given to "natural laws" by contemporary scientists and how this helps us to set an ancient problem in a new light. The relevance of this to a pastor's needs and to his understanding of God's action in history will be the theme of the class discussion. 1958-59, Autumn Semester, a lecture-seminar. Associate Professor Holcomb.
84. *Man, Sin, and Ways of Salvation in Modern Literature.* The spiritual needs of our age, and the faiths and philosophies which are implicit in their expression, will be analyzed in some of the plays, poems, and novels of the twentieth century. 1958-59, Winter Semester, a lecture-seminar. Associate Professor Holcomb.
85. *Myth, Miracle, Symbol and Paradox.* The problem of religious truth and the media of its communication. The problem is set by the fact that our faith can be expressed only via symbol and myth and yet must be neither purely subjective nor entirely untestable. Two basic Christian doctrines will be taken as

examples and the historically important Christian ways of defending their truth will be reviewed. Then some of the techniques developed in recent analytical philosophy, semantics, and philosophy of science will be applied to the current view that religious truths are pure paradoxes. Finally, a revised version of the medieval view of analogy will be defended as a way of interpreting the truth of Christian symbols. 1958-59, Autumn Semester, a lecture-seminar. Associate Professor Holcomb.

86. *Philosophy of History*. This course is not a review of historically important philosophies of history except as they are relevant for background. The focus of the course is upon the problem of discerning a "meaning of history" by purely empirical methods, and the relation of faith to such methods. Theological assertions about "the end of history," "beyond history," etc., will inevitably have a place in the class discussion. 1957-58, Autumn Semester, a lecture-seminar. Associate Professor Holcomb.
87. *Individualized Work*. Turn to page 44 of this catalogue for further information.

B. CHRISTIAN THEOLOGY AND ETHICS

PRESCRIBED

5. *God, Man, and Christ*. A study of the basic problems in contemporary and historical theology; the doctrine of God and the problem of evil; the nature of man, the person and work of Christ; the church and sacraments, the Christian life, and eschatology. Lectures and discussion sections. Each year, Autumn Semester, four hours. Assistant Professor Hamilton.

ELECTIVE LECTURE COURSE

43. *The Doctrine of the Grace of God*. An historical survey and contemporary restatement of the doctrine of the grace of God, along with a study of the relation of this doctrine to the Christian understanding of man, forgiveness, the sacraments, and eschatology. 1958-59, Winter Semester, three hours. Assistant Professor Hamilton.

SEMINARS AND RESEARCH COURSES

88. *Calvin's Institutes*. A careful investigation of the theology of John Calvin, primarily by means of an intensive study of his *Institutes of the Christian Religion*. 1957-58, Winter Semester, three hours. Assistant Professor Hamilton.
89. *Problems in the History of Christian Doctrine*. This course deals with the whole sweep of historical Christian thought, mainly by means of careful analysis of the works of the theologians themselves. 1958-59, Winter Semester, three hours. Assistant Professor Hamilton.
90. *Augustine and Luther*. An intensive study of selected works of Augustine and Martin Luther. 1957-58, Autumn Semester, three hours. Assistant Professor Hamilton.
91. *Studies in Contemporary Theology*. Analysis and discussion of a number of works in recent Christian theology, beginning with Karl Barth's *Epistle to the Romans*. 1957-58, Winter Semester, three hours. Assistant Professor Hamilton.
92. *Seminar in Christology*. Discussion of the main issues in the person and work of Christ, using in part D. M. Baillie's *God Was in Christ*, and D. Bonhoeffer's *The Cost of Discipleship*. 1958-59, Autumn Semester, three hours. Assistant Professor Hamilton.
93. *Individualized Work*. Turn to page 44 of this catalogue for further information.

C. SOCIAL ETHICS AND SOCIOLOGY
OF RELIGION

PRESCRIBED

6. *Sociology of Religion*. An analysis of the role and function of religion and religious institutions in society. A study of the structure and processes, and value systems of society as affecting and being affected by religion; the formation, distribution,

types and characteristics of religious groups and movements; the relation of class stratification, social conflict, and racial and ethnic groups to religious institutions and to their organization, value orientations, and ethical perspectives. Each year, First year, Autumn Semester, four hours, Tu-Fri. Professor Rasmussen.

ELECTIVE LECTURE COURSES

50. *Church and Community.* (a) A treatment of distributional processes in populations and a typological study of community types and trends. (b) An analysis of urbanization and urban social systems and the Church within the urban context: in the center of the city; in transitional areas; in racial and ethnic neighborhoods; in apartment house areas; in middle class neighborhoods; in residential and industrial suburbs; and in fringe areas. (c) An analysis of rural social organization and churches in various types of town and country communities. 1958-59, Autumn Semester, three hours. Professor Rasmussen.
51. *Christian Social Ethics.* A theoretical and practical analysis of Christian social action. A discussion of the problems and accommodations involved in translating Christian affirmations and commitment into ethical decision and into guidance for social policy. Treatment of the problems of social planning, compromise, relevancy and power; and a critical examination of the channels and methods by which Christians and the Church can exert influence and enter into the processes of social control and policy formulation. 1957-58, Autumn Semester, three hours. Professor Rasmussen.

SEMINARS AND RESEARCH COURSES

96. *Methods in Parish and Community Research.* A research seminar in which each student will conduct a major parish research project, preferably in his own parish. Scientific methods will be presented concerning how to gather, tabulate and interpret data, conduct surveys, analyze community life, study trends and potentialities. The course is designed to give the minister

reliable methods and techniques to enable him to understand his parish and community. Provides individualized consultation in addition to seminar sessions. 1958-59, Winter Semester, lecture-seminar. Professor Rasmussen.

97. *Christianity and Race Relations.* An analysis of race relations as a major domestic and international issue and as a major responsibility and problem confronting Christians and contemporary churches. Combines theological, social and political aspects. 1957-58, Winter Semester, lecture-seminar. Professor Rasmussen.
98. *Christianity and Economic Life.* An analysis of economic organization and occupational life in contemporary society. A treatment of Christian views on property, stewardship, vocation; of the relationship of Christianity to the development of capitalism and industrialism. Will investigate ethical codes and practices and occupational temptations and policy decisions among the various vocations; also labor-management relations and organizations. Will review Protestant attitudes and attempts to meet these problems and will discuss methods and strategy for promoting Christian responsibility in economic pursuits. 1957-58, Winter Semester, lecture-seminar. Professor Rasmussen.
99. *Christianity and Political Responsibility.* An analysis of the theory and function of democratic processes and the role of Christianity in developing, supporting and criticizing the democratic mode of life. Analyzes contemporary trends and problems in American political life and considers methods of discharging and intensifying Christian responsibility. 1958-59, Autumn Semester, lecture-seminar. Professor Rasmussen.
- 100x. *Christianity and Culture.* A study of the ways in which Christianity reflects its culture, modifies and is modified by its culture, and transforms its culture. Some of the important theological and ethical issues of our times will be discussed against this background. Joint seminar under Associate Professor Holcomb and Professor Rasmussen. 1957-58, Autumn Semester.

101. *Individualized Work.* Turn to page 44 of this catalogue for further information.

D. ECUMENICAL THEOLOGY AND MISSIONS

The Missionary Movement of the Protestant Churches and the Ecumenical Movement are closely related. The Missionary Movement has been responsible for the phenomenal widening of the Church's frontiers, so that the Christian Movement is now of world-wide dimensions. Churches inspired by common desire to become the means of God's redemptive ends throughout the world were bound, sooner or later, to discover not only their identity in vocation, but the divisions that separate them and to recognize accordingly the need of some instrument that would recover for them a measure of visible unity. The Ecumenical Movement is a response in part to this situation.

The Missionary Movement is entering a new era with new problems and challenges facing it, and yet with the deepening of the conviction that the mission of the Church belongs to the very being of the Church. Churches are realizing increasingly the spiritual need for ecumenical participation, but the call to ecumenical participation raises theological questions for which sound answers must be found. This division of studies will undertake to direct the student in his facing of these problems as a leader of the Church.

ELECTIVE COURSES

54. *The Theological Basis of the Church's Mission.* The Christian Mission is ultimately based on certain theological assumptions in that while it is humanitarian and, to that extent, shares with other human agencies concern for the redemption of man from his earthly ills, it also conceives man's total redemption as connected in some intimate manner with the revelation and work of God in Christ Jesus. The course will attempt to study carefully these theological assumptions, entering at the same time into sympathetic conversation with those who deny the validity of these assumptions. Each year, Winter Semester, three hours. Professor Devadutt.
55. *History of the Modern Protestant Missionary Movement.* While a brief historical survey of the modern Protestant Missionary

Movement is the chief undertaking in this course, stress will also be laid on the effects of missionary work in various countries and an attempt made to see the meaning of the Missionary Movement in relation to history in general. Missionary methods will be considered and an assessment will be made of them. Contemporary developments in and the future of the Missionary Movement, especially with reference to emerging problems in the life of the Younger Churches, will be carefully considered. 1957-58, Autumn Semester, three hours. Professor Devadutt.

56. *History of the Modern Ecumenical Movement.* Organizational and ideological history of the Ecumenical Movement, with biographical accounts of the life of some of the outstanding leaders of the Movement, will be undertaken in this course. Emphasis will also be placed on the development of the National Council of Churches and its work in America. 1958-59, Winter Semester, three hours. Professor Devadutt.
57. *History of the Major Religions of the East. I: Hinduism and Buddhism.* This course will aim at a careful study of the principal doctrines, beliefs, and practices of Hinduism and Buddhism. The influence of these religions on the culture and ethos of their adherents will be considered, as also the response of these religions to modern influences from various directions. Acquaintance with source material will be expected. While the approach to the study will be objective and sympathetic, a Christian critique of the principal doctrines will be undertaken, and problems that Christianity faces in the lands of the Younger Churches will be considered. 1958-59, Autumn Semester, three hours. Professor Devadutt.
58. *History of the Major Religions of the East. II: Islam, Confucianism and Shinto.* Content of this course will parallel that of I above. 1957-58, Winter Semester, three hours. Professor Devadutt.

SEMINARS AND RESEARCH

104. *Theological Issues in Ecumenical Conversation and Study of Ecu-*

menical Documents. The Ecumenical Movement is a fellowship of many denominations and confessions representing many nationalities. It is held together by a common core of meaning and purpose, and yet, because of differences in theological tradition, it is marked by a state of tension. Nevertheless, conversations carried on in this fellowship are bound to lead, on the one hand, to the discovery of new meanings underlying the existing substratum of unity and, on the other, to further exploration of issues that are yet to be resolved. This course will concentrate on subjects that emerge in ecumenical conversation with the aid of several ecumenical documents. 1957-58, Autumn Semester, three hours. Professor Devadutt.

105. *Study Projects of the World Council of Churches.* The World Council of Churches undertakes, among other things, various study projects from time to time through its Study Department. These projects are in the interests of the Church as a whole. In the past, they have been concerned with such subjects as "Responsible Society in a World Perspective"; "Our Oneness in Christ and Our Division as Churches" etc. One or more of these studies will be examined by the students, using such material as can be obtained from the World Council of Churches besides other independent material. 1958-59, Winter Semester, three hours. Professor Devadutt.
106. *Christians in the Struggle for World Community.* This course will address itself to (1) A theoretical analysis of possible Christian objectives in regard to World Community, recognizing the reality of pluralism in culture, religion, and politics among nations; (2) an analysis of forces at work in contemporary international relations and the attempt to discover responsible Christian attitudes; (3) a study of the ideological basis, organizational structure and operations of such international bodies as the United Nations and its several organs, in an effort to understand Christian responsibility for them. The work of the Churches' Council on International Affairs will be studied as a concrete project. 1958-59, Autumn Semester, three hours. Professor Devadutt.

107. *Individualized Work.* Turn to page 44 of this catalogue for further information.

THE DIVISION OF PRACTICAL STUDIES

CHRISTIAN LEADERSHIP

The courses in this department are concerned with the effective application of the Christian message in all human relationships. They fall into two major groups. The first deals with preaching, worship, pastoral theology, and church organization. The second deals with the principles, organization, and administration of religious education. Other concerns are the specialized vocations and Christian bibliography. An important phase of the activity of this division is the supervision of the field work of the students. The principle of this supervision is the conviction that such work should be viewed primarily from the educational point of view rather than from the economic. Accordingly reports are made at stated intervals to the supervisor of extramural work by students who are ministers of churches, and by those who are acting as assistants in churches and church schools or who are engaged in practical religious work of any kind. Reports are received also from those with whom such students may be engaged as assistants. During the academic year members of the Faculty visit the various fields where students are employed and observe the work in process. Upon the basis of such reports and observation, helpful and constructive advice is given through personal conferences. The extramural religious work of students is thus treated as part of the training for the pastorate. *No student will be graduated by the Divinity School who has not given evidence of successful achievement in the practical field. Field work is prescribed for all students.*

A. THE PASTORATE

PREScribed

7. *The Ministry.* A course designed to aid the student in a meaningful orientation to his program of theological education. Following are the major considerations dealt with in the course: (1) The resources of Colgate Rochester; (2) the *call* to the ministry; (3) the nature and function of the ministry; (4) varied voca-

- tional opportunities within the ministry; (5) the nature and purpose of theological education; (6) the vocation of theological study. Each year, First Year, Autumn Semester, two hours. Professor Froyd.
8. *Speech*. A prescribed course, covering the essential elements of oral communication relating especially to the ministry. Lecture and personal conferences. Each year, First Year, Autumn Semester, one hour. Mr. Powell.
9. *Homiletics and Liturgics*. (a) Sermon construction and presentation: organization, resources, use of Bible, pulpit delivery. (b) Principles of public worship, orders of service, resources for public worship, reading of Scripture, public prayer, rites and sacraments. Each year, Second Year, in two sections, Autumn and Winter Semesters, three hours. Dr. MacLennan.
10. *Pastoral Care and Counseling*. Historical roots of pastoral care; the nature of counseling and the distinctive work of the pastor; pre-marital counseling and marital problems; case histories exhibiting the art of the minister in guiding persons through problem situations; the function of religion in counseling. Each year, Second Year, Autumn Semester, three hours. Professor Baker.
11. *Church Administration*. Principles and objectives of church administration; church politics and denominational relations; organization and management; enlistment of the membership; pastoral calling, baptism, weddings, funerals; professional ethics; evangelism and community relations. Each year, First Year, Winter Semester, two hours. Professor Baker.
12. *Field Work A, B, C, D*. Each year, First and Second Years, both semesters. Professor Froyd and Mr. Eads.

ELECTIVE COURSES

61. *An Introduction to Church Music*. History and Theory of Church Music. Music as applied to the Service, the Church Year, Selection of Hymns, Anthems, and Incidental Music. The

Music Committee and Choir Director(s). Music in Religious Education, for special services, and group meetings. Practical guidance in sight reading and in the art of directing group singing and simple choral music. Discussion of the ministry of music in general with suggestion for greater effectiveness. Each year, Autumn Semester, three hours. Mr. Hobin.

62. *Church Politics*. A course for non-Baptist students to provide instruction in the mode of government and practice of various denominations. The religious bodies concerned will appoint instructors for this purpose from year to year. One hour of credit in the Third Year.
63. *Pastoral Preaching*. Advanced homiletics designed to review factors making for effective preaching of doctrinal, expository, textual-topical sermons. Lectures, sermon-making, practice preaching. 1958-59, Autumn Semester, three hours. Dr. MacLennan.
64. *Public Worship*. Advanced development of the principles of public worship, including a study of the development of traditional liturgies, and the problems involved in creative worship in modern times. 1956-57, Winter Semester, three hours.
65. *Chorus A, B, C*. Open to all students as an elective. Two hours per week with accumulative credit of three hours. Autumn and Winter Semesters. Mr. Hobin.

SEMINARS AND RESEARCH COURSES

110. *Clinical Theology*. Basic Christian ideas in relation to the needs of persons; psychotherapeutic values and health attitudes in the Bible; the functional use of Scripture in personal and group counseling; worship and psychosynthesis. 1958-59, a seminar. Autumn Semester. Professor Baker.
111. *Public and Group Discussion*. Theory and practice involved in the discussion of public and group-centered questions: the panel, forum, discussion group, with especial attention to meet-

ings of groups for religious purposes. 1958-59, Autumn Semester, a seminar. Mr. Steen, 1956-57.

112. *The Life of Devotion*. A study of personal prayer, both in its individual practice, and in the devotional life of groups, in retreats, cells, etc. 1957-58, Winter Semester, a seminar.
113. *Evangelism*. The meaning of evangelism; individual and social evangelism; the dynamic for evangelism; characteristics of the pastor-evangelist; methods of evangelism. 1957-58, Autumn Semester, a seminar. Professor Baker.
114. *Psychology of Religious Character*. An analytic approach to the function of religion in the integration of personality. Case studies of St. Francis, George Fox, John Bunyan, Albert Schweitzer, Kagawa, Gandhi, and others. 1957-58, Winter Semester, a seminar. Professor Baker.
115. *Problems of the Pastorate*. (1) Problems in organization and finance. (2) Problems in interpersonal relations. (3) Organizing the church for evangelism. (4) Problems in counseling. Agenda to be outlined by the class. 1958-59, Autumn Semester, a seminar. Professor Baker.
116. *Religion and Mental Health*. An advanced course for students specializing in pastoral care and counseling, based on comparative studies of selected cases drawn from religious biography and psychopathology. Prerequisite PS 10. 1958-59, Winter Semester, a seminar. Professor Baker.
- 117x. *Prayer and Christian Psychotherapy*. A study of the Christian view of man in the light of modern psychology and in relation to the reconstruction of the inner life; prayer as a discipline of the healing art. 1956-57, Winter Semester. Professor Baker.
118. *Clinical Pastoral Training*. A summer course of twelve weeks under the Council for Clinical Training. Open to selected students with credit of six hours. Professor Baker.

119. *Individualized Work in Pastoral Theology.* Turn to page 44 of this catalogue for further information.
120. *Individualized Work in Homiletics and Liturgics.* Turn to page 44 of this catalogue for further information.

B. RELIGIOUS EDUCATION

PRESCRIBED

13. *The Curriculum of Religious Education.* The psychology of moral and religious development; the teaching process and the study of principles and methods in relation to the development of religious personalities; the history of the curriculum of religious education; current concepts, methods, and materials; the development and direction of an integrated program of religious education for the home, the church, the school and the community; the use of the Bible in religious education; family, stewardship, and missionary education; alcohol education; training for churchmanship. Each year, Second Year, in two sections, Autumn and Winter Semesters, three hours. Professor Willkens.

ELECTIVE LECTURE COURSES

67. *The Religious Education of Adults.* A survey of the Adult Education movement and its implications for Religious Education; adult characteristics and needs; objectives, materials, and methods; leadership education; parent training; stewardship, missionary, social and alcohol education; young adults; the church's program for members of the armed forces; preaching and education; denominational, interchurch and interdenominational projects for adults. 1957-58, Autumn Semester, three hours. Professor Willkens.
68. *The Religious Education of Youth.* The psychology of adolescence; the church's program of religious education for young people; current materials and methods; community, denominational and interdenominational agencies for youth; the program of religious education for college youth; religious education for

young people in the armed forces ; preparation for marriage and home life ; youth and social action. 1957-58, Winter Semester, three hours. Professor Willkens.

69. *The Religious Education of Children.* The psychology of childhood ; a survey of current programs and practices in the religious development of children ; the place of the home in the teaching of religion to children ; the integrated program and the children's division of the church ; cooperation with the public school and other character-building institutions. 1958-59, Autumn Semester, three hours. Professor Willkens.

SEMINARS AND RESEARCH COURSES

123. *Philosophies of Religious Education.* A study of outstanding leaders in the field of religious education, their educational philosophies, chief contributions, and the movements in which they exerted a dominant influence. 1958-59, Winter Semester, a seminar. Professor Willkens.
124. *Audio-Visuals and Creative Activities in Christian Education.* A study of worship, music, hymnology, story-telling, symbolism, art, drama and architecture in relation to the program of religious education. 1958-59, Winter Semester, a seminar. Professor Willkens.
125. *Parish Program Building.* A review of the basic principles of religious education and their implications for the minister as a director of the program for Sunday church schools, weekday church schools, vacation schools, summer camps and conferences, schools of missions, inter-church and inter-faith social action projects. 1957-58, Winter Semester, a seminar. Professor Willkens.
126. *Methods in Parish and Community Research.* Identical with CI 91. Professor Rasmussen.
- 127x. *Weekday, Vacation and Parochial Church Schools.* A study of the various endeavors to provide more time for religious education beyond the Sunday School ; a discussion of the basic

reasons for these new ventures; an investigation of some of the objectives and procedures in connection with the attempts to teach "Moral and Spiritual Values," on the part of the public schools, within the framework of the principle of "Separation of Church and State." A special attempt will be made to undergird this study by field trips and field work supervision and guidance. 1957-58, Autumn Semester. Professor Willkens.

128. *Individualized Work*. Turn to page 44 of this catalogue for further information.

C. RELIGIOUS LEADERSHIP IN COLLEGES

SEMINARS AND RESEARCH COURSES

131. *Religion in Higher Education, I*. A study of the history, contending philosophies and problems of religion in higher education and their significance for religious leadership on the campus today. Also, an examination of the literature in the field dealing with the teaching of religious values as they relate to particular academic disciplines. Each year, Autumn Semester, a seminar. Professor Froyd and Mr. Eads.
132. *Religion in Higher Education, II*. A survey of the growth, present work and significance of the national and international movements of religion among students: church related colleges, the teaching of religion, the Student Christian Associations, the Schools of Religion, Chaplaincy, and the newer plans for official leadership of religious programs, and the W.S.C.F. Each year, Winter Semester, a seminar. Mr. Eads.
133. *Individualized Work*. Turn to page 44 of this catalogue for further information.

D. BIBLIOGRAPHY AND LIBRARY METHODS

SEMINARS AND RESEARCH COURSES

134. *Minister's Library*. An introductory, orientation course in the history of printing, bookmaking, and libraries. Approved

methods of book selection. The care of the minister's library. Use of reference books and periodicals; care of pamphlets and clippings; classifying and cataloguing a private library. Principles and practice of book reviewing. 1958-59, Autumn Semester, a seminar. Associate Professor Trost.

135. *Bibliographical Research*. An introduction to the principles and practice of research. Study of typical researches as models; practice in location and defining problems for research; technique of investigation; the assembling and classification of bibliographies; the constructing of schedules, questionnaires and other instruments; the organization of data and interpretation of results; the various forms of presentation of materials; the critical use of documents and source materials. 1957-58, Autumn Semester, a seminar. Associate Professor Trost.

Extension Department

A. THE ALUMNI LENDING LIBRARY

The Divinity School aims to be of service at all times to its alumni who are out on the field, and in this connection the Library assumes an important part. Many graduates find themselves far removed from such special collections as one finds in a seminary library, but is not provided by the more general collection of a public library.

To meet what we believe to be a genuine need on the part of alumni, the Library has been enabled to inaugurate a special circulating service for graduates of the School. This is constantly recruited by the most recent important theological books, and is kept entirely apart from similar books in constant circulation on the campus or within the city. These books, purchased from a special fund appropriated by the Board of Trustees are housed separately from the main library books and are reserved for the exclusive use of the alumni.

The following regulations governing the use of the Alumni Lending Library are in effect:

1. Not more than *four* books may be charged to a borrower at any one time.
2. Books may be kept not longer than *one* month from the date of receipt. It is imperative that the time limit be observed if future requests are to be honored.
3. Books are *not* renewable.
4. Ten cents in stamps to cover mailing costs is to accompany each request for books. The borrower will also pay the mailing costs of returning borrowed books to the Library. *The postage rate for borrowers living within New York State or within the first three postal zones is four cents for the first pound plus one cent for each additional pound or fraction thereof. The postage rates for borrowers living outside the first three postal zones is eight cents for the first pound and four cents for each additional pound.*
5. All books returned to the Library via mail or express must be packed in a cardboard container or wrapped in corrugated paper. Wrapping paper alone does not protect the books from injury.

6. It is advisable that a list of five to ten titles in the order of preference be submitted since the first choice may not always be available.

Requests to borrow books and suggestions of titles to be acquired by the Lending Library should be addressed to

The Alumni Lending Library

The Colgate Rochester Divinity School

1100 South Goodman Street

Rochester 20, New York

B. THE LIBRARY

The Library of the Divinity School is prepared to furnish assistance by loan of books to religious workers who desire to pursue reading courses, with or without guidance.

C. CLINICAL TRAINING

During the summer vacation an Extension Course, open to a limited number of selected students, is conducted by the Divinity School in co-operation with the Council of Clinical Training of New York City. The representative of the Faculty in this work is Professor Baker.

Degrees Conferred

May 1956

JAMES WILLIAM BENNETT, M.E.	-	-	-	-	St. Louis, Missouri
CHARLES HERBERT BIXBY, B.A.	-	-	-	-	Davenport, Iowa
MERLIN WAYNE BRADLEY, B.A.	-	-			Berrien Springs, Michigan
FRANKLYN TEXLER COOK, B.A.	-	-	-	-	Cleveland, Ohio
THEODORE COX, B.A. (<i>in absentia</i>)	-	-	-	-	Olney, Illinois
HARVEY ARNOLD EVERETT, JR., B.S.	-	-			Canon City, Colorado
EVERETT B. FITTS, B.A., M.ED.	-	-	-		Springwater, New York
GEORGE KENNETH GATES, B.A.	-	-	-	-	Nyack, New York
EDWARD CHARLES HANNAY, B.A.	-	-	-		Oswego, New York
JOHN GRAY HUTCHINSON, B.A.	-	-	-		Beckley, West Virginia
WILLIAM BLAKE HUTCHINSON, JR., B.S.	-	-			Shaker Heights, Ohio
RICHARD NEUMANN JOHNSON, B.A.	-	-	-		Lawrence, Kansas
IRVING WERNER LINDENBLAD, B.A.	-	-			Princeton, New Jersey
THOMAS LOWELL MCGLAUFLIN, B.A.	-	-			Syracuse, New York
RICHARD JOHN MCKENNA, B.A.	-	-	-		Los Angeles, California
RICHARD LAWRENCE MEANS, B.A.	-	-	-	-	Toledo, Ohio
FRANKLIN WAUGH MURDOCK, B.A.	-	-	-		Ithaca, New York
ROLAND VIRGIL SANTEE, B.A.	-	-	-	-	Belpre, Ohio
KENNETH LELAND SMITH, B.A.	-	-	-	-	Denver, Colorado
JAMES EDWARD SPICER, B.A.	-	-	-	-	Columbus, Indiana
JAMES EVERETT TOWNSEND, B.A.	-	-	-		Granite City, Illinois
WALLACE EDWARDS WEBB, B.A.	-	-	-	-	Lakeland, Florida
ROSS EDWARD WHETSTONE, B.S.	-	-	-		Bedford, Pennsylvania
DONOVAN EUGENE WHITE, B.A.	-	-	-		Gloversville, New York
GORDON LEWIS WILSON, B.A.	-	-	-	-	Wolcott, New York

Bachelor of Divinity Degree Conferred on Former Graduates 1956

David Emanuel Haglund	Rochester, New York
Bethany College, 1906 Rochester Theological Seminary, 1914	
Nelson Charles Munson	Hudson Falls, New York
Colgate University, 1923 Colgate Theological Seminary, 1923	
William Scott Sutton (<i>in absentia</i>)	Peoria, Illinois
Shurtleff College, 1914 Rochester Theological Seminary, 1917	

Graduate Fellows

James W. Bennett, M.E., B.D.	<i>University of St. Andrews</i>	
University of Cincinnati, 1939 Colgate Rochester Divinity School, 1956	<i>Edinburgh, Scotland</i>	St. Louis, Missouri
LaRue A. Loughhead, B.A., B.D.	<i>Union Theological Seminary</i>	Hudson Falls, New York
Knox College, 1947 Colgate Rochester Divinity School, 1950		

Undergraduates Third Year Class 1957

Paul Frederick Ashbrook, B.S.	<i>Alexandria, Ohio</i>	Rush, N. Y.
Ohio University, 1953		
William Lyford Bixby, B.A.	<i>Davenport, Iowa</i>	121 Highland Pkwy.
Ottawa University, 1953		
Robert Frank Cramer, B.A.	<i>Copenhagen, N. Y.</i>	121 Highland Pkwy.
Syracuse University, 1953		
John DiGangi, B.A.	<i>Brooklyn, N. Y.</i>	121 Highland Pkwy.
City College of New York, 1952		
Frederick Sheldon Downs, B.A.	<i>Rochester, N. Y.</i>	125 Highland Pkwy.
College of Wooster, 1954		
Edward Fred Eskra, B.A.	<i>St. Louis, Missouri</i>	Parish, N. Y.
Shurtleff College, 1954		
John Allen Everett, B.A.	<i>Vallejo, California</i>	125 Highland Pkwy.
University of California, 1951		
Robert Culver Frears, B.A.	<i>Guelph, Ontario, Canada</i>	202 Trevor Hall
McMaster University, 1954		
Barbara Jones Friert, B.A.	<i>Clarks Summit, Pa.</i>	121 Highland Pkwy.
Pennsylvania State University, 1954		

Jerry Clark Freiert, B.A. University of Rochester, 1954	Rochester, N. Y.	121 Highland Pkwy.
John Arthur Hoyt, B.A. Rio Grande College, 1954	Middleport, Ohio	522 Trevor Hall
Heslip Malbert Lee, B.A. Mercer University, 1954	Cedartown, Georgia	York, New York
George Richard Leissner, B.A. Franklin College, 1954	Erie, Pa.	125 Highland Pkwy.
John Gordon Lenox, B.A. Kalamazoo College, 1951	Detroit, Mich.	406 Trevor Hall
William Lacy Malcomson, B.A. Denison University, 1953	Jacksonville, Illinois	121 Highland Pkwy.
James Allen Moss, B.A. Wilkes College, 1954	West Wyoming, Pa.	310 Trevor Hall
David Richard Neill, B.S. University of Rochester, 1953	Rochester, N. Y.	412 Trevor Hall
Louis Van Dorn Phillips, B.A. Stetson University, 1950	Orlando, Fla.	Pike, N. Y.
Clair Albert Popp, B.A. Ottawa University, 1954	Red Oak, Iowa	403 Trevor Hall
Robert Marion Puckett, B.A. Mercer University, 1954	Macon, Georgia	Ontario, N. Y.
Robert Lewis Rodgers, B.A. Franklin College, 1948	Flora, Ind.	Clifton, N. Y.
Frederick David Savage, B.A., M.A. Eastern Nazarene College, 1947 Pasadena College, 1953	Peabody, Mass.	Macedon Center, N. Y.
Malcolm Green Shotwell, B.A. Richmond College, 1954	Brookneal, Va.	121 Highland Pkwy.
Kenneth H. Simpson, B.A. Alderson-Broadbudd College, 1953	Venetia, Pennsylvania	Macedon, N. Y.
Randolph Thompson, B.A. Shaw University, 1954	Nassau, Bahamas, British West Indies	121 Highland Pkwy.
Edward Vavolo, B.S. Temple University, 1953	Maple Shade, N. J.	226 Eaton Hall
William Herbert Webster, B.A. Alfred University, 1953	Piffard, N. Y.	125 Highland Pkwy.
Sterling Allan Wetherell, B.A. Syracuse University, 1951	Westmoreland, N. Y.	Vernon Center, N. Y.

Second Year Class

1958

John Terrance Adamczyk, B.A. Rutgers University, 1955	New Market, N. J.	Rochester, N. Y.
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Howard Crossett Adams, B.S., M.A. Northwestern University, 1948 Columbia University, 1950	Chicago, Ill.	Bergen, N. Y.
Merle Smith Arnold, B.A. Findlay College, 1955	Maytown, Pa.	Mt. Morris, N. Y.
Donald William Barton, B.A. Ottawa University, 1955	Ogdensburg, N. Y.	126 Eaton Hall
Richard Victor Bergren, Jr., B.A. Amherst College, 1955	White Plains, N. Y.	309 Trevor Hall
James Adams Braker, B.A. Haverford College, 1955	Pittsburgh, Pa.	121 Highland Pkwy.
James Kenneth Brown, B.A. Richmond College, 1955	Boise, Idaho	Mt. Morris, N. Y.
James Edward Cheek, B.A. Shaw University, 1955	Greensboro, N. C.	228 Eaton Hall
Anna Sue Coker, B.A. University of Redlands, 1955	Redlands, Calif.	207 Trevor Hall
Gary Vance Cole, B.A. Seattle Pacific College, 1955	Washington, D. C.	Canandaigua, N. Y.
Dennis Lee Crawford, B.A. Linfield College, 1955	Bremerton, Wash.	Gate House
Charles Burtis Crooks, Jr., B.A. Kalamazoo College, 1955	Oaklyn, N. J.	125 Eaton Hall
Richard Duane Crooks, B.A. Kalamazoo College, 1954	Saginaw, Mich.	128 Eaton Hall
Leigh Norman Deming, B.A. Hobart College, 1955	Seneca Falls, N. Y.	Seneca Castle, N. Y.
David Charles Derby, B.A. Lynchburg College, 1955	Weedsport, N. Y.	Rochester, N. Y.
Thomas Henry Ellis, B.A. Morgan State College, 1950	Buffalo, N. Y.	Buffalo, N. Y.
Lloyd Deane Fett, B.A. Sioux Falls College, 1954	Campbell, Minn.	222 Eaton Hall
Randolph Bradford Hellwig, B.A. University of Bridgeport, 1955	Orange, Conn.	121 Highland Pkwy.
James Kenneth Hoffmeister, B.S. Monmouth College, 1953	Greeley, Colo.	223 Eaton Hall
James Wilson King, B.A. Earlham College, 1955	Jamestown, N. Y.	511 Trevor Hall
Gordon Wendell Knapp, B.A. Colgate University, 1955	Oneida, N. Y.	Williamson, N. Y.
Clifford Ellsworth Kolb, Jr., B.A. Brown University, 1955	Rockaway, N. J.	411 Trevor Hall

James Gilbert Lovell, B.A. Colgate University, 1955	Hingham, Mass.	410 Trevor Hall
John Lee Macklin, B.A. Denison University, 1955	Cleveland, Ohio	Livonia Center, N. Y.
Richard Earl Mastin, B.S. Cornell University, 1955	Binghamton, N. Y.	125 Highland Pkwy.
Mary Jean Mertz, B.A. Kalamazoo College, 1955	Kalamazoo, Mich.	C-Women's Dormitory
John Howard Minott, B.A. Boston University, 1955	Melrose, Mass.	411 Trevor Hall
Harold Dale Moore, B.A. Ottawa University, 1955	Emporia, Kans.	Himrod, N. Y.
Edward DeWitt Peachey, B.A. College of Wooster, 1955	Elmira, N. Y.	501 Trevor Hall
Frederik Eugene Petersen, B.A. Ottawa University, 1955	Copenhagen, Denmark	121 Highland Pkwy.
David Henry Peterson, B.A. Ohio Wesleyan University, 1955	Odessa, N. Y.	301 Trevor Hall
William Gordon Rafnel, B.A. Southern Illinois University, 1953	Murphysboro, Ill.	Stafford, N. Y.
Bruce Donald Rahtjen, B.A. University of Rochester, 1955	Rochester, N. Y.	Holley, N. Y.
Garland Todd Roberts, B.A. Morris Harvey College, 1955	Charleston, W. Va.	307 Trevor Hall
David Arthur Ryan, B.A. Ottawa University, 1955	Pittsburgh, Pa.	Mumford, N. Y.
Jerold James Savory, B.A. Bucknell University, 1955	Binghamton, N. Y.	123 Eaton Hall
Barbara Mae Schillen, B.A. University of Washington, 1954	Seattle, Wash.	E-Women's Dormitory
Reuben Alphonse Sheares, Jr., B.A. Talladega College, 1955	Charleston, S. C.	LeRoy, N. Y.
Howard Louis Still, B.A. Wheaton College, 1952	Ida Grove, Iowa	501 Trevor Hall
Frederick Barry Stipp, B.A. Moravian College, 1952	Lawton, Okla.	Rushville, N. Y.
Roy Lee Thompson, B.S. West Virginia State College, 1949	Cleveland, Ohio	409 Trevor Hall
Wiley Howard White, B.A. Utica College of Syracuse University, 1954	Ilion, N. Y.	Port Gibson, N. Y.

First Year Class 1959

Elvie Thomas Armstrong, B.A. Marshall College, 1956	<i>Huntington, W. Va.</i>	302 Trevor Hall
Jack Merle Averill, B.A. Denison University, 1956	<i>Maywood, Ill.</i>	308 Trevor Hall
Bruce Elwin Billman, B.A. Oberlin College, 1956	<i>New Castle, Pa.</i>	303 Trevor Hall
Richard Adrian Bowser, B.A. Kalamazoo College, 1956	<i>Niagara Falls, N. Y.</i>	304 Trevor Hall
Robert Charles Boyer, B.A., M.A. University of Chicago, 1941 University of Chicago, 1948	<i>Chicago, Ill.</i>	Rochester, N. Y.
Edward Cleo Caldwell, B.A. Hobart College, 1955	<i>Kendall, N. Y.</i>	Kendall, N. Y.
Ralph Stanley Casperson, Jr., B.S. Geneseo State Teachers College, 1956	<i>Rochester, N. Y.</i>	305 Trevor Hall
Willie Collins, Jr., B.S. St. Louis University, 1956	<i>St. Louis, Mo.</i>	Rochester, N. Y.
Lloyd Robert Demcoe, B.A. McMaster University, 1956	<i>St. Ouens, Manitoba, Canada</i>	225 Eaton Hall
Joseph Carr DiTiberio, B.A., M.Ed. Colgate University, 1939 Alfred University, 1950	<i>Williamson, N. Y.</i>	Williamson, N. Y.
Patrick Charles Finleon, B.A. University of Buffalo, 1956	<i>Buffalo, N. Y.</i>	306 Trevor Hall
Sue Grace Harman, B.M. West Virginia University, 1955	<i>Elkins, W. Va.</i>	D-Women's Dormitory
Robert Arden Hatcher, B.A. Mercer University, 1955	<i>Smithville, Ga.</i>	Clifton Springs, N. Y.
Verner Eugene Hertzog, B.A. Gordon College, 1947	<i>Stanley, N. Y.</i>	Stanley, N. Y.
Raymond Bernard Horan, B.A. Albright College, 1956	<i>Philadelphia, Pa.</i>	511 Eaton Hall
Frederick Miner Hudson, B.A. Kalamazoo College, 1956	<i>Skaneateles, N. Y.</i>	Rochester, N. Y.
Ronald Gene Kelder, B.A. University of Illinois, 1956	<i>Chicago, Ill.</i>	511 Eaton Hall
J. Rupert Kenny, B.A. University of Buffalo, 1947	<i>Kenmore, N. Y.</i>	Bergen, N. Y.
Ernest William Kerrison, B.A. Roberts Wesleyan College, 1956	<i>Hilton, N. Y.</i>	Avon, N. Y.
Charles Eugene Kinzie, B.A. College of Wooster, 1956	<i>Niagara Falls, N. Y.</i>	302 Trevor Hall

Stephen Krysalika, B.A. Mercer University, 1956	<i>Macon, Ga.</i>	Canandaigua, N. Y.
Jack Anthony LeSuer, B.A. William Jewell College, 1956	<i>Union City, Pa.</i>	Hornell, N. Y.
Paul Wilbur Light, B.A. Miami University, 1954	<i>Mansfield, Ohio</i>	8 Beaven House
Willis John Merriman, B.A. Macalester College, 1956	<i>St. Paul, Minn.</i>	122 Eaton Hall
William Leo Peacock, B.A. Mercer University, 1956	<i>Macon, Ga.</i>	209 Trevor Hall
Hudson Bissell Phillips, Jr., B.A. Colgate University, 1956	<i>Fort Sill, Okla.</i>	315 Trevor Hall
John Anthony Phillips, B.A. Colgate University, 1956	<i>Fort Sill, Okla.</i>	314 Trevor Hall
William Horace Polis, B.A. University of Rhode Island, 1956	<i>Warwick, R. I.</i>	401 Trevor Hall
Allen Thomas Quindlen, Jr., B.A. Franklin College, 1956	<i>Philadelphia, Pa.</i>	316 Trevor Hall
Robert Carl Reynolds, B.A. Linfield College, 1956	<i>Eugene, Ore.</i>	West Henrietta, N. Y.
Keith Ray Shinaman, B.A. Syracuse University, 1955	<i>Marcellus, N. Y.</i>	Marcellus, N. Y.
Garth Raymond Thompson, B.A. Mount Union College, 1957	<i>Richmond, Ohio</i>	405 Trevor Hall
Paul Frederick Thompson, B.A. Morehouse College, 1956	<i>Kinston, N. C.</i>	401 Trevor Hall
Carrol Aurelius Turner, B.A. Capital University, 1956	<i>Youngstown, Ohio</i>	402 Trevor Hall
Smith Turner, B.A. Livingstone College, 1956	<i>Rochester, N. Y.</i>	402 Trevor Hall
William Tolbert Vandever, Jr., B.A. Denison University, 1956	<i>Philadelphia, Pa.</i>	404 Trevor Hall
Burnham Hersey Waldo, B.A. Syracuse University, 1955	<i>Bowens Corners, N. Y.</i>	Bowens Corners, N. Y.
Robert Edgar Washer, B.A. Colgate University, 1956	<i>Hudson Falls, N. Y.</i>	413 Trevor Hall
Ottie Lee West, B.A. Shaw University, 1956	<i>Willard, N. C.</i>	415 Trevor Hall
James Franklin Wyatt, B.A. Richmond College, 1956	<i>Washington, D. C.</i>	4 Beaven House
Thomas Gilkey Wylie, B.A. Kalamazoo College, 1955	<i>Kalamazoo, Mich.</i>	414 Trevor Hall

Special Students

(Students in this category who are college graduates may take courses for credit. Others are given the rating R.)

William Lucian Joiner, III, B.A., B.D. Oklahoma Baptist University, 1950 Southern Baptist Theological Seminary, 1953	Griffin, Ga.	Batavia, N. Y.
Johannes Schwesig University of Heidelberg	Stuttgart, Germany	416 Trevor Hall
Edward Bacon Willingham, Jr., B.S. Richmond College, 1956	New York, N. Y.	512 Trevor Hall

Unclassified Student

Lucy Jeannette Pitts, B.A. Keuka College, 1938	Rochester, N. Y.	Rochester, N. Y.
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Summary by Classes

Graduate Fellows (non-resident)	2
Third Year	28
Second Year	42
First Year	41
Special	3
Unclassified	1
Total	117

Summary by Colleges

Albright College	1	Oberlin College	1
Alderson-Broadbudds College	1	Ohio University	1
Alfred University	1	Ohio Wesleyan University	1
Amherst College	1	Oklahoma Baptist University	1
Boston University	1	Ottawa University	6
Brown University	1	Pennsylvania State University	1
Bucknell University	1	Richmond College of the University of Richmond	4
Capital University	1	Rio Grande College	1
City College of New York	1	Roberts Wesleyan College	1
Colgate University	6	Rutgers University	1
College of Wooster	3	Seattle Pacific College	1
Cornell University	1	Shaw University	3
Denison University	4	Shurtleff College	1
Earlham College	1	Sioux Falls College	1
Eastern Nazarene College	1	Southern Illinois University	1
Findlay College	1	St. Louis University	1
Franklin College	3	Stetson University	1
Geneseo State Teachers College	1	Syracuse University	4
Gordon College	1	Talladega College	1
Haverford College	1	Temple University	1
Hobart College	2	University of Bridgeport	1
Kalamazoo College	7	University of Buffalo	2
Keuka College	1	University of California	1
Linfield College	2	University of Chicago	1
Livingstone College	1	University of Heidelberg (Germany)	1
Lynchburg College	1	University of Illinois	1
Macalester College	1	University of Redlands	1
Marshall College	1	University of Rhode Island	1
McMaster University	2	University of Rochester	3
Mercer University	5	University of Washington	1
Miami University	1	Utica College of Syracuse University	1
Monmouth College	1	West Virginia State College	1
Moravian College	1	West Virginia University	1
Morehouse College	1	Wheaton College	1
Morgan State College	1	Wilkes College	1
Morris Harvey College	1	William Jewell College	1
Mount Union College	1		
Northwestern University	1		

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No. 2



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No. 2

Editor

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MAY, 1957

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The Report of the President

WILBOUR EDDY SAUNDERS

FOR THE NINTH TIME your president presents an annual report to the trustees of Colgate Rochester. In the life of a school training leadership for the Christian church there is no valid measure of success or failure. We shall have to wait a decade or more before we can make any judgment as to whether today's students become effective servants of Christ and significant witnesses to the will of God. Even then we shall only be able to conjecture the extent to which the years spent "on the hill" have given the inner compulsions, the prophetic insights, and the spiritual disciplines which are the basic needs of those who propose to be the "shepherds of the flock." For the moment we can only say that we have an able and dedicated faculty, a carefully chosen student body qualitatively and quantitatively satisfying, and a vigorous and carefully thought through program which is constantly being critically re-examined. The most important facets of any divinity school are its intangibles. These are impossible to measure and even difficult to describe. Hence any report such as this can deal only with the relatively unimportant, the tangibles, which should be recorded for the most part because the history of an institution requires that they become a part of its legend.

OUR DISTINCTIVE FUNCTION

One year ago my report to you was a long and detailed document which, in addition to a factual record of the preceding twelve months, presented you with a program for the five years of the immediate future. This you approved in principle, empowering the president, faculty, and staff to proceed with the details necessary to clothe its skeleton. Since the fulfillment of this blueprint for the future is to me a most urgent need, I hasten to report to you on the progress of the first year to the extent that this can be done in terms of tangibles. Our student body has been enlarged. The first step of our financial objective has been reached, allowing us to make a major addition to the faculty in the person of Dr. V. E. Devadutt. Thus our vital interest in the world mission of the church has been implemented. The meeting of our enlarged budget assures us in our present search for another faculty addition

and emboldens us to proceed in faith on the assumption that by September 1958 we shall be able to take the third step toward the additional manpower which will make possible enriched curricular offerings and the enlargement of the student body.

OUR FINANCES

The finances of an institution are but the means to an end. However, unless they are sound the foundations for the intangibles tremble. This year we have met our budget objectives. For this gratitude beyond measure must be expressed to those who so loyally support us—alumni, churches through the Institutional Budget, and a host of friends who thus exhibit their faith in us. Special mention should be made of conscientious, enthusiastic, and meticulously systematic solicitation of support by the Rochester members of our board of trustees under the leadership of Arthur Stewart and Thomas Remington. We rejoice that it has been possible to pay for extraordinarily extensive repairs and the remaining expense of the installation of the elevator (at long last in service) without drawing on reserve funds, as had been anticipated. Because we have for five years gradually raised the level of support, we now know that it will be possible to continue the activities for which the expendable capital of the Development Fund was raised in 1950–51.

These items are provided for within the regular budget which will be presented to you for next year. This step, for which we have carefully planned, is accomplished two years ahead of schedule. Therefore, the Development Fund resources to date unexpended can be placed in the endowment of the Arthur Gosnell Chair of Christian Ethics and Sociology in accordance with our promise to donors made at the time of the solicitation for the Development Fund. It is of interest that compared with nine years ago the following facts may be noted:

Increase in income from endowment	53%
Increase in yearly gifts from friends	390%
Increase in income from students	21%
Increase in total budget for expenses	86%
Increase in budget for salaries (raises and added personnel)	120%

With special gratitude we record a gift from Dr. Gilbert De Witt Dare of stock worth \$23,850, to establish a student aid fund as a memorial for his father, Samuel C. Dare, the interest only to be used for the next twenty years, after which the principal may be used at the discretion of

the trustees. Also most gratifying is an additional gift of \$10,000 from a friend who insists that her generosity be anonymous but who since 1952 has given us a total of \$60,880. We record with equally enthusiastic gratitude the support of several hundred friends, alumni, and churches.

In further contemplation of the financial picture, we report that for a second year a local business firm has given us \$5,000 for sociological research of religious factors in the local scene. This firm has expressed the hope that the denominational groups of Metropolitan Rochester to whom this research is primarily a service may see fit to join them in the support of the project and pledges to that end totalling more than a thousand dollars have been made by the Presbyterian, Baptist, Methodist, Congregational, and Episcopalian units.

OUR PLANT

The enlarging of the student body and the fact that an ever increasing percentage of students marry either before entering graduate school or during their course there have presented all theological schools with a need for more apartment accommodations for families. This is causing us to survey the potentialities for greater usefulness of our present plant, not only for additional student apartments but also for more seminar rooms and office space.

WALTER RAUSCHENBUSCH

This year widespread attention is being given to the fact that fifty years ago there was published Walter Rauschenbusch's revolutionary and significant book, *Christianity and the Social Crisis*. In June Harper's will publish *A Rauschenbusch Reader*, edited by Benson Y. Landis, with a perceptive introduction by Dr. Harry Emerson Fosdick. Also, one of the conference halls at the American Baptist Assembly at Green Lake is being renamed for Rauschenbusch and we have been invited to prepare a leaflet for distribution at Green Lake on the life and career of this social prophet. At the request of the president, Mr. Edward Starr, curator of our historical collections, has completed this task. Dr. D. R. Sharpe of our board has notified us of his gift to Colgate Rochester Divinity School of his large and valuable collection of Rauschenbusch material, with the promise that this be isolated in the library as a special exhibit to bear the name of the donor. Your president proposes the following resolution: The Board of Trustees of Col-

gate Rochester Divinity School acknowledges with gratitude the stated intention of Dr. D. R. Sharpe to entrust to our keeping his collection of Rauschenbusch writings and material and places on record our promise that this will be permanently isolated in our historical library and be known as "The Dores Robinson Sharpe Rauschenbusch Collection." Mr. Starr assures me that the separateness and permanency of care of such a collection create no problems. Through the kindness and instrumentality of Loyde Aukerman, '43, we are receiving another sizable quantity of Rauschenbusch material which has been in the possession of Dr. William Mueller. Also, we plan a public observance of the publication of *Christianity and the Social Crisis*. We shall make September 11th a very special day at Colgate Rochester. In the morning there will be a follow-up conference to the significant Oberlin Conference on Faith and Order which just precedes this date. Dr. Devadutt and others will report on Oberlin and lead discussions on the issues raised. In the afternoon there will be two meetings. At the first of these Dr. Justin Wroe Nixon will give an address on the life and influence of Walter Rauschenbusch. At the second there will be a symposium on Baptist theology by Dr. Winthrop Hudson, Dr. Lynn Leavenworth, and Dr. William Hamilton. This session will review the work of the Green Lake Conference on Theology held in the summer of 1954, chaired by our trustee Dr. Edwin Dahlberg, and for which your president was chairman of the planning committee. It will be preliminary to the second such conference scheduled for Green Lake in 1958. In the evening there will be a public address by Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, who has written a book entitled *The Background of the Social Gospel in America*. We shall invite our alumni in this section of the country, local clergy, and friends, and (in the evening) the general public to share this Rauschenbusch Day with our more intimate school family. We are probably better known as "the school of Walter Rauschenbusch" than in any other way. President Henry Pitney Van Dusen of Union Theological Seminary says, "It is clear, it seems to me, that the greatest single personal influence on the life and thought of the American church in the last fifty years was exerted by Walter Rauschenbusch. Probably the three most influential men in American church history have been Jonathan Edwards, Horace Buschnell and Walter Rauschenbusch." If the present generation's absorption in other theological concerns has diminished the emphasis on the social applications of the teachings of

Jesus and lessened our social passion, we are indeed impoverished in our concept of the response called for by the needs of human life. This is a case of both—and, not either—or. We shall hope that the celebration of the publication of this book may renew the sensitivity of conscience and the perception of God's clear purpose to which Walter Rauschenbusch spoke so effectively to the whole Christian world half a century ago.

EDWIN MCNEILL POTEAT

It is quite pertinent that this paragraph concerning Walter Rauschenbusch should be followed by one on Edwin McNeill Poteat, who so strongly shared his social concern. Our hearts were saddened by the news of his sudden passing on December 17, 1955. Messages were sent to Mrs. Poteat by Mr. Stewart for this board, by the president, and a host of others. Resolutions were placed on our minutes by action of the Executive Committee. A memorial chapel service was held on February 21st, 1956. We were represented at the dedication of a memorial chapel at the Pullen Memorial Baptist Church of Raleigh, North Carolina, on February 17th of this year by Dean Baker, who gave the address of the occasion. On April 24th there was a public unveiling in our library of a portrait of President Poteat. This portrait was painted by Mary Tillery of Raleigh, was presented to the school by me on behalf of the trustees, and received and dedicated by Dean Baker.

CHANGES IN PERSONNEL

A report on changes in faculty and staff personnel is in order. With regret we announce that Dr. Albert Rasmussen has resigned his chair to accept one at the Pacific School of Religion in Berkeley, California. Dr. Rasmussen came to us in 1946 and has been a delightful comrade in the academic arena. His book *Christian Social Ethics* was published last summer. We regret his leaving, but send our best wishes with him as he accepts the challenge to pioneer on the Pacific Coast where little if anything has been done in his field of specialization. Mr. Lawrence Parkes, since February 1, 1932 our most efficient superintendent of buildings and grounds, retired on May 1st. Our trustees are well aware of the devoted attention he has given to our welfare. By arrangement with the Property Committee, he will continue to live at the school and will serve in an advisory capacity

for which budgetary provision has been made. Since September 1st, his successor, Mr. Quetschenbach, has served with him and quietly but effectively made his place amongst us. Dr. V. E. Devadutt has at present the title of Visiting Professor of Ecumenical Theology and Missions. His first year here has been an entire success and your president asks that we now follow through on our declared intention and elect him to full professorship under the title given above.

Our chair of Homiletics has been vacant since the resignation last May of Dr. John Casteel. Fortunately Dr. David MacLennan, pastor of the Brick Presbyterian Church and formerly professor in the Yale Divinity School, is a part-time member of our faculty. He, with the capable aid of Dr. C. Everard Deems, '18, a member of our board, and also equally effective assistance from Dr. Hanford Closson, pastor of the Grace Methodist Church, has carried the load this year. In May 1958 we shall present for election to the Cornelius Woelfkin Chair of Preaching a name now unanimously agreed upon by the Personnel Committee of the faculty and the Committee on Instruction of the trustees. This man is now the pastor of a prominent church which he feels he should not leave until September 1958. We are so thoroughly convinced that he is the man for the place that we feel justified in making temporary arrangements for another year. Dr. MacLennan will continue part-time in this field and we have been so fortunate as to secure the services of Dr. Gerald Watkins for the interim year. Dr. MacLennan and Dr. Watkins will collaborate in the required course in Homiletics. Dr. Watkins will offer one or two electives. Mr. Trost and Mr. Powell will continue, as this year, to give the courses in Liturgics and Speech, respectively.

For some time it has been our hope to deal more competently with the factor of mental health. Many seminaries are branching out by adding an expert in this field to their staff. We have entered into an arrangement with Dr. Terrence of the State Hospital by which we shall share in the services of and support of the institution's chaplain. In this way the State can secure a stronger man than would be possible on its own resources alone. We shall benefit because the clinical training for which our students have recently been obliged to go elsewhere can now be offered again at the home base. In addition the chaplain will give an elective course at Colgate Rochester in mental health and be available for consultation by our students on problems encountered in their field work.

FACULTY ACTIVITIES

DR. BAKER was honored last June by his alma mater, Denison University, with the honorary degree of Doctor of Divinity. He attended the biennial meeting of the American Association of Theological Schools at Berkeley, California. There he was re-elected to the Executive Committee of the Association and appointed to its new Commission on Counsel and Research. He is a member of the Board of Visitors of the Rochester State Hospital and vice-chairman of the Committee on Mental Health of the Health Association. He was one of the speakers at the Religious Emphasis Week of the University of Richmond. His address at the dedication of the memorial chapel at Raleigh for Dr. Poteat was published in the *Biblical Recorder*, the North Carolina Baptist state paper.

DR. BRANTON'S article in *Religion in Life* (Winter Issue) was given the lead in the theological symposium in this important journal. He has been in demand for speaking engagements such as the National Laymen's Conference in Wisconsin, the Rhode Island Baptist Convention, and Lay Schools of Theology in Corning, Erie, and Lockport. He is the author of a series of articles for the *Interpreter's Dictionary of the Bible* and has this year been listed in *Who's Who in America*.

DR. DEVADUTT has been honored by the World Council of Churches by inclusion in a group of about twenty which includes such people as Dr. Kenneth Latourette, Bishop Dibelius, the Right Honorable R. A. Butler, and John Foster Dulles in a symposium celebrating the tenth anniversary of the Churches Council for International Affairs. He delivered the Divinity Day address at McMaster University, lectured at the special school for the training of missionaries held by The Presbyterian Church U. S. A., and has been in constant demand for preaching and speaking engagements.

MR. EADS has visited thirty college and university campuses, largely on our recruiting program. He has had special speaking engagements at Cornell, Western College for Women, Mansfield State Teachers College, Yale Divinity School, and the West Virginia and Indiana Baptist Student Movement Conferences. He is counselor of the Baptist Student Movement of New York State and a member of the Executive Committee of the Baptist Associates in College Work.

DR. FROYD has been awarded one of the 22 faculty fellowships

given by the A. A. T. S. with funds furnished by the Sealantic Foundation. This four thousand dollar grant is a recognition both of the competence of the man and the value of his proposed program of study. He will be on sabbatical and special leave of absence the final semester of next year and the first of the following academic year. In June one of our Baptist colleges will confer on him an honorary Doctorate of Laws. During the year he has been giving extraordinary service to the American Baptist Convention in directing a survey of Home Mission Society activities and organization.

DR. HAMILTON's address on "J. S. Bach as Theologian," made at the opening public exercises in September, will be printed in our May *Bulletin*. He has published book reviews in the *Christian Century*, *Interpretation*, *Religion and Life*, and the *Journal of Religion*; also an article "On Doing without Knowledge of God" in the *Journal of Religion*. His college preaching engagements include Oberlin, Kalamazoo, Michigan State, Ohio State, Bucknell, the University of North Carolina, Wells, and Allegheny.

MR. HOBIN, in addition to training the Chorus and leading it in its concerts, has been in demand as soloist and serves as minister of music at Twelve Corners Presbyterian Church.

PROF. HOLCOMB has been on special leave of absence this year to complete his thesis. Since January he has been in residence at Oxford University, where he was joined in April by Mrs. Holcomb.

DR. HUDSON, who is president of the American Baptist Historical Society and secretary of the American Society of Church History, has published "The Ministry in the Puritan Age," a chapter in *The Ministry in Historical Perspective*, published by Harpers and edited by H. Richard Niebuhr; also "American Protestantism," a series of thirteen studies in *Crossroads* (April-June 1957); also "A Tradition in Our Family" in *Current Religious Thought*. He gave convocation lectures at Southeastern Baptist Seminary and will give an address at the American Baptist Convention commemorating the 250th anniversary of organized Baptist work. He is associate editor of *Foundations*, the new Baptist journal of history and theology, a member of the Commission on Worship of the World Council of Churches, and will be a delegate to the Faith and Order Conference at Oberlin.

DR. DAVID MACLENNAN has twice this year been the preacher at

the Riverside Church, New York City. His college chapel addresses include Cornell and Wells. Our government sent him to Japan and Korea to conduct retreats for Protestant Army chaplains. The Navy used him at Norfolk, Virginia, for seminars on preaching for its chaplains. He conducted preaching missions in North Carolina, Texas, and Michigan and has published *Intrusted with the Gospel* (the Religious Book Club mid-summer selection) containing the Warrack Lectures given at the Universities of Edinburgh and Glasgow in 1955.

MR. POWELL took graduate work in speech last summer at Northwestern University and this year has been instructor in speech as well as registrar at Colgate Rochester. He has also been instructor in his subject at the University School of the University of Rochester.

DR. RASMUSSEN has published, in addition to the book elsewhere mentioned, an article in *Christian Action* entitled "The Churches and the Climate of Freedom." He is a member of the General Commission of Church and Economic Life of the National Council of Churches and the Board of Church Extension of the Congregational Christian Church. His services in social analysis have been used this year by several New England churches. He spoke to groups at Linfield College and Redlands University.

The demand for DR. SANDERS' services is evidenced by 67 off-campus engagements as lecturer or preacher. Among these were "guest" appearances at Bucknell and Andover-Newton. He has articles in preparation for the *Interpreter's Dictionary of the Bible*, the University of Chicago Press, and *Foundations*. He has been acting chairman of our Chapel Program Committee (ordinarily chaired by our homiletics professor).

MR. TROST has given the second semester course in Public Worship, has been appointed Historian of the West New York Synod of the Evangelical and Reformed Church, preaches frequently, and is active in the boys' work of the Y. M. C. A.

DR. WILLKENS is used especially by the wider community in his field of specialization. He was Dean of the Federation of Churches' Community Leadership Training School, served on the American Baptist Youth Research Commission, taught in the Laboratory School for teachers of young people at Green Lake, was discussion group

leader at the First National Weekday Religious Education Conference at Oberlin.

Your PRESIDENT's fifty-five "outside" preaching or speaking engagements during the year include a coast-to-coast T.V. appearance originating in New York City, an address to the public school superintendents of the State of New Jersey at Atlantic City, chapel addresses at the Hill School, Mt. Holyoke, Cornell, Wells, Bucknell, Mt. Hermon, Andover-Newton, Lawrenceville, Brown, Pembroke, Rutgers, and the University Congregational Church at Seattle. He continues as president of the trustees of the Rochester Public Library, trustee of six schools and colleges, chairman of three American Baptist Convention vehicles: viz., the Board of Managers of the Board of Education and Publication, the Commission on the Ministry, and the Planning Committee for the 1958 Green Lake Conference on Theology. This year he has become a member of the Committee on the Impact of Theology on Urban Church Work of the National Council of Churches.

ADVANCED DEGREES

For some time the question of work for advanced degrees has been before us. Our charter gives us the right to confer both the Master's and the Doctor's degrees in Theology. We have never given work for the doctorate. In 1944 we discontinued the program for the master's. This year the faculty has voted to offer again the opportunity to a few carefully chosen students to go beyond the baccalaureate. The purpose of this is to make provision for superior training for the pastorate for superior men. It is the firm intent of the faculty to keep standards high so that these degrees may be as fully respected as is our bachelor's degree.

VISITORS TO THE CAMPUS

Our academic year has been enriched by the visits of many who have addressed the student body, public meetings, and conferred with the faculty. Dr. Douglas Steere of Haverford conducted our autumn retreat. Special interests have been represented by Dr. Paul Tillich in theology, George Lynn in music, Dr. P. D. Devanandan in missions, Dr. Sankey Blanton, and many other leaders both in denominational affairs and the interests of the larger church. The post-Easter Convocation was one of the best and well attended. Dr. John Baillie of Scotland as chaplain was heard by a crowded auditorium. Dr. J. Coert

Rylaarsdam of the University of Chicago gave the Rauschenbusch Lectures. Dr. Albert C. Outler of Southern Methodist University was the Ayer Lecturer. Dwight Klinck, '34, was the Alumni Orator. Dr. Henry P. Van Dusen addressed the dinner of the New York State Council of Churches.

OUR T.V. PROGRAM

An interesting development this year is our T.V. venture. Through the generosity of W.V.E.T., we have had a half-hour at our disposal each Sunday morning. A program has been developed called "Sunday" which for 31 weeks has placed before a looking and listening audience estimated at between five and ten thousand the wide variety of religious activities of our school, our metropolitan area, and its churches. One of our students, Edward Willingham, has been program director. The Rev. Robert Slaughter, '40, pastor of the Immanuel Baptist Church, has been the master of ceremonies. Mr. Eads of our staff has supervised the activity. The station, pleased with the results, has renewed its offer of time for next year, which proves the venture a success.

MISCELLANY

There are a number of facts and events which should be recorded. A rather unique brochure has been printed for us to use in student recruiting called *Why They Came—What They Found*. This is based on a questionnaire answered anonymously by the student body. . . . This year a Coterie retreat for wives of students and women students was added to our program. . . . The Lay School of Theology, begun last year, has been continued with autumn and pre-Lenten series. . . . Two successful Conferences on the Ministry have been held. . . . Our graduates taking advanced work at Yale, Chicago and other universities are doing commendable work. . . . There were two Rockefeller Brothers Fellows in our entering class. . . . The Chorus has carried on its activities on the usual high level. . . . Mr. Pfaff has proved a capable replacement for Mr. Essex and fits well into our administrative team. . . . Professor-emeritus Conrad Moehlman has recovered well from a serious operation. . . . Dr. Deer continues to do an outstanding job of service to churches and our alumni in placement. We report with regret a continued illness on the part of Mrs. Deer. It is our hope to have Dr. Deer postpone his

retirement as long as possible. He is the perfect man for his post. . . Mrs. Scruggs has increased the popularity of our Refectory and lessened its deficit. . . The Commencement address will be given by Dr. Theodore F. Adams, pastor of the First Baptist Church of Richmond, Virginia, and the president of the Baptist World Alliance. In 1958 Dr. George Buttrick of Harvard University will be the commencement speaker. . . The sound color motion picture of the school, completed since our last meeting, has been widely used at alumni affairs and church meetings. . . This year a Watch Night service was held in our chapel. The idea was warmly received and several have suggested that this be added to the schedule as an annual event.

THE BOARD OF TRUSTEES

In accordance with the action of the trustees in 1951, we are proposing that Dr. John R. Slater and Dr. Donald B. MacQueen be made trustees-emeriti. These men have served with us faithfully and effectively. This change in their status does not mean that we shall lose either their interest or the value of their advice. It is particularly the request of your president that Dr. Slater continue to serve as a member of the Committee on Instruction. Our board lost a valued member in the death on last November 1st of Dr. Earl F. Adams, the secretary of the National Council of Churches in charge of its Washington office. The Nominating Committee will propose to you an unusually large number of new names for membership on the Board. It is the opinion of your president that each of these men will add strength to a board which is already responsive, responsible, and capable.

Some elements essential to a strong school are to be found in the quality of its trustees, administration, faculty, student body, and curriculum. An institution, quite as much as an individual, has personality and character. It is our hope that our love for and devotion to God our Father and Jesus Christ, His Son, may be so characterized by intelligence and enthusiasm that we may be as vital as possible a part of the doing of His will and the fulfillment of His Kingdom. To that end we ask the prayers, the work, and the personal consecration of all our school family.

The Report of the Dean

FOR THE YEAR 1956-57

OREN HULING BAKER

I. ENROLLMENT

THE ACADEMIC YEAR opened on September 11, 1956 with an enrollment of 111 students distributed among the three classes as follows: First Year 41, Second Year 42, Third Year 28. Three were accepted for limited studies as Special Students, and one entered as an Unclassified Student. Two students matriculated in the First Year Class in January 1957, and one Special Student entered at that time. There was one withdrawal. Two members of the Third Year Class completed their studies at the close of the autumn semester. One Special Student also completed his studies at that time. This left a total of 114, including three Special Students and one Unclassified Student, continuing in course at the year's end. Denominationally, Baptist students numbered 81; Methodist 15; Presbyterian 7; Congregational 3; Disciple 1; United Presbyterian 1; Evangelical United Brethren 1; Church of God 1; Pentecostal 1. Twenty-four veterans were enrolled. Seventy-four colleges and universities were represented in the student body.

II. ADMISSIONS

Forty-five applications were received during the year. Twenty-five of these have been approved for entrance in September 1957. Seven previously accepted bring the total to thirty-two. One has been given deferred decision; seven have been rejected; five have been cancelled; seven are under consideration. Seven have been given tentative acceptance for 1958; one for 1959.

Among those accepted for September 1957, twelve are married. Seven have children. Twenty-five are Baptist in their denominational affiliation; three are Methodist; two are Congregational; two are Presbyterian. Twenty-three colleges and universities are represented in the group. There will be eight veterans in the new class.

Inasmuch as the entering class for September 1957 will exceed the number of May graduates, the enrollment for the next academic year may be expected to rise above the figure for 1956-57.

III. GUIDANCE AND PERSONAL COUNSELING

In introducing this section of my report, it may be in order to repeat a previously published statement concerning the responsibilities assigned to the Dean: "personal problems of students, admissions, matriculation, individual student programs, class and examination schedules, graduate scholars, assignment of student apartments and rooms, scholarships, veterans, catalogue, supervision of registrar, curriculum administration (with the President). The Dean is also Secretary of the Faculty. Actions of the Faculty are systematically recorded, and decisions reached concerning students are carried out by the Dean through measures which are appropriate to the needs of the student and which will contribute to his personal development and maintain proper educational standards.

At the beginning of the year, each new student is interviewed for the purpose of making a final check on his documents of admission, for consultation concerning registration in the light of his vocational objective, and for routine matters which pertain to his settlement in the School. The Dean serves as Chairman of the Committee on Scholarship Aid. Each application is studied to determine the amount of assistance that may be required to enable the student to meet his financial obligations. It is expected that each student will participate, as much as his resources allow, in the payment of his tuition, and that he will maintain the academic average required for graduation. In this early interview, it is also determined whether the student will register for the three-year or the four-year plan. The latter is strongly urged upon men whose parish responsibilities are likely to add a burden that would threaten their academic attainment if they undertook to complete the requirements for the degree in three years. Forty-four percent of our current enrollment in the degree program are on the four-year plan. When special problems arise in the student's management of his responsibilities, a careful study is made of his situation, and adjustments are worked out in such a way as to protect his health, enable him to attend to family duties, and maintain a normal balance in his work.

It is worth noting to mention the fact that we have had this year two students under appointment as Fellows by the Rockefeller Brothers Fellowship Program. This, you will recall, is a recruitment measure, financed by the Rockefeller Brothers Fund, Inc., whereby selected young men, who have not chosen the ministry, may spend a year in a seminary for the purpose of examining their interest and conviction with respect

to a full-time vocation in the church. At the present writing, it is the plan of our Fellows to return to their studies next year.

Personal counseling has continued to be an important responsibility. It would be a fair estimate to say that this work has occupied about 20% of the Dean's time during the year. Most of the students who use this service seek it on their own initiative. Occasions arise, however, when poor performance in a student's field work indicates that a personal problem is the basic source of difficulty. In these cases, the student is referred to the Dean for special study. Psychiatric treatment is sometimes necessary.

For many years, it has been routine procedure to require all new students to appear before the School's physician for a general physical examination. This year, we restricted the examination to those whose health questionnaire, included as a part of the application, indicated the possibility of some continuing threat to health. The change has produced no obvious disadvantages for the student. Dr. David C. Thurber has been serving us in this capacity, and has been on call also for students as they have needed medical care. He has been most attentive in this work, and has given us wise counsel in special cases.

IV. INSTRUCTION AND EDUCATIONAL ADMINISTRATION

Revision of curriculum is almost a constant concern of theological faculties. In my report last year, I indicated that we had, at that time, made "the transition from the old to the new curriculum." This year marks the end of the first full year during which all students have been under the new schedule of studies. The Faculty has been alert in making tentative appraisals of this venture, but no final verdict has been reached and probably cannot be until more evidence of student response is available.

The University of Rochester has continued to contribute to the education of our students. Twelve young men and one young woman took summer courses at the undergraduate level in 1956 to remove entrance deficiencies in liberal arts studies. Two students were enrolled in the graduate school for special courses which will be credited toward the Bachelor of Divinity degree according to the agreement with the University under the new plan of cooperation adopted in 1954. One pre-theological student and the wife of one of our own students, who expects to enter foreign mission service, were assisted in meeting tuition charges through vouchers drawn upon the Baptist Union Fund admin-

istered for us by the University. Tuition costs for courses taken to remove entrance conditions were paid also from the Fund. The balance reported by the Bursar of the University of Rochester, September 30, 1956, including the annual increment of \$1,200 was \$4,741.13. Expenditures since that date for tuition purposes amounted to \$1,222.50. The balance in the account on March 15, 1957 was \$3,518.63.

Perhaps our most significant educational advance has been made in the decision of the Faculty to resume the program for advanced studies whereby qualified students may earn the degree of Master of Theology or the degree of Doctor of Theology. A Committee has been at work and completed initial plans which the Faculty has approved. Full announcement of details will be made in due time, and a statement of procedures will be published in the next catalogue.

By your action in May 1956, two Graduate Fellows have been studying at other institutions during the current year. Mr. James William Bennett, Class of 1956, will return from St. Andrews, Edinburgh, early this summer. He reports an exceedingly rich experience in his adventure abroad. Mr. LaRue Alvin Loughhead, Class of 1950, will conclude his studies at the William Alanson White Institute of Psychiatry and Union Theological Seminary in June. He has made an excellent record. We may rightly feel that our stipend of \$1,000 to each of these men, as a supplement to their own resources, will yield a fruitful harvest in the ministry during the years ahead.

In concluding these brief notes on the work of the School as I have known it at my desk, I want to express, on behalf of the Faculty, our profound gratitude for the leadership which President Saunders has continued to give us in all of the relationships which go to make up the life of a school. He has been tireless in his devotion to our cause and unfailing in directing our thought toward Him whose Life must always be the center of our faith and hope.

V. RECOMMENDATIONS

Action is requested on the recommendation of the Faculty that Mr. Frederick Sheldon Downs and Mr. Robert Marion Puckett, both of the Class of 1957, be appointed Graduate Fellows for a year of specialized study during the period 1957-58, and that an appropriation of \$1,000 each be allowed to assist them in financing their work. It is further recommended by the Faculty that Mr. William Lacy Malcomson,

Class of 1957, be appointed a Graduate Scholar with an appropriation of \$500 to assist him in undertaking further studies at the graduate school of his choice.

Action is also requested on the recommendation of the Faculty that the Bachelor of Divinity degree be conferred upon the following members of the Class of 1957 :

Paul F. Ashbrook
William L. Bixby
Robert F. Cramer
John DiGangi
Frederick S. Downs
John A. Everett
Robert C. Frears
Barbara J. Freiart
Heslip M. Lee
William L. Malcomson

James A. Moss
D. Richard Neill
Robert M. Puckett
Frederick D. Savage
Malcolm G. Shotwell
Kenneth H. Simpson
Randolph Thompson
Edward Vavolo
William H. Webster
Sterling A. Wetherell

Impressions of Europe—1956

PAUL TILlich*

THIS SUMMER I had the privilege of being in Europe for five months. It was my sixth trip since the war and I will give you some of my impressions. Impressions are something that are subjective, as those of you who know impressionist painting will immediately agree. Nevertheless, sometimes they may produce indirectly some truths about reality which have impressed themselves on the observer.

I want to digress a little bit and speak out of the fullness of my heart about the first two weeks of May when I was in Greece for the first time in my life—which is now 70 years old. In order to understand anything European, to go deeply into it, it is necessary to turn one's eyes to this small barren country which has the name Greece.

There are four things I want to mention and which perhaps may induce some of you, if you have an occasion to go to Europe, not to miss a trip to Greece, and if you don't have an occasion, to enter in terms of studies, perhaps even linguistic studies, this Greek culture and religion which is the foundation of all European culture.

First, there is the overwhelming impression of the reality of the gods in Greece, a reality which is not past but still present. These gods reveal themselves to the observer as real powers of being, as realities not in their mythological form, of course, but in their creative power—as shown, for example, in the pillars of the Parthenon of Athens.

Secondly, the character of measure can be seen in the Greek statues, the measure which is a human measure. I experienced this for the first time in my life over thirty years ago in southern Italy where some of the best preserved temples from the 6th Century before Christ can be seen. The astonishing thing, when you come from Nordic culture, is the human measure, the smallness. And this human character of everything Greek, this human measure, is the second tremendous impression. So you can understand why everything which is called "humanism" has its roots from these small islands and barren country.

* Dr. Tillich is University Professor in Harvard University, Cambridge, Massachusetts. "Impressions of Europe—1956" is an edited transcription of his informal address to the Colgate Rochester Divinity School faculty and students presented during his campus visit on October 9, 1956.

And the third, an impression unknown to me up to now, is the unity of nature and religion, and that means also of nature and culture. Every place is connected with soil, water, sky, mountains, ocean in such a way that you cannot separate them. And the complaint which goes through the whole history of Christianity, that Christianity has cut this immediate relationship to nature, is understandable if you see it in the light of these Greek creations.

The fourth point I would make I would call the unity of greatness and tragedy. It is one of the mistakes of the way in which Greek culture is taught in our time to believe that the Greeks are always joyful, enjoying life, not caring for that which transcends life. That is not true at all. The reality of that is visible in every Greek city, in every Greek figure, even in those which express life. The tragic element of life having to come to an end is visible in the architecture and sculpture.

Now these are the four impressions, and what I want to communicate to you is this: don't forget that Christianity is not the only manifestation of the divine power of everything; there are other manifestations. And this was felt, actually as I felt it, by Paul when he wrote from the Areopagus, from the soil where there is now a tablet with his speech from Acts 17, and told the Athenians that they were a very religious people, full of the experience of the holy, but in a way which he tries to tell them had become empty and demonic.

Now I come to my second consideration, the political—social elements. Here I can continue telling of my memories of Greece. One of our most astonishing experiences was that when we spoke English the teenage boys surrounded us and almost attacked us in words and action. So immediately, from the first day, we decided to speak only German in public, and then nothing happened and everybody was friendly to us. Now it is only a few years after the occupation of Greece by the Germans, and this is a symptom of the changed situation. The Greeks, as well as so many other Asia Minor nations, are now in a profound conflict with the Western powers, with the English-speaking world, and in this small experience of the use of language we experienced the intensity of this new fact which cuts through the old East-West conflict between America and Russia and produces a quite different conflict.

Now I come to Germany. In Germany the main problem is, of course, the division of the country. It is obvious that this division is predominant in the minds of everyone. But the astonishing thing is that there

is a complete resignation to the fact that this will not be changed for any foreseeable time. There is, of course, all of this talk about reunion; it's the second word in every public speech. But you feel that they don't believe it themselves. You know that almost a miracle must happen to overcome the stalemate which is prevailing in this situation now. Many in Germany feel that the Western countries' alliance, the so-called NATO, is largely responsible for this situation and so they resist this alliance, they fight against it. The second largest party in Germany, the Social Democrats, are against NATO and all western military alliances. And since Chancellor Adenauer is very much for it, he loses increasingly in popularity, partly because he is old and somehow stubborn and partly because of his total western orientation and unwillingness to attempt to do anything about East Germany.

This suggests another thing, the rearmament. This is a very astonishing thing if you know German history as I did, if you lived up to your 47th year in Germany. Today the resistance to the imposed rearmament is one of the greatest factors in the inner life of Germany. There are two main reasons. The first reason is the two lost wars and the loss of six million German men in the Second World War alone. So there is a profound disgust with everything of a military character, which is a reaction against the hundred or more years of German militarism. But it's even something deeper, especially in people who are able to observe the situation objectively. There is a fear, which I share, that the rearmament will become remilitarization and remilitarization would mean another catastrophe in Germany. Remilitarization would mean that of all vocations and classes in Germany, the military caste would be on top again and that the political decisions would be made always in view of the military possibilities and this, of course, would drive Germany again into a war of self-destruction.

This is the fear of many Germans and therefore they resent the tremendous pressure coming from the west, especially from this country, for the Germans to rearm as much as possible. Of course, the really tragic element in the history of the years since the World War is that in the first years the main teaching the Americans gave to the German people was demilitarization. Then suddenly, almost in one day, the advice was remilitarization, and the shock of this change has not yet been overcome in the minds of the Germans.

There is something which has been called the German miracle, namely, the economic rebirth. When two years ago I flew from London to

Hamburg, it was as if I came from the darkness, the hunger, the coldness, of a conquered country into a country where food was abundant, where light was abundant, where clothes and warmth were abundant. The conquered country had the character of the victorious country and vice versa. This has increased in the meantime tremendously and so today Hamburg is one of the most thrilling cities in Europe.

What are the reasons for this economic miracle? The first was American aid. I must say that all Germans are grateful for that. Germany is today the only country which I have seen which has no anti-American resentment. Of course, there is criticism, but no basic resentment. The second is a fact about an industrial age: it is advantageous if much is destroyed, because you can build it up again and industry is completely employed. The third is a German characteristic which I hesitate to praise but which is a reality, the immense diligence. Everything else is insignificant for them in comparison with their work. This is partly a tradition, and partly the overcompensation of many inferiority complexes which were produced by defeats in two consecutive world wars. So it has both elements in it. But if you compare it with the leisurely life I observed in England, and compare this unleisurely life which surpasses even downtown New York, then you can imagine where the German miracle comes from.

And this leads me now immediately to my third point, the spiritual situation. Many Germans who see this economic miracle of Germany have a very uneasy feeling about it. They have a feeling it is not solid, and therefore that it is continuously threatened by a sudden catastrophe, a catastrophe of another war. This is, as I found it in all the thinking people of western Germany, a common feeling: a feeling of being controlled by a fate which you cannot change.

If some of you go to Germany in the next few years, go by all means to Berlin. It is, besides Hongkong, the most interesting place in the world, because Hongkong and Berlin are the only places where east and west can be seen together. And the people of Berlin are (I came from Berlin so it is a little bit boasting but I will say it because everyone says it!) the most wonderful people in Germany today. They face their situation with such a courage and humor and superiority that it is astonishing to observe and it is wonderful to talk with every taxi driver in Berlin.

Speaking about the religious situation I want to start with the eastern side of Germany. What is visible there is the intensity of the religious

life. The eastern church is certainly the most intensively Christian Church today on the European continent because it is the most in danger. It is not, as sometimes western propaganda says, a situation of persecution. I spoke with theological professors and ministers of the eastern part of Germany. They are not persecuted. They are free to do their religious activities and even their theological work. But it is a continuous fight, like a chess game, for position. Especially strong is the fight over the younger generation. The Communist government wants to introduce something which would be in competition with confirmation, mainly the consecration of the youth, something secular similar to our confirmation. The Church has resisted this so strongly and so successfully that the state has not yet dared to introduce it. Now in any case, these people feel insecure from day to day. They never know how the change of high politics in the Kremlin will influence their daily lives.

The religious feeling in western Germany is not so intensive as in the east but it's still stronger than it was before Hitler came. It is not as strong as it was under Hitler because then all Germany was in the same situation—the object of suppressive measures from the side of the state, and partly, of direct persecution.

Nevertheless, the period of Hitler was not in vain for the churches. It has given them a feeling of self-consciousness, a feeling that they were those who resisted the tyranny of Nazism first and most strongly. And this feeling is still in existence and expresses itself especially in the awakening of the laymen in the churches. The German Lutheran Churches were mostly pastors' churches. The pastor did everything, and the laymen were the objects of his preaching. Now this is changed. The laymen's movement expresses itself, for instance, in terms of the so-called Kirchentage, the assemblies of the masses of the people in the name of the Protestant churches. The Kirchentag in Leipzig was especially memorable. One of the leaders told me that he was on the platform with one of the representatives of the Communist government who said to him they were very envious; they would never be able—even with pressure—to bring together such a group of hundreds of thousands, who came voluntarily from all parts of Germany.

There is also something which would be of interest to you as theologians, the evangelical academies, which are the pride of the present German churches. They are places where changing groups of laymen, of all professions and ways of life, come together for one or two or three

weeks and discuss from the point of view of the laymen, and the point of view of the theologian, the problems of religion and the daily life. There I was invited (though I could not attend) to a meeting where the church met the journalists from Germany who were interested. So there is still strong religious interest and activity in Germany. It is not as excited and exciting as it was under Hitler when the Church was the place where everyone went because it was the only place where you could hear something which was not Nazism.

Now let me say a few words about the theological situation. There is one part of it which is a consequence of the resistance in the German churches against Hitler. This is the narrowing down of the largeness of thought and life which existed before in the German church. Those of you who have to study Church history can observe this phenomenon in the history of the church everywhere; when the church was attacked and had to resist enemies from outside or inside (and in Nazi Germany it was both from outside and inside), it became narrower. This narrowing down of the life and thought of the churches you can see in the Counter-Reformation of Catholicism, which of course was formed against Protestantism, as compared to the Catholicism of the High Middle Ages. The Catholicism of the High Middle Ages was immensely creative and many-sided, and Catholicism today, Counter-Reformation Catholicism, is narrow and dogmatically bound to such a degree that little change is possible.

This was the danger also of the German situation. It was the neo-orthodox theology which actually saved the German situation more than anything else because of the radicalism of its "no" against a confusion between German nationalism and the Christian message. This produced the powerful resistance against Nazism, but also the emphasis on the fundamentals of the Christian faith and neo-orthodox reformulations of the creed.

There is another consequence. When Hitler disappeared, the churches were naturally taken over by this fighting group, and many of the resistance leaders are now in positions of church government. The fight of the resistance is still in their blood, but the situation does not call for resistance now. So there is a feeling of hierarchical suppression in many of the German ministers and students. In recent years, a raid into the monolithic power of this group has taken place, and it has centered around the name of Rudolf Bultmann of Marburg, who is following in the older tradition of Protestant theology, derived

from Schleiermacher. The younger ministers react positively; the middle-aged (neo-orthodox) group reacts negatively; while the older group reacts positively because they came from the same liberalism, a generation before.

This is the situation today. Bultmann's little article on the demythologizing of the New Testament was like a storm. The whole Barthian group made hush hush about the historical problem; it was not allowed to be discussed and was thrown out completely. The dogmatic problems were so dominant that even Barth himself suppressed it, although he knew about the problem in his younger years. He didn't want it to come up because the other problems were decisive for him. Now the situation has changed and nobody is a better witness for this change than Barth himself. In his little pamphlet about Bultmann's demythologizing, he expresses for him an unusual amount of anxiety, anxiety that these problems now will become the decisive problems and the new period of theological thinking will go beyond him. There are others like Gogarten in Göttingen, who support Bultmann's point of view in a very spirited way.

Some last words about the general cultural situation: The main thing in Germany, which is often expressed by the Germans, is the loss of the middle generation. This is not only the fact that six million people are dead, but it's also the fact that the better younger people in the period of Hitler were not admitted to the universities because of their resistance against Hitler during the whole period in which he was holding Germany. And so in the academic world there is still my generation, men about 70 years old (Barth has become 70 years old this year), and the younger generation who may become representatives of a new theological development. I couldn't give you now any names, but they are there. But in the middle, the generation which now is supposed to carry the load is very small.

Now besides this, there is the problem of the east-west tension. This east-west tension is a tension in every German, as it is in this country. You will find everywhere a split in the consciousness of the people.

And if you ask what is the important new thing coming up, I wouldn't be able to give you an answer. This is a regrettable situation. I must confess that the American emphasis on freedom is not sufficient in order to give the European countries a real content and a real driving idea, because this freedom is not what they need. They need content

and they need substance and they often ask, "Can America give us a spiritual substance besides the idea of freedom?", and then they become very doubtful.

On the other hand I experienced something very astonishing in both Germany and France, namely the great influence of American literature. Everybody told me that what they read are the great American novels, the great American dramas and the great American poetry. There is something fascinating for the Europeans in people like Faulkner, Hemingway, Tennessee Williams, Arthur Miller, Thornton Wilder and others. Something of the kind of realism which they are not used to and which obviously they aren't able to create themselves. This interest is especially astonishing in France which for more than 200 years was the leader in all artistic expressions.

Now this situation, and I want to close with this remark, shows the tremendous responsibility which this country has for Europe, not only in terms of economics, where it has done much and is gratefully received, especially in Germany; and not only in terms of politics, the defense against the eastern power; but much more in terms of a spiritual substance. But you can give a spiritual substance only if you have it yourselves and the question which every searching American who has seen Europe asks himself is, "Do we really have it?". I don't want to give an answer to it, but I want you to ask this question of yourself because ultimately it is a matter of the individual in this country and those individuals who out of their personal depths will formulate or begin to formulate such a spiritual substance which is needed not only in this country, but which may be given to Europe from this country.

You must see that the alternative is the return to the east, not only to the Russian east, but also the east generally. This may be in the plan of God's providence but in any case for the time being it is our responsibility to ask: What can we give to the European continent beyond the ever-repeated, and certainly true, statement of the free world against the enslaved world? This is not the ultimate problem of the European mind, the ultimate problem lies on another level. What can America do for this ultimate problem?

“Facts”

J. A. Sanders*

THESE LAST 30 years of Biblical studies have been characterized by the attempt to salvage from Biblical criticism a Biblical theology. It has been a sometimes gallant, sometimes desperate struggle, but I greatly fear that the remnant is only refuse and the scarlet thread only a piece of lamb's ear and two shin bones. Great rays of light have occasionally shone thru the wreckage, only to illumine the frustrations of the workmen, each speaking a different language, working at odds with one another instead of in concerted effort. The prediction of Otto Eissfeldt has just about asserted itself: any attempt to theologize the Bible is doomed to see as many varieties of Biblical theologies as there are confessions of faith in all the denominations of Christendom: each theologian will be constrained in the end to proof-text the position of his own church or confession.

About as far as we've gotten toward any Biblical theology is to write little books about rediscovering this, that, or the other or even smaller books on minute though important phases of Biblical faith.

There have been invaluable results from such attempts: many problems have been well stated, and the whole improbability of the task has been sharpened in that the keenest minds have utterly failed at eliciting for even a short period anything like majority acceptance. Unfortunately, some results of these attempts have left us in a worse position than we were when we began. The controversy started where it had to, over the compatibility of history and revelation. The job was, to put it in its simplest terms, to wed time and eternity, the dynamic with the static, the temporal with the infinite, the history of Israel and the Church with God's revelation to the elect. Then the inevitable question was: will history support the faith? Does history prove or disprove our faith—usually taken as the simplest statements of the creeds of the Church. The answer was “No, it does not.” Rightly so, for, by definition, faith is not to be proved or disproved, but it was realized that revelation, to reveal itself, has to ride the waves of history to

* Dr. Sanders, Joseph B. Hoyt Assistant Professor of Old Testament Interpretation at Colgate Rochester, delivered this address at morning worship services held in the Samuel B. Colgate Memorial Chapel on March 28, 1957.

be revealing—otherwise man, who is shackled to time and space, would never get the message. They had to get together. So we speak of historical revelation—mind you, a paradox in the 20's of this century, but no longer so. Then, the question was simple epistemology from there on out—how do we view history to get God's word from it? Why, by faith, of course. But, if faith is revealed, as surely it must be, where did we get it in the first place to see by? Which came first, the chicken or the egg—history or revelation?

And this brings us to where we are now, reading with eyes of faith. It has been rightly observed that history is not, was not, and will never be a mere compilation of facts and data—just one blessed thing after another, or a merry-go-round run by a madman. All historiography is a matter of synthesization, inter-relatedness, and interpretation. This brought on the next prudent observation, that no historian is totally objective in his handling of the facts. Carried further, the accusation was then made that even recorded facts are really interpreted observations—yes, even eye-witness accounts. Finally it was said that all man's knowledge is subjective, and that did it. Here we find ourselves in the clutches of existentialist doubt and despair. There is no such thing as certainty or sure knowledge, we are told. We are left with the statement in Job 28: "Abaddon and Death say, 'we have heard a rumor of it with our ears.'" So we twist our confused brains and say maybe there is certainty in uncertainty. This is a far cry from that other statement, "He who has seen me has seen the Father."

It is one thing to recognize that 100% objectivity is an impossibility and quite another to throw history out the window entirely. History is made up of facts, and when I say "facts" I mean "wot happened?"—facts *and* interpretation—i.e., the objective and the subjective. To despair of the facts, those waves of history which have borne us God's revelation of Himself and His will, is to deny the very faith we profess. If we confess that God is sovereign of the world and Lord of history, then we cannot despair of the facts. Without facts, there is no revelation—just as without faith, there is no revelation. Neither alone can speak for God. The biggest hoax of this century is the notion of absolute faith. It does not exist any more than absolute doubt exists. Revelation comes to us in our personal experiences in the common life—critical *or* ordinary, in crisis or out. It comes thru burning bushes, shepherding of flocks, almond twigs, boiling pots, and the antiphonal singing of Holy, Holy, Holy in the sanctuary. It may

come, yes, in the destruction of the state and the temple, whether by the Babylonians or the Romans, but it can also come in a cowstall. It can come in Jerusalem, or it can come in Bethlehem; it can come in Budapest or in Rochester, but two factors are necessary—the fact and the interpretation. You cannot dispense with either—the objective or the subjective. They interplay with one another. The fact does not disappear when it is interpreted, and, more important, the interpretation need not disappear when the fact is put to the scrutiny of research. To fear that it will is to lack faith. There is today entirely too much faith in faith and too little faith in history. To disparage of historical research gives evidence of fear of it and not lack of confidence in it. The liberal period exhibited its greatest faith when it demanded that the chips fall where they may. It is impossible to have faith in God without having a little faith in man. As Wheeler Robinson has said, “that God should trust men to recognize the divine within and through the human is the supreme proof of man’s spiritual capacity.”

We have said that fact plus interpretation by faith may bear forth revelation. Too much of contemporary theology is for the man who already stands in the faith, and too little of it addresses itself to the man outside the faith. Most of the theological attempts referred to earlier speak of rediscovering the Bible, etc. Nearly all the books on its unity, relevance, and authority speak only to those who already know the Bible and are in the Church. This in-group striving is both admirable and sterile.

If you are honest with yourself, you will admit that, although these are delightful exercises, you have no real hope that they will realize their goal. Only when the Church once again faces its task of evangelization and missions will it know what the kerygma is. Only in the living of the faith can we have faith; only in witnessing to the gospel can we preach it; only in proclaiming the gospel will we reclaim it; only in living it will it give us life; only in revealing it will it be revealed to us; only in giving do we receive; only in losing do we find. Again Wheeler Robinson helps by his insistence that “the response to grace is seen to be an integral part of the experience of grace. The absence of the impulse to ‘evangelize’, to make others sharers in the good things God has revealed to ourselves, casts doubt on our own participation in them.”

There is a simple starting-point for your witness to God, Christ, and His Word. He lives. I in Him and He in me. Then let this

light so shine before men that you may glorify your Father who is in heaven. You cannot glorify God, if that light is hidden under a bushel. You'll never catch the fish, if you only mend the net and never cast it into the water. A right definition of the Church, the body of faith, is not so much that place where the gospel is rightly preached and rightly received, but rather that frontier of life where life is lived in accord with that fulness of life which was incarnate in the Lord of Life. The Church is Church fully and completely only at the point of contact between light and darkness, at the frontier where faith is an incarnate witness to non-faith of the *fact* that in Jesus Christ of Nazareth and Galilee was the fulness of life as it ought to be, and of the *faith* that in him we are heirs of that life to which we witness.

If you are seeking the kerygma, you can bet your RSV that you won't find it in the scholar's desk drawer. Only when the Church is passively and actively and fully witnessing to the non-churched will it recover the kerygma. Only when the Church resumes its mission in the world, striving to be like him, can we once again be all witnesses to this Jesus whom God raised up.

Devotional Address

JOHN BAILLIE*

THESE WORDS from Christ's message to the church at Laodicea, book of Revelation, chapter 3, verse 20:

"Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Evening in Asia Minor, a street in a prosperous commercial city, a patient figure standing outside one of the dwelling houses and knocking at the door. And within, in the lamp-lit interior, a table set with bread and wine, whilst nearby stands or reclines the householder taking no apparent heed of the summons. Why is that simple scene, described as it is in the quietest domestic style, why is it one of the most famous pictures in the world? It is because of all the scenes that have ever been imagined, this is the one that most perfectly symbolizes how things are between Christ and the soul of man.

Look with me, then, at each part of this picture separately. First, let us look at the figure who is outside. You and I can't be in any doubt as to who he is. We've been familiar with that waiting presence ever since we can remember. We've been hearing that knock (I know I have) as far back as we can remember anything. It's mingled with our earliest memories and at the very hour of our birth it sounded in the house where we were born. For not only has Christ been standing at your heart's door, and mine, all our life through, but he has been standing at the door of the western world for almost two thousand years now, so that you and I were born into the long heritage of that knocking. It's quite impossible to read through even an ordinary textbook of European history without becoming aware of the difference Christ's presence has made to every page. The story of Europe simply is the story of how it has behaved in face of Christ's challenge. It is that far more truly, far more deeply, far more essentially, than it is anything else.

Notice where the figure is standing. He's outside on the doorstep

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and the door is shut. I fear that part of the picture is only too true. That is where Christ spends most of his time, outside the door. All these long weary centuries, he's been waiting out there, standing out there. You know, I think that's just the impression we have as we read the story of Europe and the western world, the impression of someone just beyond the threshold, someone not quite in the story but, as it were, haunting the margins of every page. European history shows us a marvelous succession of lamp-lit interiors in Constantinople and Rome, in Milan, Moscow and Madrid, in Versailles and Westminster. Our Lord is never very far away from any of these but it is only into a very few that he has actually been admitted. His usual place, alas, is just outside the door.

Consider next the quality of the knock as it's heard from inside the room. It has in it a strange mixture of patience and persistence. At one moment you'll be impressed by its unobtrusiveness, and the next, by its ceaseless repetition. Apparently the waiting figure never goes away, yet he never makes the least attempt to force an entrance. The latch itself does not move. He does not lift the latch—that must be done from within. He only knocks and knocks and knocks.

Can't you hear his knocking now? I mean, just you, at the door of your own heart and now, just in this moment, as I stand here and as you sit there in your pew. Can't you hear it now? Isn't there a summons of which you are even now aware? I can't tell you just what form it takes—only you know that. Perhaps it is some particular task that is calling you, some opportunity of service which has been waiting at your door for years but to which you've never yet responded. Or, perhaps, the knocking that disturbs you this morning is associated with some shameful thing you've done, some hard word you spoke at the breakfast table this morning, perhaps, some poisoned arrow of an unkind look, some mean advantage you've taken of somebody, some unchastity, some little piece of dishonesty.

Well I can't tell you just what it is that is knocking at your heart's door but I know that whatever it is, it is Christ, because Christ comes to us in all sorts of disguises. Indeed he never comes except in some disguise. There's a picture that I often see hanging on people's walls in England and Scotland—a picture that represents Christ appearing in all the glory of his passion among the London crowd on the steps of St. Paul's and underneath is the legend, "Is it nothing to you all, ye that pass by?" Ah, but as often as I look at it, I think, what an incongruous picture. You

may indeed see Christ standing on the steps of St. Paul's Cathedral but it will always be in some incognito—in the likeness it may be of a stranger, a Hungarian refugee, a little child.

"I come in the little things,
 Saith the Lord:
 My starry wings
 I do forsake,
 Love's highway of humility to take:
 Meekly I fit my stature to your need.
 In beggar's part about your gates
 I shall not cease to plead
 As man to speak with man
 Till by such art
 I shall achieve My Immemorial Plan,
 Pass the low lintel of the human heart."

Immanence

Evelyn Underhill

That is the artifice Christ always uses. Christ will never come to you as you see him in the paintings. He came to his first disciples in the likeness of a Galilean peasant. But even that was a sort of disguise—a disguise as shown by him, who was the royal son of God. To the lintel of your heart and mine he comes in some other disguise. He is there now. Something is knocking at your heart's door. Something is seeking entrance. It is Christ and you know that it is Christ.

Now look at the man inside—the Laodicean householder. He hears the knock, you can tell that from his behaviour, and yet he takes no notice of it. He tries to behave as if he heard nothing. For one thing, he's now been hearing it so long that often for long periods it hardly penetrates his upper consciousness at all. As time has gone on, he has become increasingly successful in persuading himself that there's really nothing there to hear. He can eat now without the knock disturbing his digestion. He can even sleep through the knocking at night. It has almost by this time become part of the general hum of the city's life. Sometimes he tells himself that's all it is—just a roar of distant traffic as the caravans from Tiflis and Trebizond unload their corded veils on the market place of Laodicea. It's only a cart wheel rattling over noisy cobbles, or perhaps it's only the wind rattling the shutters as it howls and whistles down the valley of the great river on which Laodicea stood. He tells himself these things, but he doesn't really believe them. You can tell from his behaviour that his self-deceit has only half succeeded. He effects some concern, but he's not really at ease. There's a nervous haste about the way he eats his food and though he sleeps, it's not very soundly or peacefully, and the knocking enters into his

dreams. Yes, there's no doubt about it, he hears the knock and he knows who it is. He knows he is wanted and he knows who it is that wants him. He knows that this figure standing on the doorstep is none other than Jesus Christ, the son of God.

And you and I know that, too. You know that this knocking at your heart's door is Christ soliciting an entrance. Often you've tried to shut your ears to it. Or when you couldn't quite do that, you told yourself tales about it trying to explain it away as the Laodicean did. Ah, but if I know anything about it from my own case, you've had little comfort from the pretense and little peace of mind.

I think the challenge that Christ has brought to human life is hardly less strikingly manifested in those lives that have refused Him than in those that have accepted Him. Those chapters of our western history from which Christ has been excluded bear hardly less remarkable witness to His power than those in which He has been admitted to the feast. The lesson our western history has to teach us is that Christ may be accepted or He may be rejected, but He can't be ignored. Nothing in that story is quite as it would have been if Christ had never lived, and died, and risen.

You and I can't really rob Christ of his sovereignty. There is a sense, as the theologians have always insisted, in which nothing we can do can either add to Christ's glory or take away from it. If we accept Him we shall but share in the glory that is already fully His, but if we reject Him our lives still bear their own tragic witness to a glory that they can never share. As St. Anselm, the great Archbishop of Canterbury, wrote long ago, in the 11th Century, "He who flees from under the will that commands does but rush under the will that punishes." The house at whose door the King of glory has once knocked can never be the same house again.

But now look at the next bit of our text. "If any man hear my voice and open the door,"—"if" any man—notice the force of that "if". It means that Christ never forces an entrance into any house. It means that Christ never invades any man's heart against that man's will. He waits always until the latch is lifted from within. Now that's man's part in religion. That is what you and I are expected to do. That is *all* that you and I are expected to do, to lift the latch. Christ will do all the rest himself.

And yet, hasn't Christ something to do even with the lifting of the latch? I said all we're required to do is to lift the latch. It was once

said, more wisely and more profoundly, that all we contribute to our salvation is the sin from which we need to be redeemed. If, after many days, the Laodicean finds at last that he can stand the knocking no longer, if his resistance is at last worn down so that he yields and opens the door, then, who is it that has really opened that door? Is it the Laodicean, or is it the stranger? You may say, "Of course, it's the Laodicean" and you're right, it is the Laodicean. And you say, "Yes, it was he himself who decided at last to do it," and, of course, you're right. The decision was most certainly his. Aye, but what made him decide? I'm sure that if you asked him, he himself would be the first to tell you it was the knock that made him decide. "I did not want to open that door," he would say to you. "I wanted very much to keep it shut, I tried to keep it shut with all my human strength, but I just couldn't hold out any longer against that continual knocking. I just had to go and let the stranger in."

Dear friends, that is the account of the matter that has always been given by those who have most gloriously let Christ into their hearts and lives. They have insisted that while, indeed, the latch was never forced by Christ, but lifted by their own hands and of their own free will—their wills have never been freer than when they lifted that latch, yet behind that motion of their hand and behind the decision of their will there was the irresistibility of Christ's appeal. They have insisted that in the last resort they couldn't help themselves. They have said, "The love of Christ constrained me". That is the Christian doctrine of prevenient and irresistible grace.

And now the last bit of my text, "If any man hear my voice and open the door, I will come in to him, and sup with him, and he with me". What a change now comes over the whole scene. A moment ago the atmosphere was one of strange discomfort with always that undercurrent of strain and strife, but now there's only joy and communion and a glorious, happy feast. Dear friends and fellow ministers, that too, is a perfect symbol of Christ's dealings with the soul of man. Religion always appears under two contrasting guises corresponding to these two contrasting scenes in our text. It's, first, an austere and disturbing challenge, and, then, it's a glorious and happy feast.

Now I think under the first of these guises, religion is known to everybody. In every man's life that first scene has been somehow enacted. We all know what is meant by that stranger on the doorstep, by that annoyingly persistent knocking and by the terrible strain it puts

on the man within. That much of religion is familiar to every man, but the tragedy is that many a man's acquaintance with religion stops at that point, and he knows nothing of the second scene, when Christ is inside the room.

And how much in our individual and national history that simple fact accounts for. This is why so many people carry with them all through their lives the idea of religion as a harsh and joyless thing, a thing that limits their freedom and cramps their spirits and makes them unhappy and puts scowls on their faces so that they look like a man who had swallowed a nail in his porridge. That's why so many writers of books present religion as a morbid perversion of the human spirit. That's why so many of our novelists portray religious folk as peevish and morose kill-joys, with long sour faces and a melancholy and dyspeptic disposition. They are familiar only with the first scene when Christ is outside the door and of that scene every one of these things is true and not a wit exaggerated. It is quite true that when religion is known to men only as an unanswered summons, it can be the cause of more misery and melancholy and dyspepsia, more morbid introversion, more nervous disorder than anything else in the world. Some men have just enough religion to make them desperately miserable.

But, my friends, I think you and I know religion under a quite different guise. We're familiar with the second scene. We know the situation in which Christ is inside the room and so, instead of associating religion with fear and constraint, gloom and nervous depression, we associate it always, and quite naturally, rather with freedom and peace and joy.

A few years ago my late brother was reading by my fireside. I was working at my desk. He was staying with me and I had picked up a book that happened to have come in and given it to him to read. He had sat down by the fireside and started to read it. Well, it was a novel and before many minutes were over I was startled to hear him fling down the novel impatiently in offense. And as I had paid good money for it, I being a Scotchman, I got up in surprised protest. But he said, "I often think that many of these modern novelists have never really met a good man, still less, can they have met a nice woman". And I do think you know that some of these writers must be very sorely puzzled to understand why the New Testament should always connect our Christian faith with things like joy, gladness, and liberty, freedom and peace of

mind because there's only one way by which a man can come to know anything of Christ's peace and that is by responding to his challenge. He will never know Christ's companionship until he has yielded to his plea. He can know nothing of religion as communion until he has first known it as an answered summons. The glories of religion must always be hidden from those who evade its demands. You remember our hymn, "Solid joys and lasting treasure, None but Thine children know".

And then last, notice only this, notice how when once the latch is lifted, Christ takes charge of all that follows. Christ shall the banquet spread with his own royal hands. Lately he stood outside on the doorstep and the door was shut, waiting for you and me to do something, to let him in. But now that we have let him in, he seems to do everything else himself. He takes complete charge of all the details of the feast. He who is lately a claimant is now a giver; he who is lately a beggar is now more host than guest. "I will come in to him", he says, "and will sup with him, and he with me." Oh what a grand banquet it is, Oh what a master of ceremonies, Oh what sweet communion, Oh what happy fellowship, Oh what lack of constraint, Oh what liberty, Oh what joy!

Amen.

Johann Sebastian Bach as Theologian

WILLIAM HAMILTON*

THERE IS A GOOD DEAL being said today about the relation of religion and art; whole graduate departments are being established to study the subject. But the curious thing is that the arts most talked about in this connection are painting and literature, while that art with the closest historical connection with Christianity and the one most regularly practised in the worshipping congregation is virtually ignored in theological thinking today. The existence of the kind of hymnal we have in our pews here is a tribute to the lack of careful Christian thinking about music in recent years.

I am not intending to define Christian art, or to sketch out proposals for a Christian aesthetic, though it is quite likely that a distinctively Christian aesthetic is just as possible as a distinctively Christian ethic. I do not propose to criticize the central panel of our rose-window or to deny to Leonardo's Last Supper the title of religious art; though both of these tasks could be done. I do not even wish to try to define religious or Christian music. I simply propose for your consideration a man—Johann Sebastian Bach, to ask what we as men and women of faith can learn from him if we sit for a while at his feet.

I. AS MUSICIAN AND MAN

We are often inclined to see Bach as the beginning of modern music, the first name in our list of "greats". But this is probably an inaccurate way of looking at him. He is better seen as either the decisive summing-up of all that was great in the medieval musical tradition, or as the representative of an original 18th century protest against the artistic thought of the movement we know as the Enlightenment. Perhaps we ought to hold both of these views together, for they will help us explain two important facts about him. In the first place, Bach was very consciously related to the past, both artistically and religiously. He was one of the last of the objective artists, one of the last figures of the 18th century to protest against art as self-expression. Self-expression was

*Dr. Hamilton, William Newton Clarke Assistant Professor of Christian Theology and Ethics at the Divinity School, gave this address at the opening day exercises of the 1956-1957 academic year on September 11, 1956.

out of the question for Bach because there was so much that was more worthy of expressing. His religious relation to the past is not only seen in his sources of inspiration in the 16th century Reformation; it is also seen in his conviction that Protestantism is the authentic traditional faith, the true catholicism. This is perfectly expressed by the fact that Bach chose to express the essence of his faith not so much in any of the lesser forms he developed—the cantata, the chorale, the Passion—but in a Mass. The greatest Mass ever composed is a Protestant one! How could the Catholicity of Protestantism be more perfectly expressed?

But Bach is also very much a man of the 18th century, a bourgeois German, conservative and conventional, content to use whatever style and forms came into his hands, quite uninterested in the creation of anything formally new.¹

Before we turn to a theological evaluation of this man, however, we should briefly consider his life, to try to set him in his context. Theology needs history, here as elsewhere.

He was born on March 21, 1685. He was orphaned at the age of ten and went to live with an older brother at Ohrdruf, where he attended the gymnasium and received his first musical training. Because of the increasing size of his brother's family, a place for Johann was found at a school in Luneburg, where he sang in the choir and had a valuable opportunity to browse through a well-stocked library of German church music. After a short period of work in Weimar at the ducal court, he took his first major post as organist of the New Church in Arnstadt. This was in 1704. Here he laid his foundation for the mastery of the organ and, at the same time, began to display some of the unfortunate personal traits that were to add to his discomfort throughout the rest of his life. He was constitutionally unable to teach music or to discipline a choir. The church authorities were rightly distressed at what was always to be a sort of prima donna aversion to all musical work outside of playing and composing for the organ. Bach

¹ In his book, *The Theology of the 19th Century*, Professor Barth pokes a good deal of fun at the sombre Protestant scholars who are able to find the whole of the Lutheran theology in the Passions and the cantatas. Bach was indeed a profound Christian, Barth grants, but he was of the 18th century, not of the 16th or of the first, and he insists that we must take him seriously as an 18th century man before we theologize about him. Barth is, of course, pretty trustworthy as a dogmatic theologian, but one wonders whether the musical views of a man should be wholly trusted who is so certain that Mozart is to be preferred to Bach!

regularly rebelled against his responsibilities for the choir at Arnstadt, and when a story began to circulate in town that a mysterious "stranger-maden" was seen with him in church during his practise, he welcomed a call for a church in Mulhausen, a free imperial town with an artistic background. About the time he made this move, he married a cousin, Maria Barbara. This was in 1707.

But the church of Mulhausen had been torn by a split between the orthodox and pietist parties, and the congregation was not at all minded to improve the musical situation beyond the mere hiring of an organist. So Bach applied for release, and soon found an excellent job at the ducal court of Weimar, as court organist and chamber musician. This was a happy period for Bach, but when in 1717 he was passed over for the post of Kapellmeister there, he abruptly left and accepted a post at the Reformed court of Anhalt-Cothen. As a Reformed court, there was no church music, and Bach's only duties during these six years (1717-23) were care of the court orchestra. During the stay here, his wife died, leaving him with four children. Two years later, he married Anna Magdalena, who proved, both as a wife and a musical companion, a wise and loving woman.

In 1723, the post of cantor at St. Thomas' in Leipzig became open and Bach was finally called there. He hesitated for some time, for though the pay was better at Leipzig, he enjoyed the easy job and the court life and was in good favor with the prince. But for the sake of his children he took the post, with its onerous teaching and disciplinary duties. Here at Leipzig he passed the rest of his life. There were plenty of controversies with the church authorities, but the life there was serene enough, and most of his greatest music was composed during this period.

Let us look a little more carefully at the traits of this man. Albert Schweitzer has strongly underlined Bach's bourgeois character, and has said that his "artistic vicissitudes and creations go on side by side with the normal and almost commonplace tenor of his work-a-day existence."² For example, Bach was very tight-fisted about money matters, and Schweitzer very gently notes that "one has the impression that he frequently put them very decidedly in the foreground."³ Another instance—he was asked one day how he managed to bring his art to such perfection and he is said to have replied: "I have had to work

² *J. S. Bach*, trans. by Ernest Newman. 2 volumes. Vol. I, p. 165.

³ *Ibid.*, pp. 115-6.

hard; anyone who will work equally hard will be able to do as much.”⁴ So there is something to this bourgeois portrait of a man of thrift with confidence in the infinite value of hard work. But it can be exaggerated, and it has given rise to a legend about Bach the man which is not true: the simple father and husband, loyal subject, obedient to his superiors, home-loving and jolly; the unreflecting genius, turning out great music without really being aware of what he was up to.

We must turn to another aspect of the 18th century to round out our picture of Bach the man. We must see him not only as a bourgeois man, but as a baroque man.⁵ Webster defines baroque as follows: “Of, pertaining to, or designating the style of art and architecture, prevailing from the time of Michelangelo (d. 1564) to the latter part of the 18th century, characterized by dynamic opposition and energy, and by the use of curved and contorted forms.” This reminds us of something the bourgeois portrait leaves out; Bach was a man of tremendous passion. He was not obedient to his superiors, he was incredibly stubborn, always standing up for his own rights against his pupils, the university, the church and city fathers.

Furthermore, he was a passionate lover of life. The church council of Halle once gave Bach a banquet on the occasion of the dedication of a new organ. We have a record of the menu of the evening: beef a la mode (whatever that is), pike with anchovy, ham, peas, potatoes, spinach, a quarter of mutton, boiled pumpkin, fritters, preserved lemon rind, cherries, warm asparagus salad, cabbage, radishes, roast veal. Bach received his honorarium at that dinner, and wrote out his receipt on a copy of the menu that has been preserved. A look at his handwriting suggests some instability. Now, as a Baptist, I am inclined to attribute the instability to that warm asparagus salad, which would throw anyone off his balance. But Professor Besch writes:

His handwriting makes it clear that not only was there enough to eat that evening—but also plenty to drink. The master’s signature reveals the delightful uncertainty of a man who has had too much of a good thing.

(An aside to church historians; become experts in handwriting analysis. You never know when it will help you make an important discovery.) This is, of course, a shocking revelation about Bach, and at a church

⁴ *Ibid.*, p. 154.

⁵ This is a suggestion made by Professor Hans Besch in an excellent article “Bach: Citizen of Two Worlds” in the *Lutheran Quarterly*, May, 1950.

supper. Who can deny that we have made real progress in our church suppers since those dark days?

Let us turn to a safer example of our point, that Bach was a baroque man in his great love of this earthly life and of all its joys. Listen to the soprano aria in praise of coffee in the wonderful Coffee Cantata:

Ah, how sweet the coffee tastes
More delightful than a thousand kisses
Better than muscat wine.
Would you refresh my spirit
Ah, then pour me coffee.

The flute obbligato to this aria evokes the sound of talk at a good coffee *klatsch*, and almost the very aroma of coffee itself. Professor Basch's words can sum up our point.

This was a man who loved life, a passionate man of action, a man who finally withdrew and isolated himself from the world, because the world could not measure his greatness. But none of this appears in the picture of the loyal cantor, the obedient subject, the composer losing himself by his world-denying creations in the Beyond. He stood on the earth with both feet, and consciously pushed himself ahead. He wrote once to a friend (the year he wrote the St. Matthew Passion, incidentally) that because the air in Leipzig was so healthful that fewer people had died, he had in recent years received less income (from funeral fees). Can we still hold on to the old romantic portrait of Bach?⁶

But this description of Bach's love of life as a baroque phenomenon itself needs correcting, as did the bourgeois portrait against which it was reacting. There is a good deal of evidence to suggest that this so-called secular delight in this world was a Christian fact, not primarily an 18th century one. Look at the beginning of Cantata 4:

Christ Jesus lay in death's strong bands,
For our offenses given;
But now at God's right hand he stands
And brings us life from heaven.
Therefore let us joyful be
And sing to God right thankfully
Loud songs of hallelujah.

Because of the death and victory of Christ, he says, let us rejoice and delight in this earth.⁷ This reminder of the Christian basis of his love of life explains how Bach could consider his secular music just as much

⁶ Besch, p. 130.

⁷ We will come later to a consideration of the original theological insights in Bach. This cantata displays one of them. The orthodoxy of Bach's day emphasized the death of Christ very much to the exclusion of the resurrection, and saw the atonement as the propitiation of an angry God. Bach here, like Luther but unlike some later Lutheranism, saw it as a joyous victory. The italics in the citation from Cantata 4 are my own.

a religious service as his church music. Sometimes he would use secular themes he had previously written in his church cantatas. Because of the death and resurrection of Christ, all of life and all of music—religious and secular—can be praise to God's glory. It was not only on the manuscripts of his religious works that he inscribed "to the sole glory of God". Bach would have smiled at some of the modern religious commentators who seem a little sorry that he had to lower himself to write so much secular music. Secular life and secular music were alike responses to God.

Two further remarks may be made about Bach the man before we turn to a discussion of his faith. He was a profound and thoughtful student of the Bible and theology. A recent discovery of a list of his effects has revealed the contents of his library. There is little in it not religious. We find two editions of Luther, one in Latin and one in German, totalling 15 volumes, and odd volumes of his sermons and table-talk. We also find many volumes of Lutheran orthodox theology, some of the sermons of the mystic Tauler, and some works of the pietists Spener and Francke. There are a number of well-worn Bibles, many biblical commentaries, a biblical geography, and a complete set of Josephus' *History of the Jews*.

More important and revealing, however, is a final fact that must be noted. Bach was possessed by a passionate longing for death. We will shortly have to decide the religious basis for this longing, whether it puts Bach in the classical Protestant or mystical camp; here it must be noted as a fact about his character. We recall that he was orphaned at 10. Four years after his first marriage he returned from a brief trip to find his wife dead and buried. He had twenty children, eleven of whom died during his lifetime. During the first years of his married life, one writer has said, there was a cradle and a casket in the home each year.

How can we understand the presence of this experience of and longing for death alongside the love of life that we have just been discussing? How did he keep the two together without capitulating to the mood of one of them or without being torn in two as a man? The obvious answer suggests itself. He was able to hold these poles together because he was more than an 18th century man with two centers: life and death. He was also a Christian man with one center, Jesus Christ. Love of life and longing for death were both brought into captivity to Christ. This is the human reason why the Passion—the death and resurrection of Christ—was a subject that came so readily to him. The

longing for death was finally derived not from experiences of tragedy and despair, but from his meditation on Christ's death. And the love of life, as we have already seen, was finally derived not from experiences of joy and delight in this world, but from his meditation on the meaning of Christ's resurrection and the whole world as one that God redeemed. The grace of God was given to Bach in abundance, and it is this that saved him both from anxiety about life's perils and from destructive sensualism.⁸

A reference to his own death vividly underscores our point. Several years before, Bach's sight began to fail. Two operations left him permanently blind and finally broke his health. His last composition was a chorale-prelude, a form he particularly loved. Some time before he had started on a prelude to the tune "Wenn wir in höchsten Nothen sein" (when we are in deepest need). In his last moments (July 28, 1750) he turned to this work again. Dictating to his pupil and son-in-law Altnikol, he changed the title of the work from one of need to one of expectation: "Vor deinem Thron tret' ich" (before thy throne I come). Professor Parry describes the last moments.

Death had always had a strange fascination for him, and many of his most beautiful compositions had been inspired by the thoughts which it suggested. And now he met it, not with repining or fear of the unknown, but with the expression of exquisite peace and trust.⁹

This final chorale-prelude was played at the funeral of Hans Lietzmann, the distinguished German historian and biblical critic, in 1944. The late General Beck was there and, asking the name of the prelude, said, "That is the most otherworldly thing that I have ever heard."

So much for Bach the man. We have seen him as a complex of opposites, a man in love with life, and a man longing for death. Just as he could not fully explain himself or his music without relation to Christ, so we cannot fully understand him without trying to expand our understanding of his faith.

II. AS MAN OF FAITH

How shall we classify Bach's theological sympathies? Was he really

⁸ Here is the infinite difference between Bach and a Beethoven or a Wagner. They lived on earth and tried to reach heaven. Bach lived in heaven and delighted in the earth. A comment by Nietzsche from one of his letters makes this point. "This week I have thrice heard the Matthew passion of the divine Bach, each time with a feeling of immeasurable admiration. Whoever has forgotten Christianity completely hears it really as a gospel. This is music of the denial of the will without a suggestion of asceticism."

⁹ C.H.H. Parry, *Johann Sebastian Bach*, p. 543.

a believer in the religion of the Enlightenment? Was he an orthodox Lutheran, as the orthodox Lutherans say? Was he a pietist? A mystic, as Schweitzer insists?

We must begin with a story. In 1675 Spener's *Pia Desideria* was published, and the pietistic movement had taken firm hold in the little town of Mulhausen. In 1699, still eight years before Bach's coming, a new young archdeacon arrived. His name was Eilmar and he proved to be a very orthodox opponent of the pietistically inclined Dean, Herr Frohne. Almost on the day of his arrival, Eilmar preached a strict orthodox sermon against his colleague's theology and person. This began the controversy that had broken the church in two by the time Bach arrived. Spitta characterizes the situation.

Eilmar stands forth as a worthy partisan of the collective orthodoxy opposed to Spener: hard, bigoted, and sunk in rigid and lifeless formalism. Nowhere can we find a trace of warm religious sentiment; nothing but an unrefreshing and lifeless doctrine, pedantry, scholastic logic, litigious verbosity, and conspicuous coarseness.¹⁰

Spitta sounds a little too angry to be wholly convincing, but even so, we might well expect to find Bach siding with the more tolerant Frohne against the doctrinaire Eilmar. After all, wasn't Bach in sympathy with the pietists' interest in popular religion? But our expectations are wrong. In the entry on the parish register for the birth of his first child by Anna, Eilmar is listed as godfather and sponsor. Since we know that only close friends or relations acted in this capacity, we are compelled to infer a warm personal friendship between Bach and this young orthodox pastor. Was Bach, then, nothing but an orthodox Lutheran?

He was certainly in this tradition, and he opposed many of the currents of the day, artistic and religious, which orthodoxy opposed. He was against the aestheticism of Enlightenment artistic thought: its belief (which culminated in Goethe) that beauty itself could ennoble and change man. We also read of a bitter controversy with one Ernesti, a rector of a school in Leipzig and one of the founders of the science of historical criticism. Ernesti had no sympathy for Bach's church music, for he wanted only those forms in the church that spoke directly to the practical moral needs of the people, and he rightly thought that music did not so speak. Bach's sense of the goodness of the whole creation saved him from this kind of moralism, and his belief that church music was bound to the word of the text, the word of God, saved him from

¹⁰ Phillip Spitta, *Johann Sebastian Bach*, (trans. C. Bell and J.A.F. Maitland), Vol. I, p. 360.

romantic aestheticism. So in this sense, Bach is related to orthodoxy; both rebelled against the optimism and moralism of the theology of the Enlightenment. Professor Pelikan of the University of Chicago puts this point strongly.

It seems clear that while Bach was influenced in his musical forms by certain aspects of the Enlightenment and while the texts of his cantatas did reflect Enlightenment thinking, his fundamental theological orientation was almost completely out of harmony with the basic metaphysical and theological presuppositions of the German *Aufklärung*. While the Enlightenment had as its avowed purpose the reduction of the content of Christian faith and doctrine to a certain irreducible minimum of common sense, Bach's understanding of the meaning of human life was rooted in the theological conviction that the minimum of Christian faith was the givenness of revelation in Christ. The motif of Enlightenment theology was the generally religious, the motif of Bach's theology was the specifically Christian.¹¹

Bach was, after all, brought up in an orthodox family and educated at a strict orthodox gymnasium. He used many of Luther's hymn-tunes as chorale texts and even did a series of chorales based on Luther's smaller catechism. Moreover, he was required to study and sign the Formula of Concord before he was admitted to his Leipzig post in 1723. His strong sense of the goodness of the whole creation is Lutheran, as is his understanding of vocation. There is scarcely a single page of manuscript that he has not inscribed with some such phrase as *solī Deo gloria*, *Jesus juva*, or *in nomine Jesu*. There is a well-known passage from one of his manuals on accompaniment and improvisation where he states that the

figured bass is a perfect foundation for music . . . making an agreeable harmony for the glory of God and the justifiable gratification for the soul. Like all music, the figured bass should have no other end and aim than the glory of God.

But if Bach was not influenced by the fashionable Enlightenment theology of the day, just as surely was he able to transcend orthodoxy. He is an original and profound interpreter of Luther, to be sure, but orthodoxy can by no means claim him.

Some have claimed that Bach was really in the pietist tradition. Rutland Boughton, faced by the incontrovertible evidence of Bach's

¹¹ *Fools for Christ*, p. 151. The chapter on Bach in this little book is one of the finest things in English on the subject. Compare the last sentence of this quotation to the following remark by Mr. William H. Scheide, referring to Bach's biblical interpretations. "In the last analysis, what Bach offers in his Biblical settings is not a generalized religious exaltation but the delineation of a particular personality", that is the personality of Christ. See p. 35 of Scheide's valuable pamphlet *Johann Sebastian Bach as a Biblical Interpreter* (Princeton Theological Seminary, Princeton, N. J.).

friendship with Eilmar in Mulhausen, has worked out an ingenious theory.¹² Bach's family, he says, was from the province of Thuringia, where the Peasants' Rebellion had taken place, and was in deep sympathy with the popular movements of Protestantism that later came to the fore in pietism. So while Bach had to mask as an anti-pietist to obtain his positions, his real sympathy was with pietism and his whole artistic life, Boughton claims, can be described as an attempt to create the essential reality of primitive or pietistic Christianity under the forms of traditional orthodoxy. This thesis is really more incredible and complicated than the facts it claims to explain, but it has the advantage of showing how difficult it is to place Bach either in the orthodox or pietist tradition.

It must be admitted that Bach's attempt to recreate the sacred music of his day was analogous to the pietist's task of recreating the personal piety of the people, and many of Bach's melodies have a secular and popular origin. And some of the cantata and passion texts have a pietistic flavor, in their individualism and emphasis on the sorrows and sufferings of the crucified. But Bach was not a popular artist, and he did not worry that his music did not reach all the people. Most decisively, pietism's attitude to art was abhorrent to Bach. Art and beauty were for pietism part of "the world" and therefore to be despised. As we have seen, art and beauty were part of the world which God had made and redeemed for Bach, and therefore good. Even orthodoxy's attitude to art was closer to Bach than that of pietism. Orthodoxy considered art one of the *adiaphora*—the indifferent things—which could be used either for good or for evil.¹³

¹² In his book, *Bach the Master*.

¹³ There is a good deal of pietism in the traditional romantic portrait of Bach that we have already found grounds for rejecting. Much of it is due to the influence of a sentimental book called *Die kleine Chronik der Anna Magdalena Bach*, written by an English woman purporting to be the memoirs of Bach's wife. An example of the kind of imaginative piety this book contains will be instructive. His wife, the book records (p. 57), went one day to visit Bach in his studio as he was writing the contralto recitative "Ah Golgotha" from the St. Matthew Passion. She looked in at the door, and found Bach's face white and tear-stained. Later she wrote:

How little do those who hear this music realize what it costs! I was impelled to go to him and throw my arms around his neck, but I dared not do it. For there was something in his look that filled me with awesome and reverent fear. He never knew that once I saw him in the agony of creative labor and I still rejoice over this fact for it was a moment in which God alone should behold him. In this holy music which he composed for the words of the Gospel he has given the sublimest expression to the feelings of Christians everywhere when they turn their gaze upon the Cross. Sebastian

Pietism claimed to be the true successor to Luther and considering some of orthodoxy's scholastic and dogmatic aspects there was some justice in that claim. Bach is related to pietism in certain ways, then; he too was working along his own lines towards a fresh interpretation of Luther and the classical Christian tradition. But a pietist he could not have been.

It was Albert Schweitzer who first claimed that since Bach cannot be exhausted by either the categories of pietism or Lutheran orthodoxy he is properly to be understood as a mystic. In his innermost essence he belongs to the history of German mysticism. This robust man, who seems to be in the thick of life with his family and his work, and whose mouth seems to express something like comfortable joy in life, was inwardly dead to the world. His whole thought was transfigured by a wonderful, serene longing for death. Again and again, whenever the text affords the least pretext for it, he gives voice to this longing in his music; and nowhere is his speech so moving as in the cantatas in which he discourses on the release from the body of this death.¹⁴ Schweitzer assumes that because there is in Bach a detachment from this world and a longing for death he must be a mystic. Bach's longing for death is based on his desire to be united with Christ, and Schweitzer finds this union with Christ a mystical idea as well. It is the basis of Paul's so-called mysticism, according to Schweitzer.¹⁵ But we might well question whether this pattern of ideas is appropriately called mysticism in either Paul or Bach. Influenced by the thought of the Enlightenment so deeply, unable to accept Jesus Christ as the Incarnate son of God, Schweitzer is not able to understand Bach in terms of the biblical theology of Luther. Of course, since Schweitzer rejected as the grave-clothes of the historical Jesus the whole eschatological framework of the Gospel portrait of Christ, there remains for him no category except that of mysticism to understand Paul or Bach who is so close to Paul here.

felt in his own soul the deep anxiety, the vast awe of creatures in the need of redemption, the lofty sublimity of the mystery of the Incarnation as he sat down to compose this aria.

The author knows a good deal about what Bach was thinking about when he sat down to compose. But in spite of the overwriting and the sentimentality, there is a ring of something like the truth here. Bach did know something of the Protestant sense of sin, anxiety, and dependence, though the pietistic emotionalism of this account is something the trustworthy historical evidence does not support.

¹⁴ *Op. Cit.*, Vol. I, pp. 169-170.

¹⁵ See 2 Corinthians 5:6 ff., and Schweitzer's great work *The Mysticism of Paul the Apostle*.

But if Schweitzer is theologically wrong, he may also be musically wrong as well. When we listen to Bach's music, the most vivid impression we get is one of purpose; it is going somewhere. This is not the kind of music appropriate to world-denying mysticism.

Bach's music is never static; it is always moving, which may be one reason why it is disturbing to some people. It invades the mind and being in such a way that the listener has no rest. He loses his accustomed control over his own thoughts. In Bach, rhythm, melody, and harmony, the three basic elements of music, work together with a purposiveness that can become really unbearable.¹⁶

If we listen to the remarkable chorus from Cantata 78, "We hasten with feeble and diligent footstep", we can understand the truth of this remark. Bach's faith is not grounded exclusively on a mystical longing for death; it is also based, as this chorus reminds us, on service to God and discipleship to Christ in the present world. Mysticism is primarily world-denying, and Schweitzer believes that Bach's work is exclusively characterised by a denial of the world. But this is only part of the truth. Bach is much more Protestant, much more biblical, we might add, and Schweitzer's lack of interest in classical theology has blurred his vision. Bach both affirms and denies the world; he lives with delight in it, but he is not of it. This is not mysticism, this is biblical eschatology.

Consider the opening chorus of the St. Matthew Passion. Here unfolds a melody of the most extravagantly emotional kind; infinite in its anguish and sorrow. It is, in fact, a kind of classical expression of the ultimate frustration of human limitation. Yet underneath, in the bass, throbs the rhythm of an eternal vitality undeterred by any mundane considerations. It is impossible to imagine a more graphic expression in art of the relationship between the temporal and the eternal. Complete involvement in the world joined with utter transcendence over it; this is at the same time the essence and the paradox of the art of Bach. Such a conception is a bolder and more difficult one than pure mysticism, but it is also more Biblical and leads ultimately to eschatology.¹⁷

No, Bach cannot be seen either as a conventional Lutheran orthodox, a pietist, or a mystic. He is a creative theological artist in the classical Protestant tradition. This statement will have to be defended and this is our final task.

III. AS INTERPRETER OF THE BIBLE AND THE CREED

What we are trying to demonstrate is this. Bach must first be under-

¹⁶ Scheide, *op. cit.*, p. 9.

¹⁷ *Ibid.*, p. 18. This "conception", as Scheide puts it, is not only the essence and paradox of Bach's art, but of his life as well.

stood as a man of his time; a German middle-class burgher, and more important, a man and artist in the baroque tradition: passionate, complicated, a man of opposites held in tension, a man in love with life and a man who longed for death as the true means of ultimate union with Christ.

We have not been able to accept any of the traditional ways of classifying Bach's religious allegiance, but we have discovered in him a deep personal loyalty to Christ that held together the extremes in his character, and have discovered at the same time a careful student of the Bible and Luther.

To go deeper into his theological contribution, we must look at his setting of the Mass, the great Mass in B minor. Most of the settings of the Mass in the Roman tradition subordinated the words and tended to over-stimulate the listener by the use of coarse and popular melodies. As a Protestant, Bach put his main emphasis on the words, so that the music is always subordinate to them and designed to bring out their meaning. When we see how he has done this, we will be more inclined to wonder not only at his musical artistry but also at his theological originality. Here are some examples from the B minor Mass.

1. The first *Kyrie*, in a minor key, closes on a major chord, indicating that Christian worship must move beyond a cry for forgiveness. Contrition is a positive preparation for grace, not merely a basking in despair.

2. The second *Kyrie* closes on a minor note, and there is an indicated pause before the *Gloria* with its joy and praise, begins. Modern performances use this interval to seat late comers. Bach, of course, intended it as a time of silent worship in which the believer should prepare himself to give thanks to God for the forgiveness he has just shown himself to need.

3. The *Sanctus* is a glorious musical rendition, with its soaring antiphons and great intervals, of the holiness of God. Musical scholars have discoursed on the tension between form and formlessness in Bach's music, and have interpreted this tension as one between medieval form and modern formlessness and freedom. But the form-freedom tension is a theological problem for Bach. The God to whom the angels cry "Holy" is the eternal God dwelling in heaven who has yet made himself into a "form" for man, who has in fact become flesh. This formless, ascending line of the *Sanctus* must be set alongside the slow descent of *Et incarnatus est*. (Notice that the *Sanctus* is written for six-voice-parts,

reflecting doubtless the six angels in the presence of God in Isaiah 6.)

4. Perhaps the most instructive evidence will be found in Bach's setting of the Nicene Creed (the *Credo* section) in the B minor Mass. The very fact that he took a traditional symbol of the Church to express his faith reminds us how seriously Bach took tradition, both musical and religious. But we will see that at a number of points he gives the creed a creative and fresh re-interpretation.

It is interesting to compare Schweitzer and John Calvin on the musical adaptability of the Nicene Creed. "The *Symbolum Nicaenum*", Schweitzer writes,

is a hard nut for a composer to crack. If ever there was a text put together without any idea of its being set to music it is this, in which the Greek theologians have laid down their correct and dry formulas for the conception of the Godhead of Christ. In no mass has the difficulty of writing music for the *Credo* been so completely overcome as in this of Bach's.

But Calvin, who believed (unlike Schweitzer) that the Nicene Christology was true, said almost the opposite. The Creed "is, you see, more a hymn suited for singing than a formula of confession."¹⁸ But Schweitzer goes on at this point to say (perfectly truly) that Bach expresses the dogma of Christ's divinity more clearly in the *Credo* than the theologians had done.

His exegesis of these passages in the Nicene Creed has resolved the disputes that excited the Eastern world for many generations . . . ; his presentation of the dogma even makes it acceptable to minds for which dogma has no attraction.¹⁹

Bach by-passes the controversial words in the creed, "consubstantialem" (the famous anti-Arian *homoousios*) and "filioque", which later was to disturb the Eastern theologians. Instead he emphasizes those parts which seemed to him to be central and which would lend themselves to musical restatement. He is orthodox enough in his theology, but is not afraid to revitalize and transform the orthodox traditions.²⁰ Let us look at some examples of this from the *Credo*.

1. The duet *Et in unum Dominum* is Bach's way of interpreting the Nicene *homoousios*. The two voices represent the Father and the Son. Their melodic line is identical, but the duet is in canonic form, and the voices are contrapuntally related to one another. The Canon is

¹⁸ *Corpus Reformatorum*, VII, p. 316.

¹⁹ *Op. cit.*, Vol. II, pp. 317 ff.

²⁰ There is an excellent discussion of this in Pelikan, *op. cit.*, pp. 162-5.

the perfect form to express identity yet difference between the voices.

2. We have already mentioned the musical symbolism of *Et incarnatus est*, in which the descent of the musical line mirrors the descent of the holy God to sinful man. Notice the effectiveness of the interval between the syllables "car" and "na".

3. The concluding measures of the *Crucifixus* (the setting to the words *et sepultus est*) are almost unbearable in their portrayal of agony and grief. The minor chords descend lower and lower, becoming softer and softer, until just before the end, the voices are barely heard at the bottom of their ranges. Out of this penultimate minor chord of despair, a low, barely audible major chord emerges and concludes the section. This faint modulation to the major key at the end begins to qualify the note of utter tragedy and to point forward to the brilliant and almost ecstatic music of *Et resurrexit* which immediately follows.

4. One final example from the setting of the creed might be given. In the setting of the words "I confess one baptism for the remission of sins" (*Confiteor*), the musical emphasis is heavily on the words "remission of sins", underlining the close connection between sin and baptism. But even more striking is the way Bach has related the words on sin and baptism to the setting of the words immediately after: "I look for the resurrection of the dead". Bach does two interesting things here: in tying together musically the treatment of baptism and resurrection, he has brought together the beginning and the end of the Christian life and has underscored the resurrection-symbolism inherent in Christian baptism. At the same time, the music to the words about the resurrection of the dead are based on the music from the earlier section on the resurrection of Christ—*Et resurrexit*. Bach brings together musically what should be held together theologically; the resurrection of Christ and the final resurrection of the body.

Professor Parry has said of the Mass as a whole that it exhibits "in the most absolute manner and on the grandest scale, the deep and intimate feeling of its creator as a Christian and as a member of the Church. . . . Even when every available means has been brought to bear on the investigation of the bases of Bach's views of art . . . there still remains a last wonder—the lightning flash of the idea of a mass of such vast proportions—the resuscitation of the spirit of the Reformers—nay, the actual resurrection of the genius of primitive Chris-

tianity.”²¹ This final sentence is an acute comment on Bach’s theological position. He is very close—far closer than was the orthodoxy of his day—to the spirit of Luther himself, and therefore far closer to the actual words of the Scripture and the primitive Christian tradition which were the foundation for the protest of the Reformers. If this is true, we shall expect to find Bach at his most revealing as an interpreter of Scripture. To this we must, in conclusion, turn.

It is in the great Passions according to St. Matthew and St. John that we find the most impressive examples of Bach’s original exegesis. The Passion itself is a uniquely Protestant form as Bach developed it. It had an existence before him in the Roman tradition, but there the words of the Scripture were minimized, and original and usually quite sentimental poetry was used as text. The two Passions of Bach are based, however, on the passion narratives of the New Testament. Bach took the words of the Bible so seriously that in the score of the St. Matthew Passion the Biblical words are all written in red ink. In the Passion form the chorale is always the response of the listening Church to the narrated events, while the recitatives and arias are always indications of the response of the individual believer. This structure reminds us of the Reformers’ definition of the Church as the place where the Word of God is both proclaimed and responded to.

In the St. Matthew Passion the disciples ask, at the Last Supper, “Is it I?” The answer to the question comes in a chorale immediately following in which the congregation confesses: “It is I, I should repent”. The setting of the words of institution of the Last Supper in the St. Matthew Passion, with their haunting, lyrical, and mysterious awe, depicts the undercurrent of bewilderment and mystery felt by the disciples at this event, and further suggests the reverent use to which this event was later put by the Church. The poignant tenor recitative, reflecting on the story of Gethsemane, is another example of Bach’s original musical exegesis.

Commentators have always wondered about Pilate’s question to Jesus in the Fourth Gospel, “What is truth?”. Is this ironic or sincere? Bach’s setting to the words is moving and serene, and he clearly means us to understand Pilate’s question as a real one. Another original flash of insight may be found in the Christmas Oratorio. At the end of the setting to the words of the shepherd, “Let us now go to Bethlehem”, the bass instruments play an accompaniment based

²¹ Parry, *op. cit.*, pp. 62–64.

on the first line of the chorale, "O Sacred Head, now Wounded". This is Bach's way of expressing the fact that Bethlehem was the first step on the road to Calvary; that Christmas and Good Friday are really witnesses to the same total event of redemption.

In the St. Matthew Passion the words of Jesus have only a string accompaniment, and this pattern is maintained throughout except for one place. At Jesus' words "My God, my God, why hast thou forsaken me?" the voice is alone, without accompaniment. Mr. Scheide comments on this superb effect.

Bach sees no need to obscure the element of despair in Jesus' death as told in Mark and Matthew; by this simple stroke he lays it stark and bare. The Jesus of Bach's St. Matthew Passion dies divested of his divinity; a mere man. The reality of this fact is easily missed because of the beautiful setting of the centurion's words: "Truly, this was the Son of God" which follows hard upon it.²²

The greatest artistic and theological achievement of Bach is, when all is said and done, his portrait of Jesus Christ the Lord. It is his meditation on the death of Christ that explains his own passionate longing for death; it is his meditation on the resurrection of Christ that explains his delight in this world. Christ is the clue to the diversities of his character and his art which otherwise could not be adequately explained.²³ Mr. Scheide has commented on Bach's portrait of Christ.

In the last analysis, what Bach offers in his Biblical settings is not a generalized religious exaltation but the delineation and fascination of a particular personality, a personality which he expressed artistically in such a way that it carries the conviction of being the most tremendous of all personalities. In this respect (as in many others) Bach enjoys a certain awe-inspiring solitude among religious artists. It is hard to find a face of Christ, painted or modeled in recent centuries at least, that expresses the power of Bach's conception. I know of no comparable literary achievement. To the extent, therefore, that Bach's Jesus remains a solitary figure among the artistic creations of later ages, the composer may justly lay claim to the title of the greatest of all Christian artists.²⁴

²² *Op. cit.*, p. 26.

²³ It ought to be noted that there are musical as well as religious reasons which explain why the subject of the passion of Christ came so naturally to Bach. One of these is the conflict between melody and harmony. Mr. Scheide writes (p. 22): "In Bach's polyphonic music the various melodies necessarily depend on each other for the harmonic notes required for the logic of their articulation. But in working out their melodic patterns they are sometimes unable to provide the right notes at the right time. Thus ensue wrong notes or dissonances, which are often grindingly harsh. It is the musical counterpart of the fundamental conflict of life with life and is a feature uniquely basic to Bach's esthetic." This musical tension combined with the tension in the event of the passion itself to deepen, and finally to solve, the tension in Bach's own character.

²⁴ *Op. cit.*, p. 35.

But finally, we must all verify this claim for ourselves. Whenever the Bible seems strange to us, whenever we have put its power at a distance from us because of over-familiarity or over-confidence in our critical faculties—that is the time to sit with our New Testaments before us and to listen to Bach's brooding and profound interpretations. I know of no better way of reminding ourselves that the Bible is, above all, a book that has changed men's lives, and that it has changed them because of the message of joy and victory that it breathes (not because it is, as we today say in our terrible jargon, the most adequate interpretation of the human situation, or some such thing). Whenever the mid-semester doldrums strike, ladies and gentlemen, and this seminary, the ministry, the Church, and even the Christian faith itself—all seem to you so much irrelevant play-acting, put on your record-players the last few minutes of the St. John Passion, especially the final chorale, "Ah Lord thy dear sweet angels send". Here are heights of joy and praise that will make your despair seem cheap and sophomoric. It may even convince you of the existence of angels.

Bach is a great theologian. He is this for the only reason that a theologian can ever be great: he considers it his sole duty to interpret the words of Holy Scripture and to bring forth their deepest meaning for his time. His interpretations will never fail to humble and to refresh us.

The Lamp of the Lord

OREN H. BAKER*

"The spirit of man is the lamp of the lord."

THIS SHINING METAPHOR, set like a gem among words of more common lustre, affirms the affinity of every man for the divine. But we, in our mortality, are so encumbered by the clay which enfolds us that often the substance of the light we have becomes dull and murky while the winds of wordly preoccupation cause our candle to flicker, perchance to die, before its full strength is spent in the battle with darkness. The being of God is so hidden and mysterious that, with all our powers of knowledge and insight, we scarcely glimpse the garments of His glory.

Were it not for those whom God himself prepares, by special gift and dedication, to bring illumination in each generation, our human plight would be overwhelming. It is to give thanks for the lamp of the Lord which burned with steady glow in the life of Edwin McNeill Poteat that we have come together today. It is a part of this thanksgiving that we should take simple account of blessings which flowed through him to us from God, and, in this act, to discern, if we can, what God would now show us in these fleeting moments about the meaning of our human pilgrimage. The stream of life, as it flows through time toward journey's end into the great deep of eternity, receives much to replenish it from tributaries along the way. But if one would know the true quality of life so described, he must examine the headwaters in the primal springs of childhood. Once, in one of those rare moments when friends dare open their hearts to each other, McNeill spoke of his mother. He remembered the day in his childhood when she drew him to her side and quietly told him that he possessed talents which he must devote to God and humanity. On another occasion, more public, he paid tribute to his father, distinguished educator, from whom the son acquired insatiable thirst for knowledge.

* Dr. Baker is Dean of Colgate Rochester Divinity School and delivered this address at the Dedication of the Poteat Memorial Chapel, Pullen Memorial Baptist Church of Raleigh, North Carolina, February 17, 1957. It was first published in the March 9, 1957 issue of the BIBLICAL RECORDER and is reprinted with permission.

Only a poet can fathom the thoughts of a mother when she ponders things in her heart about her son. McNeill himself sensed this, for once he wrote :

Mothers still, it seems,
Keep their heart like Mary—
Full of words and dreams—
Like a reliquary.

I claim no comparable clairvoyance, but I am certain that, among all his gifts, none shaped his course more decisively than his acute sensitivity to nature, to human events, to people in walks of life, and to meanings gleaned from the storehouse of knowledge in its varied forms.

His range of wareness took in the world. His responsiveness to its moods and needs flower back in transparent phrase, invested with plain fact and nuance to set the imagination going on untraversed trails. He needed all the arts to express himself, so manifold were the meanings which came trooping through his mind waiting to be put into the orderly procession of a sermon, into musical score, in a poem, or on a page of lucid prose.

Equally stirring were his letters. I have cherished and kept all that he sent to me during the years which followed his service as president of our School. To discard anything that he wrote would have been an act of desecration. Frequently in these communications, he would make reference to the healing influence of the setting in which he lived and to the supporting loyalty and affection which this congregation gave him. Unfailingly he would mention the bright, sunny morning of a new day and what he saw through his study window—bursting buds and opening flowers of spring, tall trees rising skyward like cathedral columns, the mockingbird building her nest. It was in these scenes that his life was rooted. The mood of it is expressed by Sidney Lanier in some lines of the *Marshes of Glynn*.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh-hen flies,
In the freedom that fills all the space 'twixt the marsh and the skies :
By so many roots as the marsh-grass sends in the sod.
I will heartily lay me a-hold on the greatness of God.

It was a part of this sensitivity that McNeill should experience the pain which accompanies perception of human distress, social wrong, injustice, the tragedy of war, and the blindness of prejudice which alienates men from one another. Feeling himself a brother to every

man, he wanted brotherhood to be the motif in a great symphony of human relations.

He was a builder of bridges. He laid deep the piers of goodwill and stretched the cables of eternal love to unite the islands of separated men with the mainland of the kingdom of God. Sometimes he worked single-handed, but always so convinced of the rightness of his cause that he was certain others, in time, would join hands with him in making the structures firm and strong enough to bear the traffic of a complex and weary civilization.

It must be added that this sensitivity, which knew the poignancy of living in a sinful and, at times, cruel world, knew also the lighter touch of a humor that often expressed itself in gay mockery of irritating stupidity and stubborn paradox. When the thrust of his critics bit into his soul, and he was tempted to seek the comfort of compromise, he had a quaint saying that stood guard over his decisions. He would say, "S-I-T-A-P—Stay in there and pitch." He took counsel from his own wisdom. He repaired his armor with a chuckle and marched straight on into the fray with banners flying.

In this man of God, we knew the power of searching intellect, the depth of organic feeling, the good cheer of a friendly heart. All these were the substance of a life whose spirit was the lamp of the Lord.

And now, we have here this little shrine built by the love of those whom he loved and served unto the end. Here, his own inscriptions invite to prayer. Kneeling at this alter, the worshiper will know that the burning lamp which is the soul of Edwin McNeill Poteat will guide earnest petitions heavenward to the throne of God. He will know also that, on the far horizons of the earthly scene, where cross the crowded ways, limpid words will continue to arouse dull conscience from its sleep and lift the burden from heavy hearts. Then, departing from this hallowed place to resume his daily task, he will learn anew what our gallant comrade knew so well—

how to mount up with wings like eagles,
how to run and not be weary,
how to walk and not faint.

Wrestlers or Career Men

ALBERT TERRILL RASMUSSEN*

This, I suppose, is my "swan song"—my farewell message at Colgate Rochester—although I hope my remarks will not be listed under famous last words. For eleven years I have lived among you and worked in these hallowed halls. I want to express my heartfelt thanks for sharing this life with you. You who are students teach your professors far more than you'll ever know.

When I came to Colgate Rochester, its reputation as a school with a social passion had long been established. This was the attracting force that pulled me here just as it brought so many of the students. It was the school where Walter Rauschenbush had walked and talked and proclaimed his message. In this very chapel his figure is enshrined in stained glass, looking down on us even as we speak today.

This is the school that had become so pre-eminent in generating compassion for people in trouble, for the impoverished, for the demoralized and the broken. This is the school that had not been content to stop there but had gone on to teach of justice and community and orders of life that could reduce the blows and social pressures that destroy and thwart the growth of love and personality. It is my deepest hope that this school will always continue in this pre-eminence; that its graduates and faculty will be not social reformers but untiring proclaimers of the full word of God—the word of judgment and transformation of both men and communities and nations.

But times have changed in America in the last eleven years. Numerous observers have declared that a new quiescence and lethargy have spread among the youth of our land. It is said that college students, instead of being fired with hopes of better things that are worth a struggle, have become benumbed. Having been hurt by the traumas of war and frightened by the spectre of continuing world upheaval, they have lowered their expectations so as not to be burned and disillusioned. Youth, no longer entertaining high hopes and grandiose expectations, seeks security and comfortable and modest middle-class living. Out of

* Dr. Rasmussen, Arthur J. Gosnell Professor of Social Ethics and the Sociology of Religion, presented this address at morning chapel services in the Samuel B. Colgate Memorial Chapel, on April 10, 1957.

this has come the fear of controversy and the ideal of the conformist who does not want to rock the boat nor criticize. Courage becomes foolhardiness and bad judgment.

Such an atmosphere does not produce numerous candidates for the ministry or vigorous social leaders. If it does produce them, they are likely to be career men rather than men of conviction and a sense of mission.

The somber truth is that it takes a lot of wrestling and inner conflict to produce men of conviction and genuine leadership. Wrestling and boxing are rugged sports that horrify gentle people and that leave scars even after intellectual and spiritual sparring. In boxing, men are left with cauliflower ears and flattened noses. In wrestling there are likely to be torn ligaments and lame legs, as shown even in the Genesis version. In Genesis (32:24-26) we read of Jacob's wrestling:

"And Jacob was left alone, and a man wrestled with him till the break of day. When the man saw that he did not prevail against Jacob, he touched the hollow of his thigh; and Jacob's thigh was put out of joint as he wrestled with him. Then he said, 'Let me go for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me.'"

I have pondered often on what has happened to the eleven classes during these years at Colgate Rochester. Have they wrestled? Has their mood changed, their thinking, their enthusiasm? Has this new lethargy and conformity stolen into our ranks? When I came we were just over the benumbing and shattering shock and uprootage of war. Many of our students came to these halls from Normandy and Sicily and Okinawa. I remember vividly many conversations with some of these men as they sat in my office. I shall never forget the almost fierce intensity in their faces. Some had deep feelings of guilt—a burning sense of the imperative need to make up for all the killing and horror in which they had participated. "I ought to fight and suffer for something loving, just, and healing."

Some, sitting on the long and anxious watches at sea had asked themselves, "What am I to live for if I survive? The easy job, the conventional life?" A feeling came to them that they could never stand it, instead they felt a call to speak and act for a suffering and troubled generation.

Some bore wounds and a sense that life might be short with a time urgency hanging over them. "Why sit in paneled libraries reading books with all the suffering and brutality and injustice in the world?" Some felt that they had to act, not just sit and study theory.

Whatever their problems these men were not career men. They were men of mission with a driving desperation in their need to atone and give themselves. They were blessed or afflicted with high intensity—too much perhaps. They needed the quieting and settling discipline of study and meditation. They needed theory and a deep wrestling with the meanings of the Christian message. But I have been permanently impressed by their deep driving motivations that came out of a conscientious response to their hard and soul-searing experiences. For it is the way that I too have felt the shocks and blows that open up the “tragic sense of life” and reveal the depths of loneliness, alienation, and man’s inhumanity to man.

Could it be that now we face the opposite danger—a contentedness with verbalization and correct exegesis. There is always a danger in succumbing to the popular orthodoxies of the times. It is not enough to repeat the “main line,” to concentrate on something to say that will be acceptable, to quote the “big guns,” without determining what we ourselves believe.

Activism has been criticized and lampooned in our generation as an American aberration. But increasingly we are understanding again the primacy of action in the Christian Faith. As John Hutchison says in his latest book, the defining unit of the Christian life is acts in the form of responses to God and neighbor, not mere beliefs. How to act, how to make our decisions in relation to living people and the organizational contexts in which we live and move, is the question of crucial consequence. The church is the active wrestling place where men struggle to discover who they are in the ultimate dimension and how they can give themselves so as to find themselves.

A short time ago I attended worship in a strikingly beautiful church in a faraway city. Its high tent-like roof sloped to the earth in azure blue and natural wood. Its lines and sense of sweep were breathtaking. In architecture this church seemed to follow Daniel Jenkins’ dictum that the form of church architecture should be like a tent, symbolizing the fact that the people of God must always be on the move.

The church was surrounded by light blue and tan cadillacs. Its two ministers were youthful and handsome. The people showed such pride in their church and such enthusiasm. There was dignity, decorum, polish, brilliance. Afterward a young man talked to me. He said, “I’m so impressed; I want to be a minister just like Joe. He is so handsome, so tanned, such a wonderful conversationalist.”

"It's a tough occupation," I replied. "People are in such deep trouble, so lost, so torn, so broken hearted, so sunburned" (they were in that southern city). "Human beings are all refugees from storms and tensions, from meaninglessness."

"They are?" he asked and looked pained. "I think I'd like to be a minister," he said, but he looked doubtful as he walked away.

I was thinking of the inner city and some of our best men who have wrestled and determined to serve God the hard way where both personal and churchly survival is difficult. I'm thinking now about one of these men who served an inner city parish and found that everyone was in trouble—a hundred kinds of trouble. "I need to know more about people and communities, more about theology and the faith," he said. He was not a career man.

"We are getting more career men in the seminaries" a professor told me not long ago. "More ivy leaguers, men who are impressed by the life with books and gentle people, gentle prayers in remodeled sanctuaries, and the academic traditions of our faith."

Books, gentle people, and great traditions! I love these things too. But most of the books I read are disturbing, the great traditions are shattering in their impact; and as for the not-so-gentle people, they are, deep down, torn and alienated from those they love the most.

I said to that professor, "I wouldn't know. I think the students are taller and better looking and perhaps better dressed." Frankly I wouldn't know. What are career men? Are they men who love to stand up conspicuously and perform undisturbingly before their gentle people?

I know I've seen a lot of wrestling in these halls, in the lounges, in the classrooms, in my office. I've seen a lot of agony, conflict and uncertainty. I have talked to many who have pondered the possibility of having made a big mistake.

Sometimes I think this beautiful school is built at the very foot of Jacob's ladder. I've discovered very little peace of mind here for myself or among our students. This is not a monastery or an institution that disseminates the easy answer. But I have never regretted it. This school is something like a basic training center for the Marines. It is a little rugged at times and spiritual night marches through the swamps are not unknown.

I suppose a few career men get in from time to time who can shake off the agony of decision and soul searching. A few students leave

because it is just too much. A few go through a silly phase. They laugh too much and too raucously, and at serious things. They want to demonstrate how liberated they are. But they are wrestling, perhaps even more than others.

My last word is that I hope this school never ceases to be a wrestling place. I hope and pray it never loses its historic concern, its prophetic passion and message.

Frankly I hate to leave, but after a lot of agonizing I've decided to jump into the cold waters on the new frontier. God be with you all.

Annual Report of the Librarian

MAY 1, 1956—APRIL 30, 1957

To the President of Colgate Rochester Divinity School:

I have the honor to submit herewith my annual report as Librarian of the Divinity School for the year ending April 30th, 1957.

SERVICE

The effectiveness of the Library as an important adjunct to the classroom may be discerned in the increased use of library resources by members of the student body. Regular circulation amounted to 13,038 books, including 4,137 overnight books. While the number of books borrowed from the stacks is slightly less than last year, the number of overnight charges is somewhat higher. "Closed reserve" books given out at the Loan Desk amounted to 8,184. This figure also represents a slight increase over the previous year. Total circulation figures for the current year amounted to 21,222 volumes. Nearly 3,000 books were charged to outside borrowers. Evening attendance of 2,936 persons reflects an eight *per cent* increase over last year.

ACQUISITIONS

A total of 1,112 volumes were added to the Library during the past fiscal year. Of this number, 97 were gifts and 188 bound periodicals. As of May 1st, 1957, our Library holdings amount to 95,420 volumes.

CATALOGUING AND CLASSIFYING

The total number of titles catalogued and classified was 785. Cards filed in the official catalogue total 5,111. These represent 3,813 new cards, 806 temporary cards, and 492 replacements and additions. Cards added to the Shelf List catalogue amounted to 1,122, of which 710 were new cards, 362 replacements, and 50 Baptistiana and Sermon Index cards. The grand total of cards filed was 6,233.

REPAIRING AND BINDING

A total of 2,028 books were marked or remarked and 609 author sketches were clipped from book jackets and pasted in new books.

One hundred twelve books and 154 periodicals were prepared for commercial binding. Eighty-six periodicals were sewed in red rope covers in our workroom and another 142 periodicals were checked, boxed, labeled and shelved with the unbound periodical collection. Duplicates from the American Baptist Historical Library made it possible to complete 54 volumes of Baptist State *Annals* and New York State Baptist Association *Minutes*.

STAFF MEMBERS

The Divinity School constituency owes a great debt of gratitude to the conscientious services of Miss Ethel F. Sayre, a member of the Library staff for half a century. Although Miss Sayre now serves as cataloguer and classifier in a part-time capacity only, her intimate knowledge of the book collection and the classification system continues to be of immeasurable worth to her colleagues. The increased use of "closed reserve" books has added substantially to the duties of Miss Lussow, Reference Librarian, and a member of the staff for the past decade. Miss Cook, General Assistant, has been with the Library for a third of a century. Last year, the writer of this report completed twenty-five years of service as Librarian of the Divinity School.

While we have been most fortunate in holding our regular staff members over a long period of time, the part-time Library staff members present quite a problem.

In order to complete her requirements for a teaching certificate, Miss Kathryn S. Altpeter resigned her position as secretary to the Librarian and typist for the cataloguer early in the fall. In October, Mrs. Shirley A. Mastin (Mrs. Richard E. Mastin) began her part-time duties as typist. In mid-January, Mrs. Edna S. Zimmer (Mrs. Herbert W. Zimmer, Jr.) became part-time secretary to the Librarian. Upon the advice of her physician, Mrs. Zimmer underwent surgery late in April, leaving the service earlier in the month.

Messrs. Malcolm G. Shotwell and John A. Everett found it impossible to continue as student assistants because of outside commitments, the former terminating his services in May and the latter in October, 1956. They were succeeded by Messrs. Randolph Thompson and Smith Turner. After two months' service, Mr. Thompson had to relinquish his duties and Mr. James A. Braker succeeded him. Mr. Braker likewise found his school responsibilities too heavy and resigned

his position in February. He was succeeded by Mr. Jack M. Averill. Mr. John A. Phillips succeeded Mr. James A. Moss as stack clerk in October.

LOOKING AHEAD

The strength of a library collection is in its periodical holdings. Since 1948, our bound periodicals have been housed on the mezzanine floor of the Storage Room in the basement. This removal was necessitated because of the arrival of the Samuel Colgate Historical Collection from Colgate University during the summer of 1948. Now that the Historical Library has its own quarters, we are awaiting the removal of the remaining part of the Historical Collection from our stacks in order to return the bound periodicals to their former location (and where they will be much more accessible).

In order to provide for additional stacks that will one day be needed to take care of our increased book collection, I would recommend the setting aside of an annual appropriation for this purpose if at all possible.

Every effort continues to be made by members of the staff to serve the Library needs of students and faculty.

In addition to my duties as Librarian of the Divinity School, I have had the pleasure this semester of teaching a three-hour course in "Public Worship" and have found the experience to be a most rewarding one.

Respectfully submitted,

THEODORE LOUIS TROST

May 7th, 1957

Colgate Rochester Divinity School

1100 SOUTH GOODMAN STREET
ROCHESTER 20, NEW YORK



TREASURER'S REPORT

April 26, 1957

FREDERICK A. PIOTROW
Treasurer

SECURITY TRUST COMPANY
Fiscal Agent

LINCOLN ROCHESTER TRUST CO.
Investment Supervisors

MILLER, FRANKLIN, McLEOD & COMPANY
Auditors

ACCOUNTANTS' CERTIFICATE

We have examined the books and records of Colgate Rochester Divinity School for the fiscal year ended April 26, 1957.

The Securities were verified by a certified detailed statement from the Fiscal Agent (Security Trust Company), mortgages verified by physical inspection, cash on deposit by direct communication from the banks.

The disbursements were substantiated by approved vouchers, and are in agreement with the financial books.

The receipts from Investments were recorded on the books as reported on monthly statements of deposit from the Fiscal Agent, Security Trust Company. The receipts from rents, tuition and miscellaneous sources were not verified in detail for record of each item. We did make a test of receipts as recorded in the receipt book to cash book and daily deposits with Bank.

It is our opinion that the Balance Sheet, and supporting schedules, properly set forth the financial condition at April 26, 1957, and the operating results for the fiscal year then ended.

MILLER, FRANKLIN, McLEOD & COMPANY
Certified Public Accountants

April 26, 1957

TO THE MEMBERS OF THE BOARD OF TRUSTEES,
COLGATE ROCHESTER DIVINITY SCHOOL

Gentlemen:

During the past year the assets of the school have increased \$46,180.25. The summary of this change follows:

Additions

Endowment Funds	\$33,773.69	
Funds Temporarily Functioning as Endowment ...	29,200.00	
Plant Assets	29,423.69	+\$92,397.38

Reductions

Centennial Development Fund	29,382.68	
Current Funds	16,834.45	—46,217.13

<i>Net Increase</i>		<u><u>1\$46,180.25</u></u>
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The increases in Endowment Funds and Funds Temporarily Functioning as Endowment (\$62,973.69) will produce additional income for future years. One of the large contributors to this group is Dr. Gilbert DeWitt Dare who set up a fund of \$23,850 in memory of his father, Samuel C. Dare. Colgate Rochester deeply appreciates this memorial gift.

The decreases in the Centennial Development Fund and Current Funds represent disbursements for designated purposes. These expenditures, although decreasing the funds, fulfill purposes for which they were established and obligated.

After all expenses were paid Colgate Rochester had an operating excess of income of \$3,829.52. This was the result of nearly all of the income accounts showing an increase over the same accounts for last year. The students, for example, shouldered a larger portion of their tuition charges; endowment income was greater; and gifts by churches and friends, both to endowment and current expenses, have been strikingly larger. \$35,000 represents the total increase in this year's operating income over that of last year.

On the other hand, the past year produced a list of expenses far beyond the expectations of a carefully prepared budget. While the pneumatic hammers were pounding their way through the concrete floors of the main building for the new elevator, the return lines began to leak; a part of the main sewer line had to be relaid; gas stoves and refrigerators in the apartments had to be partially replaced; new washing machines had to be purchased; the vacuum system in the south zone was renewed; and finally our truck was wrapped around a tree and a new truck had to be purchased. Because of these unanticipated expenses no one last summer would have predicted an operating excess of income of \$3,800. Larger income, however, from all sources made it possible to experience this result without dipping into our reserves.

This report should not be concluded without a word of appreciation for Mr. Lawrence N. Parkes who retired May 1, 1957. For twenty-five years each member of the school community has had countless reasons for being thankful that this good, wise, and dedicated man has been on the campus. During his retirement the school will be his home. Hence, he will continue to be a part of our life and a guide to the solution of our problems. For this as well as for his years of unselfish service, the writer of this report is truly grateful.

Respectfully submitted,
FREDERICK A. PIOTROW,
Treasurer.

¹ Please turn to Schedule 1, page 8, for further details.

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT A

Balance Sheet

April 26, 1957

Assets

	Market Value April 22, 1957	April 26, 1957	April 25, 1956
Endowment Fund Assets, at cost			
Bonds (Schedule 4)	\$2,252,360	\$2,489,728.73	\$2,422,736.05
Preferred Stocks (Schedule 4)	599,525	643,850.00	643,850.00
Common Stocks (Schedule 4)	4,238,890	1,518,950.00	1,485,150.00
Mortgages	72,290	72,291.60	71,315.55
Emergency Loans	6,995	6,995.14	1,254.80
(\$7,875.14 less reserve \$880.)			
Savings Accounts	52,270	52,270.56	52,270.56
Uninvested cash	38,495	38,495.63	83,031.01
Total	<u>\$7,260,825</u>	<u>4,822,581.66¹</u>	<u>4,759,607.97¹</u>
Centennial Development Fund Assets			
U. S. Savings Bonds, Series G, 2½s	<u>\$140,990</u>	140,991.27	170,373.95
Plant Fund Assets			
Educational and General Buildings		971,906.26	942,482.57
Dormitories and Student Apartments		346,113.87	346,113.87
Contents		226,684.01	226,684.01
Land and Improvements		177,864.28	177,864.28
Total		<u>1,722,568.42</u>	<u>1,693,144.73</u>
Current Fund Assets			
Cash on Hand and in Banks		32,734.16	53,329.46
Savings Accounts		5,148.33	3,670.33
Sub-Total		<u>37,882.49</u>	<u>56,999.79</u>
Accounts Receivable		3,389.40	1,106.55
Total		<u>41,271.89</u>	<u>58,106.34</u>
Combined Total Assets		<u>\$6,727,413.24</u>	<u>\$6,681,232.99</u>

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT A

Balance Sheet

April 26, 1957

Funds and Liabilities

	April 26, 1957	April 25, 1956
Endowment Funds		
Unrestricted Endowment (Schedule 2)	\$2,432,722.84	\$2,405,372.84
Restricted Endowment (Schedule 2)	1,643,517.68	1,643,517.68
Profit (Net) on Securities Sold	481,233.71	474,810.02
Total Endowment	4,557,474.23	4,523,700.54
Reserve Funds—temporarily functioning as Endowment	265,107.43	235,907.43
Total	4,822,581.66 ¹	4,759,607.97 ¹
Centennial Development Fund (Expendable)		
Unexpended Gifts	140,991.27	170,373.95
Plant Funds		
From Gifts	1,349,632.73	1,349,632.73
From Interest and Profits on Investments	155,395.84	155,395.84
From Unrestricted Endowment and Current Funds	80,749.68	51,325.99
From Unidentified Sources	136,790.17	136,790.17
Total	1,722,568.42	1,693,144.73
Current Funds		
Unexpended Restricted Funds (Schedule 3)	17,701.02	38,364.99
Unexpended General Fund		
Balance, April 25, 1956	19,741.35	19,466.45
Add: Excess of Income (Current Year)	3,829.52	274.90
Sub-Total	23,570.87	19,741.35
Total	41,271.89	58,106.34
Combined Total Funds	\$6,727,413.24	\$6,681,232.99

¹ In addition to these funds Colgate Rochester has a perpetual one-ninth interest in the income from the Inman Fund held permanently by the Lincoln Rochester Trust Company. The Fund's total market value at this date is approximately \$128,000. The market value of our one-ninth interest is, therefore, \$14,276.

COLGATE ROCHESTER DIVINITY SCHOOL

EXHIBIT B

Statement of Income for the years ended
April 26, 1957 and April 25, 1956

	April 26, 1957	April 25, 1956
Income for Educational and General Purposes		
Tuition: from cash	\$ 16,337.56	\$ 13,656.74
from scholarships	20,767.00	19,923.00
Sub-Total	37,104.56	33,579.74
Endowment Income		
Bonds (Less amortization \$1,500)	75,180.25	71,770.79
Preferred Stocks	28,007.52	27,795.02
Common Stocks	154,074.45	146,772.75
Mortgages	2,781.11	2,801.66
Savings Accounts	1,478.00	1,372.65
Inman Fund	437.19	428.76
Emergency Loans	184.09	16.10
Interest transferred to Development Fund	—3,953.00	—4,754.00
Sub-Total	258,189.61	246,203.73
Gifts		
Alumni	8,086.16	7,124.71
American Baptist Convention	2,850.00	1,824.00
Churches	20,175.42	18,434.66
Friends	51,099.10 ¹	34,478.56
Gifts for Scholarships	1,819.00	2,646.68
Sundry	2,675.00	3,340.00
Sub-Total	86,704.68	67,848.61
From Funds		
Development Fund (\$35,633) and others	36,611.00	38,956.00
Deduct: Designated Income	—6,915.00	—6,601.00
Total for Educational and General Purposes	411,694.85	379,987.08
Income for Auxiliary Purposes		
Dormitories and Apartments		
Dormitories—our students	3,952.00	4,121.00
Dormitories—medical students	3,502.59	4,033.15
Apartments	13,411.77	11,168.86
Conferences and Sundry	2,752.45	3,475.16
Sub-Total	23,618.81	22,798.17
Refectory	18,828.43	16,649.01
Total for Auxiliary Enterprises	42,447.24	39,447.18
Total Income Available for Current Use	<u>\$454,142.09</u>	<u>\$419,434.26</u>

¹ Includes non-recurring gift of \$10,000.

COLGATE ROCHESTER DIVINITY SCHOOL

EXHIBIT B

Statement of Expense for years ended
April 26, 1957 and April 25, 1956

	April 26, 1957	April 25, 1956
Expense for Educational and General Purposes		
Administration, Publications, and Placement Services	\$ 54,036.47	\$ 51,614.06
Investment	7,945.21	8,207.39
Public Relations	18,680.97	23,209.26
Retirement Benefits		
Pensions	9,147.74	9,132.72
Annuity Premiums	9,048.00	8,182.61
Federal Social Security Taxes	1,936.72	1,621.09
Sub-Total	20,132.46	18,936.42
Instruction	138,377.68	129,894.03
General Library	21,572.74	20,670.84
Samuel Colgate Baptist Historical Collection	—	438.61
Scholarships		
General	23,899.00	21,039.00
Graduate	3,500.35	1,200.00
Clinical	—	95.00
Colgate University	—	150.00
From Gifts	1,819.00	2,646.68
Sub-Total	29,218.35	25,130.68
Physical Plant (Educational)	67,868.25	42,314.16
Total for Educational and General Purposes	357,832.13	320,415.45
Expense for Auxiliary Enterprises		
Dormitories and Apartments		
Trevor and Eaton Hall	8,833.32	6,853.82
Girls' Dormitory	241.75	114.87
Apartments	15,154.59	17,816.68
Sub-Total	24,229.66	24,785.37
Refectory	25,069.78	21,628.54
Total for Auxiliary Enterprises	49,299.44	46,413.91
Other Expense—Annuity Payments	130.00	130.00
Total Expense	407,261.57	366,959.36
Transfers:		
Investment Reserve	3,000.00	3,000.00
Maintenance Reserves	4,200.00	4,200.00
Development Fund Reserve	25,000.00	20,000.00
Elevator Fund (\$5,851) and Contingencies	10,851.00	25,000.00
Total Transfers	43,051.00	52,200.00
Total Expense and Transfers	450,312.57	419,159.36
Excess of Income for the Year	3,829.52	274.90
Total	\$454,142.09	\$419,434.26

Schedule 1

Colgate Rochester Divinity School
Summary of Changes in Fund Totals of Balance Sheet
for year ended April 26, 1957

<i>Endowment Funds</i>			
Balance April 25, 1957			\$4,523,700.54
Additions:			
Sadie E. Manzler Fund	\$	500.00	
Samuel C. Dare Memorial Fund		23,850.00	
Annual Transfer to Investment Reserve from Current Operations		3,000.00	
Profit on Sale of Securities		6,423.69	+33,773.69
<i>Balance April 26, 1957</i>			<u>\$4,557,474.23</u>
<i>Funds Temporarily Functioning as Endowment</i>			
Balance April 25, 1957			\$ 235,907.43
Additions: (from Current Operations)			
For Maintenance Reserves	\$	4,200.00	
For Development Fund Reserve		25,000.00	+29,200.00
<i>Balance April 26, 1957</i>			<u>\$ 265,107.43</u>
<i>Centennial Development Fund</i>			
Balance April 25, 1957			\$ 170,373.95
Additions:			
Pledge Payments	\$2,297.00		
Interest	3,953.00	\$	+6,250.00
Deductions:			
Year's Expense of Development Program		—35,632.68	
Net Decrease			—29,382.68
<i>Balance April 26, 1957</i>			<u>\$ 140,991.27</u>
<i>Plant Funds</i>			
Balance April 25, 1956			\$1,693,144.73
Additions:			
Disbursements (to date) a/c Elevator in Strong Hall			+29,423.69
<i>Balance April 26, 1957</i>			<u>\$1,722,568.42</u>
<i>Current Funds</i>			
Balance April 25, 1957			\$ 58,106.34
Additions:			
Restricted Gifts (Sch. 3)	\$	5,218.80	
Restricted Endowment Income (Sch. 3)		6,915.00	
Earmarked Funds from Operations (Sch. 3)		15,655.97	
Current Year's Excess of Income		3,829.52	31,619.29
Deductions:			
Expenditures from:			
Restricted Gifts (Sch. 3)		9,652.62	
Restricted Endowment Income (Sch. 3)		7,413.34	
Earmarked Funds (Sch. 3)		31,387.78	48,453.74
Net decrease			—16,834.45
<i>Balance April 26, 1957</i>			<u>\$ 41,271.89</u>

Schedule 2

April 26, 1957

Analysis of Funds

1. Unrestricted Endowment Funds:

General Endowment Fund	\$ 583,941.27*
Greater Colgate Rochester Fund	480,325.85
75th Anniversary Fund	58,809.80
New World Movement Fund	104,265.72
John J. Jones Fund	650,042.32
Professorship Fund	299,520.43
Anna H. Saxton Fund	10,000.00
Henry A. Strong Fund	25,000.00
Lloyd Emergency Fund	20,082.25
Russell Colgate Fund	10,000.00
Mary M. McIntosh Fund	1,000.00
George W. Atwell Fund	1,000.00
Albert W. Beaven Fund	949.16
School Student Body for A. W. Beaven Memorial	727.15
Elisha H. Mack Fund	15,000.00
Henry Kirke Porter Fund	6,489.85
John R. McIntosh Fund	7,135.65
John R. McIntosh Fund	1,000.00
Janet McIntosh Fund	1,000.00
Carrie M. Smith Fund	1,000.00
Emma F. Douglas Fund	9,420.84
Ada M. Dearing Fund	20,880.00
Charles M. Thoms Memorial Fund	10,000.00
Waldo S. Butler Fund	3,189.22
Katherine S. Kinzie Fund	2,000.00
Sadie E. Manzler Fund	500.00
Samuel C. Dare Memorial Fund	23,850.00
Investment Reserve	85,593.33

Total (Exhibit A)	\$2,432,722.84
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2. Restricted Endowment Funds:

(a) Lectureship and Professorship Funds:

James B. Colgate Fund	25,000.00
J. J. Joslin Fund	20,000.00
Cornelius Woelfkin Professorship Fund	101,321.00
Trevor Lectureship Fund	10,000.00
Wilfred W. Fry Memorial Fund	14,000.00
Albert W. Beaven Fund	50,029.00
Rauschenbusch Memorial Fund	36,204.30
Wayland Ayer Memorial Fund	25,000.00
Eli Perry Fund	77,351.25
Arthur J. Gosnell Memorial Fund	26,753.73
Mr. and Mrs. William Winn Fund	100.00

Sub-Total	385,759.28
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(b) Scholarship Funds:

John J. Jones Fund	651,508.61
Matthias Lont Fund	3,000.00
Mary Elizabeth Stewart Fund	3,698.56
Colgate Rochester General Scholarship Fund..	207,890.34
Alvah Pierce Memorial Fund	113,415.61
Hugh R. Jones Memorial Fund	3,000.00
Irene Buell Lewis Fund	2,000.00
Hezekiah Harvey Fund	6,000.00
Isaac A. Smith Memorial Fund	10,000.00
Frantz Haverstick Fund	2,000.00

Sub-Total	1,002,513.12
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* \$26,045 of this fund came to the Society as result of agreement, dated October 14, 1949, with Educational Union of The German Baptists of North America.

Schedule 2

April 26, 1957

Analysis of Funds—*concluded*

(c) Library Funds:	
Ambrose Swasey Library Fund	\$ 53,034.88
General Library and Reading-Room Fund	127,000.00
Samuel Colgate Baptist Historical Collection Fund	47,028.33
Sub-Total	227,063.21
(d) Annuities:	
Delphine Antisdel	2,850.00
Alice A. Chester	1,000.00
Caroline Morey	480.00
Sub-Total	4,330.00
(e) Sundry Restricted Funds:	
Frank Lemoine Wilkins Prize Fund	1,200.00
Emergency Loan Fund	10,000.00
Isaac W. Grimes Rotary Student Loan Fund ..	931.84
Alumni Fund	95.23
The Reverend Enoch Pond, M.A., Memorial Fund	3,043.75
Mrs. B. L. Bixby	200.00
Rest Fenner Fund	300.00
Mrs. Frederick A. Cole Fund	8,081.25
Sub-Total	23,852.07
Total (Exhibit A)	\$1,643,517.68
3. Profit on Securities Sold (Exhibit A)	481,233.71
Total Endowment Funds (Exhibit A)	<u>\$4,557,474.23</u>
4. Special Reserves: (Temporarily functioning as Endowment)	
Library Reserves	\$ 1,290.95
Building and Equipment Reserve	83,163.49
Reserve for Contingencies	30,610.00
Development Fund Reserve	150,042.99
Total	<u>\$ 265,107.43</u>

Schedule 3

Analysis of Unexpended Restricted Income

April 26, 1957

Description	Balance April 25, 1956	Additions	Deductions	Balance April 26, 1957
Gifts: (Purpose Restricted)				
Class Funds	\$ 89.66	\$ 31.37	\$ 7.85	\$ 113.18
Hobson Fund	336.31		8.60	327.71
Erte Endowment Fund	4.80			4.80
American Baptist Convention for S. B. Colgate Baptist Historical Collection	1,300.00		1,300.00	
James Morrison Memorial Fund	10.00			10.00
Pfaff Revolving Loan Fund	10.00			10.00
Anonymous Gift for Research and Surveys	4,353.69	5,012.43	7,589.17	1,776.95
Subbarow Loan Fund	668.69	175.00	747.00	96.69
Sub-Total	6,773.15	5,218.80	9,652.62	2,339.33
Unexpended Income: (From Restricted Endowment Funds)				
Rauschenbusch Lectureship Fund	4,196.14	2,146.00	2,144.80	4,197.34
Ayer Lectureship Fund	381.09	1,483.00	1,629.93	234.16
Samuel Colgate Baptist Historical Collection Fund	765.61	2,688.00	3,325.61	128.00
Grimes Rotary Student Loan Fund	133.00	40.00		173.00
Fenner Fund	—1.00	11.00		10.00
Wilkins Prize Fund	72.00	71.00	30.00	113.00
Pond Memorial Fund	172.00	180.00		352.00
Mrs. Frederick A. Cole Fund	283.00	296.00	283.00	296.00
Sub-Total	6,001.84	6,915.00	7,413.34	5,503.50
Current Funds Earmarked for Current Purposes				
For Contingencies		5,000.00		5,000.00
For Insurance	590.00	4,679.97	1,836.72	3,433.25
For New Elevator (construction in process)	25,000.00	5,851.00	29,551.06	1,299.94
For Sundry Commitments		125.00		125.00
Sub-Total	25,590.00	15,655.97	31,387.78	9,858.19
Total (Exhibit A—Current Funds Balance Sheet)	\$38,364.99	\$27,789.77	\$48,453.74	\$17,701.02

Schedule 4

Description of Securities

April 25, 1957

Par Value	BONDS	Book Value
U. S. GOVERNMENT		
180,000	U. S. Savings Bonds, Ser. "G", 2½s, due 1955-60	\$180,000
175,000	U. S. Treasury Bonds 2½s, due 1980-75	177,470
75,000	U. S. Treasury Bonds 2½s, due 1959-62	75,000
50,000	U. S. Treasury Bonds 3½s, due 1983	50,000
		\$482,470
CANADIAN		
25,000	Province of Nova Scotia 3½s, 1964	24,900
25,000	Province of Ontario 3½s, 1972	24,430
30,000	Province of Quebec 2½s, 1971	29,320
		78,650
RAILROAD		
25,000	Canadian Pacific Cons. Deb. 4s, Perpetual	25,180
25,000	Louisville & Nashville-Equipts. 3½s, 1964	24,950
25,000	Oregon-Washington RR & Nav. Co. "A" 3s, 1960	25,000
30,000	Pennsylvania Railroad Co. "A" 4½s, 1965	30,550
		105,680
PUBLIC UTILITY		
25,000	American Telephone & Telegraph Deb. 2½s, 1975	25,000
25,000	American Telephone & Telegraph Deb. 2½s, 1980	24,130
50,000	American Telephone & Telegraph Deb. 4½s, 1985	50,600
50,000	Appalachian Electric Power Co. 1st 3½s, 1970	51,780
50,000	Arkansas Power & Light 3½s, 1985	50,230
25,000	Atlantic City Electric 2½s, 1980	24,370
50,000	Boston Edison Co. 1st "A" 2½s, 1970	50,970
50,000	Chesapeake & Potomac Tel. Co. of Balt. 3½s, 1995	51,320
50,000	Cleveland Electric Ill. Co. 3s, 1989	50,170
50,000	Commonwealth Edison Co. 3s, 1977	51,850
50,000	Consolidated Natural Gas 3s, 1978	49,870
50,000	Consumers Power Co. 3½s, 1990	51,040
50,000	Detroit Edison Co. Gen. & Ref. "H" 3s, 1970	51,520
50,000	Duke Power Co. 1st & Ref. 2½s, 1979	50,000
50,000	Duquesne Light Co. 1st Mtg. 2½s, 1977	50,110
50,000	Houston Power & Light Co. 3s, 1989	50,090
50,000	Indiana & Michigan Electric Co. 3½s, 1984	50,200
25,000	Kentucky & W. Virginia Power Co. 1st 3s, 1979	25,450
50,000	Louisiana Power & Light Co. 1st 3s, 1974	50,210
50,000	Metropolitan Edison Co. 3½s, 1984	50,100
50,000	New York Power & Light Corp. 1st Mtg. 2½s, 1975	46,870
50,000	New York Telephone Co. Ref. 2½s, 1982	48,140
30,000	Ohio Edison Co. 3½s, 1985	30,290
25,000	Ohio Power Co. 3½s, 1981	25,570
25,000	Ohio Power Co. 3½s, 1983	25,000
50,000	Pacific Gas & Electric Co. 3½s, 1987	51,400
25,000	Pacific Tel. & Tel. Co. Deb. 2½s, 1986	25,350
25,000	Potomac Electric Power Co. 1st 3½s, 1987	25,460
49,000	Public Service Electric & Gas Co. 1st & Ref. 2½s, 1979	49,820
25,000	Rochester Gas & Electric Co. 3½s, 1985	25,390
35,000	San Diego Gas & Electric Co. 3½s, 1985	34,300
50,000	Virginia Electric Power & Light 3½s, 1985	50,560
15,000	West Penn Traction Co. 5s, 1960	15,000
25,000	Wisconsin Electric Co. 3½s, 1984	25,660
		1,387,820

Schedule 4

Description of Securities—*continued*

April 25, 1957

Par Value	BONDS	Book Value
INDUSTRIAL		
25,000	Allied Chem. & Dye Corp. Debts. 3½s, 1978	\$24,760
50,000	Borden & Co. Debts. 2½s, 1981	49,590
50,000	Continental Oil Co. 3s, 1984	50,000
50,000	General Electric Co. 3½s, 1976	49,620
50,000	General Motors Corp. 3½s, 1979	51,130
50,000	General Motors Acc. Debts. 3s, 1960	50,000
50,000	National Dairy 3½s, 1976	50,670
50,000	National Steel Corp. 1st 3½s, 1982	50,000
50,000	Procter & Gamble 3½s, 1981	50,650
50,000	Service Pipe Line 3.20, 1982	50,530
50,000	Shell Union Oil Corp. 2½s, 1971	50,000
50,000	Standard Oil of New Jersey Deb. 2½s, 1971	49,150
		<u>\$576,100</u>
	<i>Total Bonds, including bonds allocated to Centennial Development Fund</i>	<u><u>\$2,630,720</u></u>
Shares	PREFERRED STOCKS	Book Value
RAILROAD		
1,000	Virginia RR 6% cum	\$31,270
		<u>\$31,270</u>
PUBLIC UTILITY		
500	Connecticut Light & Power Co. \$2 cum	26,750
500	Consolidated Edison Co. of New York, Inc. \$5 cum	49,910
400	Consumers Power Co. \$4.50 cum	39,920
400	Dayton Power & Light Co. 3½% cum Ser. "A"	40,240
1,000	Duquesne Light Co. \$2.10	51,350
300	Indiana & Michigan Electric Co. 4½% cum	30,980
200	Kansas City Power & Light Co. 3.80%	19,090
500	Niagara Mohawk Power Co. \$3.60 cum	48,330
500	Northern States Power Co. (Minn.) \$3.60 cum	44,090
200	Rochester Gas & Electric Corp. 4% cum Ser. "F"	20,750
200	Southern Indiana G. & E. 4.8% cum	19,480
100	Southwestern G. & E. 5% cum	10,210
		<u>401,100</u>
INDUSTRIAL		
500	Aluminum Co. of America 3.75% cum	49,190
200	American Sugar Refining Co. 7%	28,700
500	Colgate-Palmolive Co. \$3.50 cum	47,430
300	General Motors Corp. \$5 cum	22,830
100	Marshall Field & Co. 4½% cum	9,800
400	United States Steel Corp. \$7 cum	53,530
		<u>211,480</u>
	<i>Total Preferred Stock</i>	<u><u>\$643,850</u></u>

Schedule 4

Description of Securities—*continued*

April 25, 1957

Shares	COMMON STOCKS	Book Value	
RAILROAD			
3,000	Atchison, Topeka & Santa Fe	\$41,280	
400	Carolina, Clinchfield & Ohio (GTD)	37,650	
800	Great Northern	35,120	
3,000	Union Pacific	26,060	
			\$140,110
PUBLIC UTILITY			
3,672	American Gas & Electric Co.	\$38,930	
605	American Tel. & Tel. Co.	90,010	
900	Atlantic City El. Co.	7,050	
1,800	Baltimore Gas & Electric Co.	48,070	
2,730	Cincinnati Gas & Electric Co.	31,830	
1,600	Cleveland Electric Illuminating Co.	36,050	
600	Columbus & Southern Ohio Elec. Co.	14,880	
1,200	Commonwealth Edison Co.	29,210	
1,000	Con. Edison of New York	26,180	
1,500	Philadelphia Electric Co.	29,870	
			352,080
INDUSTRIAL			
866	Allied Chemical & Dye Corp.	45,020	
800	American Can Co.	21,700	
1,500	Atlantic Refining Co.	14,150	
206	Bethlehem Steel Corp.	9,260	
990	Borden Company	36,590	
200	Chrysler Corporation	14,590	
2,000	E. I. DuPont de Nemours & Co.	81,540	
4,085	Eastman Kodak Company	56,060	
2,000	General Electric Company	29,680	
1,818	Gulf Oil Corp.	37,320	
1,000	Humble Oil & Refining Company	20,730	
1,500	Ingersoll Rand Company	24,980	
1,000	Inland Steel Company	29,950	
1,000	International Nickel Co. of Canada Ltd.	34,340	
682	International Paper Co.	27,920	
575	Standard Oil of Indiana	24,910	
7,208	Standard Oil (New Jersey)	55,470	
2,000	Sterling Drug, Inc.	34,370	
1,000	Union Carbide & Carbon Corp.	25,400	
2,500	United States Gypsum Co.	43,280	
1,000	F. W. Woolworth Company	42,380	
			709,640
BANK			
800	First National City Bank of New York	47,680	
600	Guaranty Trust Company	31,600	
1,000	Irving Trust Company (New York)	26,100	
1,100	Lincoln Rochester Trust Co.	44,990	
180	J. P. Morgan & Co.	46,800	
600	New York Trust Company	32,420	
			229,590

Schedule 4

Description of Securities—*continued*

April 25, 1957

Shares	COMMON STOCKS	Book Value
INSURANCE		
1,100	Federal Insurance Company	\$13,420
800	Great American Insurance Company	13,320
625	Hartford Fire Insurance Company	28,110
1,080	Insurance Company of North America	20,530
1,250	Travelers Insurance Company	12,150
		<u>\$87,530</u>
	<i>Total Common Stocks</i>	<u>1,518,950</u>
	<i>Combined Total</i> , including bonds allocated to Centennial Development Fund	<u><u>\$4,793,520</u></u>

LEVEL
ONE

Colgate Rochester Divinity School Bulletin

Vol. XXX

Rochester, N. Y., January, 1958

No. 1c

Catalogue

Register and Announcements

1958-1959

LIBRARY
CALIFORNIA BAPTIST THEOLOGICAL SEMINARY
Seminary Knolls
COVINA, CALIFORNIA

CALENDAR 1958

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
5	6	7	8	9	10	11	1	2	3	4	5	6	7
12	13	14	15	16	17	18	13	14	15	16	17	18	19
19	20	21	22	23	24	25	20	21	22	23	24	25	26
26	27	28	29	30	31	28	27	28	29	30	31		
FEBRUARY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
2	3	4	5	6	7	1	3	4	5	6	7	8	9
9	10	11	12	13	14	15	10	11	12	13	14	15	16
16	17	18	19	20	21	22	17	18	19	20	21	22	23
23	24	25	26	27	28	29	24	25	26	27	28	29	30
MARCH							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
2	3	4	5	6	7	1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	9	10	11	12	13	14	15
16	17	18	19	20	21	22	16	17	18	19	20	21	22
23	24	25	26	27	28	29	23	24	25	26	27	28	29
APRIL							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
6	7	8	9	10	11	12	5	6	7	8	9	10	11
13	14	15	16	17	18	19	12	13	14	15	16	17	18
20	21	22	23	24	25	26	19	20	21	22	23	24	25
27	28	29	30	31			26	27	28	29	30	31	
MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
4	5	6	7	8	9	1	2	3	4	5	6	7	8
11	12	13	14	15	16	17	9	10	11	12	13	14	15
18	19	20	21	22	23	24	16	17	18	19	20	21	22
25	26	27	28	29	30	31	23	24	25	26	27	28	29
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	7	8	9	10	11	12	13
15	16	17	18	19	20	21	14	15	16	17	18	19	20
22	23	24	25	26	27	28	21	22	23	24	25	26	27
29	30						28	29	30	31			

CALENDAR 1959

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
4	5	6	7	8	9	10	1	2	3	4	5	6	7
11	12	13	14	15	16	17	12	13	14	15	16	17	18
18	19	20	21	22	23	24	19	20	21	22	23	24	25
25	26	27	28	29	30	31	26	27	28	29	30	31	
FEBRUARY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	2	3	4	5	6	7	8
8	9	10	11	12	13	14	9	10	11	12	13	14	15
15	16	17	18	19	20	21	16	17	18	19	20	21	22
22	23	24	25	26	27	28	23	24	25	26	27	28	29
							30	31					
MARCH							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30	31				
APRIL							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
5	6	7	8	9	10	11	1	2	3	4	5	6	7
12	13	14	15	16	17	18	11	12	13	14	15	16	17
19	20	21	22	23	24	25	18	19	20	21	22	23	24
26	27	28	29	30	31		25	26	27	28	29	30	31
MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
3	4	5	6	7	8	9	1	2	3	4	5	6	7
10	11	12	13	14	15	16	15	16	17	18	19	20	21
17	18	19	20	21	22	23	22	23	24	25	26	27	28
24	25	26	27	28	29	30	29	30					
31													
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7
7	8	9	10	11	12	13	6	7	8	9	10	11	12
14	15	16	17	18	19	20	13	14	15	16	17	18	19
21	22	23	24	25	26	27	20	21	22	23	24	25	26
28	29	30					27	28	29	30	31		



VIEW OF THE CAMPUS FROM THE NORTH

The campus is bounded by Highland Avenue (south), Goodman Street (west), and Highland Parkway (north). Buildings—President's house (at right), Colgate Memorial Chapel (with tapering spire), Main building: Ambrose Swasey Library, Alvah Strong Hall (with tower), Jones Hall (dining hall and kitchen), Trevor Hall Dormitories (extreme left).

Colgate Rochester Divinity School Bulletin

VOLUME XXX

No. 1c

TWENTY-EIGHTH CATALOGUE

JANUARY 1958

REGISTER FOR 1957-1958

ANNOUNCEMENTS FOR 1958-1959

¶ Published six times each year, in October, December, January, March, May, and June, by the Colgate Rochester Divinity School, at Rochester, N. Y. Entered as second-class matter April 11, 1913, at the post office at Rochester, N. Y., under Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 30, 1930.

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Calendar

January 1958 to May 1959

1958

- | | | |
|--------------------|---------------|---|
| <i>January</i> | 7 | Classes resume at 8:30 A.M. |
| | 14-17 | Autumn Semester Examinations |
| | 17 | Autumn Semester ends |
| | 21 | Winter Semester begins at 8:30 A.M. |
| <i>March</i> | 21-23 | Spring Conference on the Ministry |
| <i>April</i> | 4 | Good Friday. No classes held |
| | 4-14 | Spring Recess, Convocation, and Alumni Week |
| | 15 | Classes resume at 8:30 A.M. |
| <i>May</i> | 9 | Final Date for Completion of Senior Work |
| | 15, 16 | Winter Semester Examinations |
| | 16 | Winter Semester ends |
| | 18 | Baccalaureate Service at 4:00 P.M. |
| | 19 | Annual Meeting of the Corporation of the Colgate Rochester
Divinity School |
| | | Annual Meeting of the Board of Trustees |
| | | Convocation for the Conferring of Degrees at 8:00 P.M. |
| <i>June 1-Aug.</i> | 31 | Summer Conferences, Clinical Training, and Field Work |
| <i>September</i> | 12, 13 | Orientation Retreat for New Students |
| | 16 | Autumn Semester Opening. Matriculation and Reception of
New Students |
| | | Public Opening at 7:30 P.M. Speaker Professor J. Alvin
Sanders |
| | 17 | Autumn Semester Classes begin at 8:30 A.M. |
| <i>October</i> | 20-24 | Middlers' Conference, Greenlake, Wis. |
| <i>November</i> | 26 | Thanksgiving Recess begins at 5:20 P.M. |
| | 28-30 | Fall Conference on the Ministry |
| <i>December</i> | 2 | Classes resume at 8:30 A.M. |
| | 19 | Christmas Recess begins at 5:20 P.M. |

1959

- | | | |
|----------------|--------------|-------------------------------------|
| <i>January</i> | 6 | Classes resume at 8:30 A.M. |
| | 20-23 | Autumn Semester Examinations |
| | 23 | Autumn Semester ends |
| | 27 | Winter Semester begins at 8:30 A.M. |

<i>March</i>	20-22	Spring Conference on the Ministry.
	27	Good Friday. No classes held
<i>March</i>	27 to	Spring Recess, Convocation, and Alumni Week
<i>April</i>	6	
	7	Classes resume at 8:30 A.M.
<i>May</i>	15	Final Date for Completion of Senior Work
	21, 22	Winter Semester Examinations
	22	Winter Semester ends
	24	Baccalaureate Service at 4:00 P.M.
	25	Annual Meeting of the Corporation of the Colgate Rochester Divinity School
		Annual Meeting of the Board of Trustees
		Convocation for the Conferring of Degrees at 8:00 P.M.

Introductory

THE Colgate Rochester Divinity School is a corporation organized under the provisions of Chapter 418 of the Laws of 1927. The articles of incorporation were filed on July 11, 1928. The Colgate Rochester Divinity School continues the work of the Colgate Theological Seminary formerly of Hamilton, New York, and of the Rochester Theological Seminary formerly of Rochester, New York.

The Colgate Rochester Divinity School is a corporation composed of annual members and also members appointed by Baptist churches. Its president is The Reverend Wilbour Eddy Saunders, D.D., of Rochester, New York. It continues the legal existence of the Baptist Education Society of the State of New York organized at Hamilton, New York, on September 24, 1817, and of the New York Baptist Union for Ministerial Education, organized in Rochester, New York, on May 11, 1850.

The government and care of the Divinity School are committed to a Board of Trustees, consisting of thirty-six members, one third of whom are elected annually by the Corporation. The Chairman of the Board is Mr. Arthur L. Stewart, of Rochester. The Chairman of the Executive Committee is Mr. Thomas H. Remington, of Rochester.

During their history these institutions have had many friends who have contributed generously to their support, but the income from the endowment funds is neither sufficient to meet the new and enlarging work of the Divinity School, nor to carry on its present tasks with the highest degree of efficiency. This can be done only upon the condition of the continued help of the churches and the beneficence of friends.

Colgate Rochester Divinity School

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* Died October 26, 1957

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*Died November 1, 1956

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H. VICTOR KANE	SYRACUSE
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OF CHRISTIAN THEOLOGY AND ETHICS
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(29 Lilac Drive)

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LECTURER IN HOMILETICS
(120 Brookwood Road)

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DIRECTOR OF MUSIC
(62 Oak Hill View)

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(52 Azalea Road)

Lecturer on the Francis Wayland Ayer Foundation for 1958

ROBERT LOWRY CALHOUN, B.D., M.A., Ph.D., D.D., LL.D.
PROFESSOR OF THE HISTORY OF THEOLOGY
YALE UNIVERSITY DIVINITY SCHOOL
NEW HAVEN, CONNECTICUT

Lecturer on the Rauschenbusch Foundation for 1958

KYLE EMERSON HASELDEN, B.D., D.D.
MINISTER, THE BAPTIST TEMPLE
CHARLESTON, WEST VIRGINIA

Convocation Chaplain

HALFORD EDWARD LUCCOCK, B.D., M.A., Litt.D., D.D.
PROFESSOR EMERITUS OF HOMILETICS
YALE UNIVERSITY DIVINITY SCHOOL
NEW HAVEN, CONNECTICUT

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EXECUTIVE DIRECTOR,
THE COUNCIL OF CHURCHES OF GREATER KANSAS CITY
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Colgate Rochester Alumni Association

Officers—1957–1958

<i>President</i>	Francis W. Trimmer, '35, Schenectady, New York
<i>First Vice President</i>	John D. W. Fetter, '16, Ithaca, New York
<i>Second Vice President</i>	Carl E. McAllister, '38, Lewiston, Maine
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<i>Necrologist</i>	Glenn B. Ewell, '11, Rochester, New York
<i>Faculty Advisor</i>	Winthrop S. Hudson, '37, Rochester, New York
<i>Alumni Fund Chairman</i>	Charles O. Harding, '34, Rochester, New York

Alumni Council

<i>Chairman</i>	Robert E. Slaughter, '40, Rochester, New York
<i>Vice Chairman</i>	Robert F. Lester, '46, Tonawanda, New York
<i>Secretary</i>	W. Herbert Grant, '26, Rochester, New York

TERM EXPIRES 1958	TERM EXPIRES 1959	TERM EXPIRES 1960
J. Ralph Davie <i>Mechanicville, N. Y.</i>	Raymond H. Draffin <i>Hilton, N. Y.</i>	James B. Ashbrook <i>Granville, Ohio</i>
Artemas P. Goodwin <i>Oswego, N. Y.</i>	W. Herbert Grant <i>Rochester, N. Y.</i>	Russell H. Bishop <i>Newton Centre, Mass.</i>
David J. Heim <i>Burlington, Vt.</i>	Calvin F. Hamilton <i>Ferndale, Mich.</i>	Lewis M. Brehaut <i>Saratoga Springs, N. Y.</i>
Earnest L. Higginbotham <i>Townson, Md.</i>	Kent L. Kiser <i>Pittsburgh, Pa.</i>	James V. Davison <i>Ithaca, N. Y.</i>
Walter S. Marchand <i>Franklin, Ind.</i>	Bruce M. Lambert <i>Rochester, N. Y.</i>	James M. Dick <i>Alfred, N. Y.</i>
Robert E. Slaughter <i>Rochester, N. Y.</i>	Robert F. Lester <i>Tonawanda, N. Y.</i>	J. Paul Faust <i>Albion, N. Y.</i>
Robert F. Smith <i>Watertown, N. Y.</i>	Ritchard E. Lyon <i>Lockport, N. Y.</i>	Richard N. Hughes <i>Albany, N. Y.</i>
Chester V. Zogg <i>Camillus, N. Y.</i>	George H. Munger <i>Wakworth, N. Y.</i>	J. Henry Rood <i>Groton, N. Y.</i>

Forms of Gifts to the Work of Ministerial Education

Due to the reduced rate of return on invested capital, income from endowment funds has been greatly curtailed. If the Divinity School is to be maintained at the high level expected of it, more endowment must be secured or income must be supplemented by contributions to the current expense budget. The following forms provide for both of these possibilities.

Form of Bequest

I give and bequeath to the Colgate Rochester Divinity School, a corporation located at Rochester, N. Y., the sum of dollars, to be applied to the maintenance of the Colgate Rochester Divinity School, under the direction of the Board of Trustees.

Subscription for the Founding of a Scholarship

I hereby agree to pay to the Colgate Rochester Divinity School, the sum of, for the purpose of founding a scholarship, the interest of this sum to be expended annually in aiding approved students in pursuing their studies for the ministry of the Gospel, and the scholarship to be named "The Scholarship."

This form of giving for Ministerial Education enables one to leave a perpetual memorial of himself or of some departed friend.

Sustaining Member's Pledge

For the purpose of giving greater efficiency to the work of the Colgate Rochester Divinity School at Rochester, and to enable it to carry out its plan of student aid, I hereby agree to pay the School annually, on or about the day of, in each year, the sum of dollars; it, however, being understood, as the express condition of this pledge, that I may at any time terminate my obligations by giving notice of my wish, in writing, to the Secretary of the School. Name
Church P. O. Address

Address communications to Frederick A. Piotrow, Treasurer.

Information

Cultural Advantages of Rochester

ROCHESTER is a city of more than 330,000 population, closely surrounded by numerous thriving smaller cities, incorporated towns and villages. It offers to theological students a place of residence highly desirable in intellectual, aesthetic, and social aspects. The University of Rochester, historically related to the Divinity School, consists of the College of Arts and Sciences, the College for Men and Women, the Division of Graduate Studies, the University School of Liberal and Applied Studies, the School of Medicine and Dentistry, the School of Nursing, and the Eastman School of Music. Each of these makes its definite contribution to the cultural life of the city. Through the Eastman School of Music and related agencies, Rochester enjoys the privilege of hearing in concert or recital each year a number of artists prominent in the musical world. Symphony and Philharmonic orchestras add to the musical advantages to be enjoyed in this city. The public schools of Rochester have a national reputation. The Rochester Institute of Technology enrolls several thousands of pupils each year and gives training of the highest order in a great variety of practical lines. Several significant libraries are assets for intellectual culture. A new Central Public Library, the Sibley Music Library and the Watson Memorial Art Gallery are especially notable.

The religious organizations of Rochester are many and strong. The Federation of Churches of Rochester and Vicinity, Inc., is one of the most efficient and successful in the country. The Young Men's Christian Association is an important factor in the life of the region with a central building and several effective branches. The churches of Rochester are of many types ranging from the largest residential or family church and the institutional church to churches in newer districts and missions among the foreign-speaking peoples and the underprivileged. These afford abundant opportunity for observation and experience in relation to the work of the minister. Social and charitable projects are well organized and serve the theological students as examples of such activities.

The Divinity School enables the student to avail himself of the advantages thus offered. He becomes acquainted with some through the

medium of regular classes, to others he is introduced by means of visitation under the guidance of lecturers, and in others he becomes a participant in their activities. The purpose of these contacts is to ensure familiarity with certain social and religious agencies with which the Christian minister should work co-operatively. The cultural, social and religious contacts of the city are used as a means of a broader training supplementing that of the classroom.

The Campus *

The campus of the Colgate Rochester Divinity School consists of twenty-four acres, located at 1100 South Goodman Street, directly opposite Rochester's interesting and beautiful Highland Park. It contains an amphitheatre, with a large stage and accommodations for 1200 persons, tennis courts, baseball space, parking facilities, well-selected shrubs, beautiful roads and walks. It is only a few minutes by automobile or bus to the principal railway stations and the heart of the city's business district. The Divinity School campus is within easy range of the campus of the University of Rochester which is located about one mile away. The landscape architect was Alling S. De Forest of Rochester.

Divinity Hall

The main building is known as Divinity Hall. It consists of Strong Hall, Jones Hall, and the Ambrose Swasey Library. Strong Hall is a memorial to Augustus Hopkins Strong, D.D., LL.D., for forty years president of the Rochester Theological Seminary, to his father, Alvah Strong, its first treasurer, and to his brother, Henry Alvah Strong, its generous benefactor. On the main floor are the administration offices, classrooms, exhibit cases and parlor. On the second floor are faculty offices and various classrooms. On the third floor are auxiliary offices, an infirmary, superintendent's quarters, and other rooms.

In the foyer of the Ambrose Swasey Library are display cases and the card catalogue. The Cyrus F. Paine Reading Room, named in honor of one who was for more than forty-five years treasurer of the Rochester Theological Seminary, adjoins a well-equipped periodical alcove. A cataloguing room, four levels of stacks, and a large Assembly

* Two special numbers of *THE BULLETIN* (November 1932, and November 1936) contain a complete description of the new campus and buildings.

Room, together with other facilities make the Library one of the best equipped in the country.

The Auditorium, with its large stage, projection and broadcasting facilities and a pipe organ, is admirably suited for public meetings such as the Commencement Exercises, the Foundation and Special Lectures, and for practical instruction in religious drama. Adjacent to the stage are dressing rooms. The North Gallery may be used as a small auditorium, or for social purposes. At the end of the gallery is the Grace Beaven Memorial Room. The main floor will easily accommodate four hundred persons, and the galleries an additional two hundred. It is the center of the School's social and public life.

Jones Hall, named in honor of John J. Jones, a notable contributor to the funds of the School, has club rooms for faculty and students, the dining hall, kitchen and the gymnasium, with bowling alley, basketball and handball courts, shower baths and lockers.

At the spring convocation in 1937 the "Andrews-Hale Chimes" of thirteen bells were dedicated. These bells are located in Divinity Tower, which dominates the entire campus, and add greatly to the life of the School. They are played from the organ console in the chapel. The bells were given to honor the memory of Mr. Ezra R. Andrews, a member of the Board of Trustees from 1866 to 1900, and of Mr. William B. Hale, a member of the Board from 1907 to 1938, and its chairman from 1932 to 1938.

The Samuel Colgate Memorial Chapel

Immediately adjacent to the Ambrose Swasey Library there was erected in the summer of 1936 the Samuel Colgate Memorial Chapel and the connecting cloister. The exterior is of tapestry brick and Indiana limestone, while the interior is given an atmosphere of warmth and beauty by the use of red antique brick, with oak for furnishings, paneling and ceiling. The chapel will accommodate two hundred persons. At the west end, over the chancel, is a large rose window rich in symbolic religious suggestion, at the center of which is an adaptation in stained glass of Thorwaldsen's "The Christ of Benediction." The side walls of the nave provide space for six art glass windows within heavy stone arches, each window containing some symbol of the religious life. At the east end, over the narthex, are four lancet windows, illuminated at night, bearing the names and figures of Roger Williams,



Interior of the Samuel Colgate Memorial Chapel looking toward Chancel

Adoniram Judson, William Newton Clarke and Walter Rauschenbusch, while closer to the observer are four other windows with the traditional representations and symbols of the four Evangelists. Here also is a bronze portrait plaque in memory of Mr. Samuel Colgate (1822-1897) executed by The Gorham Company, and donated by his son. The entire interior contains a wealth of decoration designed to create an atmosphere of worship. In the chancel, besides the pulpit and lectern, are the communion table into which has been built a reproduction of Leonardo da Vinci's "Last Supper" carved by Alois Lang, a member of the Oberammergau family, the console of the organ and seats for the leaders of the service and for the choir. The carving is kept illuminated by subdued electric lights. The contour of the campus made attractive rooms under the chapel possible. A robing room for the choir, the studio for the Director of Music, a practice room for the Divinity School choir and other facilities have been provided here. This worshipful center of the religious life of the School was made possible by generous gifts from the children and grandchildren of Samuel Colgate, prominent among whom was Mr. Russell Colgate, of West Orange, New Jersey.

The Ambrose Swasey Library *

The Library is the laboratory for the various departments of the Divinity School. At first it combined 55,000 volumes from the library of the Rochester Theological Seminary with about 7,000 volumes that were formerly used by Colgate Theological Seminary. The entire collection of Professor Johann August Wilhelm Neander, the famous church historian, enriches the historical section. Generous and important selections from the libraries of the late President Ebenezer Dodge, Professors Horatio B. Hackett, William Arnold Stevens, Walter Robert Betteridge, and Walter Rauschenbusch are found on its shelves. The gift of \$25,000 by Mr. William Rockefeller, of New York City, which was to be entirely expended for books, furnished means for extensive and discriminating additions. Numerous and valuable accessions are constantly being made from the "Bruce Fund," a legacy of \$25,000 from the estate of John M. Bruce, of New York City, as well as from other funds. A recent addition is an extensive and valuable collection of tracts and books published during the German Reformation. The

* In the *Rochester Historical Society Publications*, vol. xvi, pp. 133-157, a complete history of the Library may be found.

collection contains forty-four items printed before 1530. There are included at least fifty works not found in any other American library. At least ten items are known in only from two to six copies. A manuscript copy of Bullinger's work consists largely of material not in print. For the gift of this unique collection, the Library is indebted to Dr. Henry H. Covell, of New York, N. Y.

In 1925, the Library received an addition of \$50,000 to its endowment fund and in 1929 a gift of \$100,000 for its new building from Dr. Ambrose Swasey, of Cleveland, Ohio. These are the largest gifts ever received for the Library from a living donor.

The Ambrose Swasey Library, named in honor of its donor, was first opened for use in the autumn of 1932. It constitutes the west wing of Divinity Hall. It has dignity and beauty as well as ample space and equipment for the convenience and comfort of all who use the Library. The Reading Room and Periodical Alcove will accommodate eighty-eight readers at one time.

The Library contains 95,420 separate bound volumes, in addition to large numbers of pamphlets and facsimiles of manuscripts. Biblical and historical study is aided by an excellent collection of maps and visual aids.

The book collection is carefully and completely catalogued and classified and from the standpoint of a working library it will bear comparison with the best in the country. One of the prominent features of the Library is its accessibility. The "open shelf" system is in use and the students have direct access to the volumes, although a "closed section" provides safety for many rare items owned or on deposit. No unreasonable limitation is placed upon the drawing of books, and no student will find himself handicapped in reading or research. The Library is open throughout the year, except holidays and August.

Books for recommended or required reading in the different courses are placed on reserve on the shelves of the Reading Room.

The Reference Collection is housed in the Cyrus F. Paine Reading Room and consists of dictionaries, encyclopedias, periodical indexes, yearbooks, almanacs, atlases, biographical sets and other standard reference works. About two hundred and fifty American and foreign periodicals, mostly of a theological and religious nature, are regularly received. Most of these are subsequently bound and preserved in permanent files.

It is the constant endeavor of the Librarian and his staff to keep the Library in a high state of efficiency. A careful watch is kept for new publications.

The Rush Rhees Library of the University of Rochester and the Public Library including the Reynolds Reference Collection are available for the use of students of the Divinity School, free of cost.

The Library of the American Baptist Historical Society

During the summer of 1955, the American Baptist Historical Society, a cooperating society of the American Baptist Convention, moved its library from Chester, Pennsylvania to Rochester, New York. At the same time, the Historical Society assumed the administration of the Samuel Colgate Baptist Historical Collection which, until 1948, was at Colgate University. The combined libraries, now housed in Strong Hall of the Colgate Rochester Divinity School, have been named the Samuel Colgate Baptist Historical Collection of the American Baptist Historical Society.

The combination of the two largest collections of Baptistiana in existence makes available in a single location the basic source of materials of Baptist history. The library consists of approximately 50,000 volumes as well as more than 200,000 pamphlets and reports. There is also an extensive collection of photographs, manuscripts, clippings and Baptist memorabilia. Noteworthy among the holdings is the Henry Sweetser Burrage collection relating to English Baptists of the seventeenth and eighteenth centuries which was purchased from Champlin Burrage, named in honor of his father, and presented by the late Richard M. Colgate.

The library offers excellent opportunities for the study of Baptist life, and is accessible to all who wish to undertake research in this and related fields. Churches and individuals are urged to deposit records and historical materials, not only for safe-keeping, but to provide comprehensive records of denominational history and doctrine.

The Society publishes a quarterly magazine devoted to Baptist history. This is *The Chronicle*, founded in 1938. The Society is also in the process of publishing a *Baptist Bibliography*, four volumes of which have been issued. Edward C. Starr is Librarian of the Society and Curator of its historical collection.

Dormitory Accommodations *

SINGLE MEN

The Men's Dormitory, a separate, fire-proof building in close proximity to the main building, contains 14 double, 1 triple, and 62 single rooms. Each of the two wings has, on the second floor, a club room with fireplace, furnished as a music room with piano and radio.

All rooms are furnished, singly or *en suite*, with a comfortable bed, a chiffonier, desk and desk chair, an easy chair, rug, curtains, bookcase, and a side table. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

No rent is charged for the rooms, but a dormitory fee of one hundred and ten dollars (\$110.00) for the academic year is imposed to cover depreciation, heat, light, and partial care of the room.

In cases of minor illnesses, the residents of the men's dormitory receive free medical care not exceeding one call by a physician per semester.

All the above, including the use of an individual locker in the gymnasium and of a post-office box in the corridor of Strong Hall, is included in the dormitory fee.

SINGLE WOMEN

A very small number of furnished rooms for single women students is provided on the third floor of Strong Hall. The fee for these is one hundred and ten dollars (\$110.00) for the academic year. This includes medical care of one call per semester by a physician. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

ANDREWS HOUSE

These apartments, named for Miss Kate R. Andrews, generous benefactress of the School, were erected in 1957 to complete the group of buildings provided for married students. Each of the twelve apartments consists of a living room, bedroom, kitchen, and bath. The living

* *Room or Apartment Deposit.* In all cases, occupants of dormitory accommodations will be required to deposit a sum to insure the School against loss or damage to equipment and furnishings. In the case of rooms the amount will be \$5.00, in the case of apartments it will be \$10.00.



Beaven House



Axling House

room, in each, is furnished with dining table, desk, bookcase, Simmons Hide-a-Bed, coffee table, end table, two straight chairs, an easy chair, two table lamps, a floor lamp, rug, window drapes, waste basket. The bedroom contains a double bed with mattress and pad, two straight chairs, two scatter rugs, combination dressing table and closets, and window drapes. The kitchen is equipped with cupboards, electric stove, electric refrigerator, and automatic disposall. The bathroom has tub and other appropriate fixtures. The rent is fifteen dollars (\$15.00) per week. Reservation, as in all of the other residence halls, is accomplished by making a ten dollar (\$10.00) deposit.

BEAVEN HOUSE

These apartments for married students were erected in 1936 and provide housekeeping accommodations for couples without children. Each apartment consists of a large living room with a disappearing bed, a kitchenette, bathroom and dressing closet. Two of the twelve apartments have a separate sleeping room. The rent for the small apartments is \$11.00 weekly; for the larger apartments the charge is \$12.00. In the basement is a large common room with fireplace, furnished for social and recreational purposes, and individual storage cubicles. *It is not possible to allow pets in any of the School's apartments.*

APARTMENT FURNISHINGS

Apartments in Beaven House are of two types:

Those consisting of living room, kitchenette, and bathroom, and those consisting of living room, bedroom, kitchenette, and bathroom. In the former, the living room is furnished with two rugs, bed, two side chairs, two armchairs, table, desk, two bookcases, desk lamp, table lamp, floor lamp, wastebasket, and curtains. The kitchenette has curtains, tea kettle, dish pan, bread and cake box, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool. A shower curtain is furnished in the bathroom.

In the second type of apartment, the living room is furnished with two rugs, two side chairs, two armchairs, table, desk, two bookcases, desk lamp, table lamp, floor lamp, studio couch, wastebasket, curtains. The bedroom is furnished with double bed, mattress with pad, two pillows, two rugs, two dressers, mirror, two side chairs, wastebasket, cur-

tains. The bathroom has shower curtain, toilet brush, window curtains. The kitchenette has curtains, tea kettle, dish pan, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool, bread and cake box.

AXLING HOUSE

A residential building containing six apartments was erected opposite Beaven House in 1936 for the use of missionaries on furlough, especially such as desire to pursue further studies at the Divinity School, the University of Rochester or the Eastman School of Music. Two of these apartments constitute a memorial to the Reverend A. Judson Barrett, D.D., of the Class of 1876 and his wife—the father and mother of Mrs. William A. Montgomery. Two others are in memory of Mrs. Alice H. Bennett of Hartford, Connecticut, and were made possible by a gift from her two sisters, the Misses Mary and Edith Howard. The two remaining apartments were provided by Mrs. Marguerite G. Strong, one in memory of the Reverend Charles B. Tenney, D.D., of the Class of 1900, and his wife, and the other a memorial to Mrs. Elizabeth G. Moody, wife of the Reverend Thomas Moody, D.D., of the Class of 1890.

Two of these apartments have a large living room kitchenette, dressing room, bathroom and a separate sleeping room; four of them have the same with the addition of a dinette and a second sleeping room. All of the living rooms are equipped with a studio day bed. There is a common playroom in the basement and individual family storage cubicles. The rent for the smaller apartments is \$12.50 weekly; the charge for the larger apartments is \$15.00.

EATON HALL AND TREVOR HALL APARTMENTS

In 1945, the Divinity School converted one wing of the Men's Dormitory into apartments for married students. These, with four recent additions in Trevor Hall, will accommodate fourteen couples. The apartments consist of a bedroom with double bed and mattress, a living room furnished with rug, table, chairs and closet space. A "community kitchen" is provided for each five couples with separate stove, work and utensil space, storage and refrigeration. The weekly rental is \$11.00.

The Divinity School reserves the right to increase the weekly rentals if necessary. *The residence of all student occupants terminates at the time of their graduation.*

Apartments are assigned on the basis of the priority acquired by the date of application for admission, the time formal request is made to the Dean, proper distribution of housing among residents and students accepted for entrance. Residence on campus does not automatically confer priority over incoming students.

Further information concerning these apartments may be secured from the Dean.

Montgomery House

The home of the President, situated near the main building, was largely the gift of Mr. and Mrs. William A. Montgomery, the former being a trustee of the Baptist Education Society.

The architect of the entire group of buildings was Mr. James Gamble Rogers, of New York.

Public Exercises

Graduating Exercises were held on Monday, May 13, 1957. The Convocation Address was delivered by Dr. George Dennis Kelsey, Professor of Christian Ethics, Drew University School of Theology, Madison, N. J. His subject was "Faith Amidst Confusion." The address to the Graduating Class was given by Professor Theodore Louis Trost of the Divinity School Faculty. The Baccalaureate Service was conducted by President Wilbour Eddy Saunders, D.D., LL.D., in connection with a service of Holy Communion for the graduates, their families, and friends. The subject of his address was "What Manner of Men." The Degree of Bachelor of Divinity was conferred upon twenty members of the Class of 1957.

The Public Opening

The Public Opening of the Divinity School occurred on Wednesday evening, September 11, 1957. The principal address was delivered by Dr. W. A. Visser't Hooft, whose subject was "The Social Gospel and the Ecumenical Movement." Mr. Arthur L. Stewart extended the welcome to the new students on behalf of the Trustees. Dr. Hugh Chamberlin Burr, Executive Secretary of the Federation of Churches of Rochester and Vicinity, spoke for the cooperating denominations.

Chapel Exercises

Services of worship are held in the Samuel Colgate Memorial Chapel on Tuesday, Wednesday, Thursday and Friday mornings of each week, from 10:40 to 11:05 o'clock. Members of the Faculty and Senior Class share responsibility for these services.

Endowed Lectures

THE TREVOR-JONES LECTURES

By the generosity of Mrs. John B. Trevor, of Yonkers, N. Y., a sum of ten thousand dollars was presented to the Divinity School for the purpose of establishing a lectureship in memory of the late John B. Trevor. It provides for the delivery from time to time of lectures sup-



Perspective from Chapel Terrace—Trevor and Eaton Halls

plementary to the regular course of instruction by men eminent in their several departments upon subjects related to theological study.

THE FRANCIS WAYLAND AYER LECTURESHIP

This lectureship was founded in May 1928, by Mr. and Mrs. Wilfred W. Fry, of Camden, New Jersey, in memory of Mrs. Fry's father, the late Francis Wayland Ayer. Under the terms of the foundation, the lectures are to fall within the broad field of the history or the interpretation of the Christian message. Three lectures are to be given each year at the Divinity School. The lectures are subsequently published in expanded form.

The series for 1957 was on the general theme "And of the Same Essence as Ourselves." The lecturer was Dr. Albert C. Outler, Professor of Theology at Perkins School of Theology, Southern Methodist University, Dallas, Texas.

THE RAUSCHENBUSCH MEMORIAL LECTURESHIP

The founding of a lectureship in memory of the late Professor Walter Rauschenbusch was made possible through the contributions of friends in connection with the successful forward movement of the Divinity School in 1929. The lectureship was inaugurated in 1931 with the provision that the themes in successive years should be chosen in the field of applied Christianity. Three lectures are delivered annually at the Spring Convocation, and others as announced. The lectures are later set forth in more ample form for publication.

The theme of the Rauschenbusch Lectures for 1957 was "God and History." The lecturer was Dr. J. Coert Rylaarsdam, Chairman of the Biblical Department, Federated Theological Faculty, University of Chicago, Chicago, Illinois.

Spring Convocation, 1958

Beginning on Monday, April the seventh, and continuing through Wednesday, April the tenth, the Annual Spring Convocation will be held. On the Ayer Memorial Foundation, a series of three addresses will be delivered by Dr. Robert L. Calhoun, Professor of the History of Theology, Yale University Divinity School.

The Rauschenbusch Memorial Foundation will present this year a series of three addresses by Dr. Kyle E. Haselden, Minister, The Baptist Temple, Charleston, West Virginia.

Preceding each day's lectures, a devotional address will be given at the Morning Worship Service in the Samuel Colgate Memorial Chapel. The Chaplain for 1958 will be Dr. Halford E. Luccock, Professor Emeritus of Homiletics, Yale University Divinity School, New Haven, Connecticut. At the Alumni Dinner on Wednesday evening, Dr. Stanley I. Stuber, Executive Director, The Council of Churches of Greater Kansas City, Kansas City, Missouri, will deliver the Alumni Oration.

It is expected that many of the alumni of the School will return for this week, and that their number will be augmented by ministers and others from Rochester and vicinity. The Faculty considers the lectures, conferences and addresses of this Convocation as a part of the regular educational program of the School, and also as a contribution to the wider service of the Divinity School to the community. Every alumnus who can do so is urged to avail himself of these advantages and all others interested are invited to attend.

Special Lectures and Sermons

From time to time during the academic year, the Divinity School invites eminent specialists and preachers to appear on its platform and in its pulpit.

Organizations

The Students' Organization

THE students of the Divinity School are largely self-governing. They are organized under the name of "The Students' Association of the Colgate Rochester Divinity School." The executive group is known as "The Student Executive Council" and is composed of the officers and representatives of the various classes. The activities of the Student Body are directed by a number of committees which work in close collaboration with the President of the Divinity School.

Refectory

An unusually fine dining hall has been provided by the Divinity School. Board of wholesome quality is furnished under the management of the Administration at a low rate, made possible by underwriting by the School.

The Alumni

In connection with the Commencement of 1929 an Alumni Association of the Colgate Rochester Divinity School was organized. All graduates of the Colgate Theological Seminary and of the Rochester Theological Seminary were enrolled as members. The purpose of the organization is the cultivation of fellowship and of interest in theological education among the graduates. The annual meeting of the Association occurs during the Spring Convocation.

The Divinity School is conscious of the important part which the alumni can play in its life. Endeavors are made to keep in constant touch with those who have graduated. In various sections of the country, state organizations of the Alumni have been formed and are active. The four issues of the *Alumni News* go each year to all members of the Alumni Association so far as their addresses are known. Any alumnus who fails to receive them will confer a favor by informing the Divinity School office. A decennial General Catalogue containing biographical sketches of all alumni, 1822-1930, was published in September 1930. The latest supplement was published in October 1952.

The Divinity School Chorus

Upper Classmen electing Courses P.S. 65abc, constitute the Divinity School Chorus. This class is primarily conducted for advanced Voice Training and introduction to Church Music Appreciation. The Chorus each year accepts a limited number of appointments for local and out-of-town appearances and radio programs. The group has at various times been on the American Baptist Convention programs, and has sung for New York State Conventions and other Church Assemblies. Selected members sing in the Chapel Choir at the daily Chapel Exercises of the Divinity School. Special programs are given in celebration of Christmas and Easter.

Student Service in the Churches

All students in the Divinity School are required to engage in some form of service with churches as a part of their educational preparation for the ministry. A considerable number teach in the church schools, assist in young people's work, or conduct boys' clubs, either on a voluntary or remunerative basis. Others serve as pastors. The religious work which these students perform is always well received, and has proved itself fruitful both in service to the churches and in the practical training of the students. Correspondence relating to student field work should be addressed to Professor Milton C. Froyd.

Television Program

Beginning Sunday, October 14, 1956, the Divinity School inaugurated, in cooperation with WRET-TV of Rochester, a special Sunday morning feature entitled *Sunday*. It is a service of worship, and includes church music, a story dramatized in terms of an interview, and a brief message for the day. Mr. Edward Willingham, who is engaged in special study at the Divinity School in preparation for a radio-TV ministry, is responsible for the preparation of the script and arrangements. The Reverend Robert E. Slaughter, pastor of Immanuel Baptist Church, serves as moderator. Members of the Divinity School staff serve in an advisory capacity.

Conditions of Residence and Graduation

Admission

THE Divinity School admits men and women of Christian character and approved educational attainment from any Christian denomination. The curriculum is primarily designed for the training of pastors and preachers for work at home and abroad. In addition the School admits persons of equal qualifications who wish to fit themselves for other forms of Christian leadership.

An applicant for admission to a course leading to graduation including the conferring of the Bachelor of Divinity degree is required to furnish evidence of graduation from an approved college or university, including Colleges of Agriculture in accordance with the program formulated by the Conference on Co-operation between Colleges of Agriculture and Theological Seminaries.*

Blanks upon which application for admission should be made may be secured from the Registrar on request. Each application will be judged upon its merits, and the School reserves the right to refuse any application without expressed reason. The documents listed below are required as a part of the application for admission. In cases of documents from Oriental institutions they should be accompanied by a translation into English.

- (a) A statement of Christian experience and personal history.
- (b) A transcript of all academic work above high school grade showing at least ninety (90) semester hours of arts and science courses, and including a certificate of college graduation.
- (c) A license to preach from some responsible ecclesiastical body.
- (d) Certificates of good character from the head of the school most recently attended, and from two other persons, preferably clergymen of recognized standing.
- (e) In case of a transfer from another theological school a transcript

* In appraising the value of college degrees, the ratings of such standardizing agencies as the Association of American Universities, the Association of Colleges and Secondary Schools of the Middle States and Maryland, the North Central Association of Colleges and Secondary Schools, and the Education Department of the State of New York are, in general, followed.

of completed courses and a statement of honorable dismissal from that school.

(f) Two small unmounted photographs.

(g) In the case of a student coming from a college under the auspices of the American Baptist Foreign Mission Society a certificate of approval from the Committee of Reference on that particular field. Such of the required documents as do not accompany the application must be on file before matriculation is completed. It is highly desirable that application should be made as soon as a decision has been reached in order that due time may be given to collect the necessary credentials.

The Colgate Rochester Divinity School urges upon all who are contemplating theological training the importance of proper breadth and balance in their college preparation. The college student who is preparing for a theological seminary is advised to avoid *specialization* in religion in his college studies. The student's college training should result in an ability to use English correctly, to think clearly, and to make scholarly use of at least one foreign language; it should acquaint him with the world of nature as well as with the world of men and ideas in which he lives; and it should result in a genuine sense of achievement on his part.

The Divinity School strongly recommends that among the total number of semester hours required in order to achieve college graduation, the following should be included as a minimum:

English Composition and Literature, 12-18 semester hours.

Philosophy, a course in either Introduction to Philosophy or the

History of Philosophy, and a course in either Ethics or Logic.

General History, 6-9 semester hours.

Psychology, 6 semester hours.

Foreign Languages, reading ability in at least one.

Natural Science, one course in Physical and one in Biological Science.

The Social Sciences, courses in Economics, Sociology, Government, Social Psychology, Education, 9-18 hours.

Religion, 6-9 hours.

The Divinity School will study the college transcripts of candidates for admission to its courses with the foregoing recommendation in mind. *The Faculty of the Divinity School reserves the right to prescribe ad-*

ditional work in any of the above subjects to entering students whose preparation in the same is markedly deficient.

Any applicant who has completed one or more years of the regular course in an approved theological seminary and who brings a certificate of credits and of honorable dismissal will be admitted to the Second Year Class provided his transcript shows that he has completed equivalents of the prescribed courses. All entering students pay a matriculation fee of five dollars (\$5.00).

Further information and application forms may be secured by writing to Dr. Oren H. Baker, Dean, or Mr. Roger K. Powell, Registrar, 1100 South Goodman Street, Rochester 20, New York.

PRETHEOLOGICAL STUDENT GRANTS

Since the Colgate Rochester Divinity School receives no funds through denominational contributions, its aid to Baptist ministerial students in college is limited to students enrolled in the two colleges mentioned below.

STUDENT GRANTS IN COLGATE UNIVERSITY. The Colgate Rochester Divinity School offers a certain number of grants, available at Colgate University, to young men preparing to enter the regular course in the Colgate Rochester Divinity School. In order to be eligible for a grant, a student must maintain a ratio between the number of semester hours and quality points of 1:1.1. This provision does not apply to members of the Freshman Class. Qualifying students may receive a grant which provides the sum of seventy-five dollars (\$75) in the first year, eighty-seven dollars and fifty cents (\$87.50) in the second year, and one hundred fifty dollars (\$150) in each of the two final years, all to be paid by the Treasurer of the School into the treasury of the University to apply on tuition. Applicants for these grants are advised to correspond with the president of Colgate University, or with the Dean of the Divinity School.

STUDENT GRANTS IN THE UNIVERSITY OF ROCHESTER. The Colgate Rochester Divinity School has at its disposal the income from certain funds in the custody of the University of Rochester, available primarily to persons who are preparing themselves to enter the regular course at the Colgate Rochester Divinity School. A regularly matriculated student in the University, approved by the School, may receive a grant to apply on tuition, provided that no grant shall exceed two

hundred and twenty-five dollars (\$225) in any one year. These grants will be recognized by the Scholarship Committee of the University, provided the student is eligible to receive aid under the rules of the University, which at present require that the student rank in the upper half of the class. The grants will be paid in orders upon the University Bursar. Any existing surplus in the income may be applied to the payment of fees in the Graduate or Extension Divisions of the University. Applicants for these grants are advised to correspond with the Secretary of the Grant Committee of the University, or with the Dean of the Divinity School.

These grants in both Colgate University and the University of Rochester are not, however, guaranteed against possible reduction by the School in case of necessity.

Preparation of Chaplains

Graduates of this Divinity School are accepted by both the Army and the Navy for appointments as Chaplains, provided they meet the requirements other than theological which the Services prescribe, and that vacancies in either Chaplains' Corps exist. This Divinity School was approved by the Navy Department as an institution within the Naval V-12 Chaplaincy Training Program.

Requirements for Graduation

This Divinity School requires at least ninety-three (93) semester hours of resident graduate study for graduation, forty-two (42) of these hours being prescribed, and fifty-one (51) hours being elective. The prescribed courses are those considered by the Faculty to be basic both in content and method. Theological courses previously offered as a part of the requirements for a degree already received will not be credited toward a degree from this School. For schedule of hours see page 41f. No student will be recommended for graduation unless all institutional bills have been paid, and his record with the Library has been cleared.

A thorough grounding in Historical Studies, Christian Interpretation and Practical Studies is considered a matter of prime importance to success in the work of the ministry. As the School of Law insists upon the candidate's attainment of a certain minimum of knowledge with regard to all the main branches of legal science, and much knowledge

about Contracts is no equivalent for the absence of knowledge about Evidence; as the School of Medicine will not graduate a student who has never studied Anatomy, whatever his achievements in *Materia Medica*, so this Divinity School refuses to confer its degree upon any student who is not reasonably proficient in *all* the principal areas of theological science.

In calculating the requirements for graduation, the following schedule will be used:

(1) A credit hour is one class hour of instruction or one field work hour per week for the period of a semester.

(2) Students who contemplate completing the course in three years will carry an academic load of fourteen and fifteen hours per week during the first two years. Credit of two hours will be given for field work during the first year and two hours during the second year. During the third year such students will carry an academic load of fifteen hours per week. No credit will be given for field work in the third year.

(3) Beginning with the academic year 1952-53, all students serving as pastors of churches will be required to extend their course to four years. Such students will have a class load of twelve hours for the first two years. During the third year students on this plan will have an academic schedule of twelve hours without credit for field work. During the fourth year the schedule will be ten hours of academic studies each semester.

(4) All of the above schedules are considered by the Divinity School to be full time schedules.

(5) While actual credit hours for field work are not assigned, except as indicated above, every student is expected to engage in field work throughout his entire course. His performance in this responsibility is appraised by the Faculty and satisfactory attainment is a part of the requirement for graduation. Failure to achieve this result may lead to the withholding of the degree, even though all academic courses have been passed.

The Prescribed Courses

At the conclusion of the work of the First Year the Faculty will pass upon the general professional promise of the members of each class. Should it be deemed unwise for any individual to proceed in his studies, he will receive counsel as to a more desirable program.

When the courses of the First and Second Years have been satisfactorily completed, the Faculty will by vote advance such students as have shown worthiness, and promise of ability in religious leadership to candidacy for the degree of Bachelor of Divinity. Those so approved may pursue the courses of the Third Year.

The Degree of Bachelor of Divinity

A student in order to become a candidate for the degree of Bachelor of Divinity must, as a minimum, have received a first college degree acceptable to the Faculty. In the courses required for graduation the candidate must have maintained an average standing of not less than seventy-five (75%) per cent.

Every candidate for the degree of Bachelor of Divinity must satisfy the Faculty that he has access to the resources of scholarship and is familiar with its methods, by furnishing proof that he has done satisfactory work either in the Hebrew language, or in New Testament Greek, or in a modern language other than his native tongue, or by demonstrating his acquaintance with scientific, philosophical or historical method.

The degree of Bachelor of Divinity will be conferred at the close of the Third Year or Fourth Year upon all students who have met the requirements, including the payment of a graduation fee of fifteen dollars (\$15.00).

Graduates of former years who completed their course during the period when the Bachelor of Divinity Degree was not conferred at the end of the required period of three years may apply to the Faculty for consideration as candidates for the degree on the same basis as students who are now receiving it.

In order to become eligible for the degree, former students of other approved institutions ordinarily will be required to complete a minimum of two years of controlled work in residence in addition to the above requirements.

The annual catalogue will publish the names of all who shall have received the degree within the year.

Advanced Degrees

At the time of the union of The Rochester Theological Seminary with the Colgate Theological Seminary in 1928, to constitute the Colgate

Rochester Divinity School, the Board of Regents of the University of the State of New York authorized graduate studies beyond the degree of Bachelor of Divinity leading to the degree of Master of Theology and the degree of Doctor of Theology. In the following descriptions of conditions required in this work, it should be understood that the objective of these studies is to provide opportunity for students to intensify and broaden their educational preparation for a more effective ministry.

THE DEGREE OF MASTER OF THEOLOGY

This degree is offered for the purpose of encouraging a limited number of qualified students to pursue graduate studies, and its bestowal is intended to be a distinct recognition of professional competence within the chosen field.

The conditions for admission to a course of study looking to this degree include:

1. Graduation from this Divinity School with the degree of Bachelor of Divinity, or graduation with equivalent rank from some other accredited theological institution, the presentation of a record or a certificate of satisfactory proficiency in earlier studies, the passing of such preliminary examinations as the Committee on Graduate Studies may prescribe.

2. In those fields in which a working knowledge of languages, other than English, is necessary to the successful pursuit of his studies, a student shall be required to demonstrate his competence in the languages prior to admission to the course of study.

3. A further condition of admission to the course of study shall be a comprehensive statement of the proposed work, developed in consultation with the professor in the field, and approved by the Committee on Graduate Studies and by the Faculty.

4. The student shall be admitted to candidacy for the degree when the subject of his thesis has been approved. The subject of the thesis is to be selected in consultation with the professors in charge of his work. It must be selected not later than a semester and a half before the date of the commencement when the degree is to be conferred.

5. During his course of study, the candidate must pass such examinations as his instructors may provide. He must also pass a final oral examination on the entire field of his graduate studies, including his thesis, to be conducted by the professors in charge and a representative of the Committee on Graduate Studies. To cover cost of diploma and hood, a graduation fee of thirty-five dollars (\$35.00) is charged.

6. The period of graduate study for the degree of Master of Theology

shall be not less than one academic year of full-time residence. In case the work is not completed in one year, the term of residence may be extended to not more than three years.

THE DEGREE OF DOCTOR OF THEOLOGY

This degree is offered for the purpose of encouraging a limited number of qualified students to pursue graduate studies, and its bestowal is intended to be a distinct recognition of outstanding professional competence within the chosen field. *For the year 1958-59, this program will be available only in the field of church history and related studies, and in the field of the theology of missions.*

The conditions for admission to a course of study looking to this degree include:

1. Graduation from this Divinity School with the degree of Bachelor of Divinity, or graduation with equivalent rank from some other accredited theological institution, the presentation of a record or a certificate of satisfactory proficiency in earlier studies, the passing of such preliminary examinations as the Committee on Graduate Studies may prescribe.

2. In those fields in which a working knowledge of languages, other than English, is necessary to the successful pursuit of his studies, a student shall be required to demonstrate his competence in the languages prior to admission to the course of study.

3. A further condition of admission to the course of study shall be a comprehensive statement of the proposed work developed in consultation with the professor in the field, and approved by the Committee on Graduate Studies and by the Faculty.

4. The whole of the work undertaken in candidacy for the degree of Doctor of Theology shall be under the direction of at least three (3) professors, after a statement of the field of the proposed investigation has received the approval of the Committee on Graduate Studies and of the Faculty. This must be accomplished at least three (3) semesters prior to the final examination.

5. The candidate, in consultation with the professors in charge of his work, shall select a thesis within the field of his studies. The dissertation must be the result of an independent investigation which demonstrates the candidate's creative ability, balanced judgment, and scholarly competence. The completed dissertation must be presented in triplicate for acceptance at least four weeks prior to the time of the final examination. Two copies shall be deposited in the Ambrose Swasey Library.

6. The candidate will be subject to examination at the end of his first

and second semesters of residence, and thereafter at such times as may be necessary to appraise his progress on his dissertation. In addition, the candidate must pass a final examination upon the whole of the work undertaken for the degree, such examination to be conducted before a committee of not fewer than five members of the Faculty, including the professors under whose direction the work has been pursued. The graduation fee is fifty dollars (\$50.00).

7. The period of graduate study in residence for the degree of Doctor of Theology shall be not less than four semesters each having the equivalent of fifteen hours, the entire period to be devoted to advanced studies appropriate to the special field of investigation. In special cases, judged worthy by the Committee on Graduate Studies, time for the completion of the dissertation may be extended, but in no case shall the extension exceed five years from the date of matriculation for the degree.

Advanced Degrees in the University of Rochester

The Colgate Rochester Divinity School has entered into relations with the University of Rochester whereby properly qualified students of the former School may work for a post-graduate degree in the University. Registration in the University must occur before the work is begun. In each case the credentials presented must include a statement from the Dean of the Divinity School that the graduate work to be undertaken has the approval of its faculty. The requirements for the degree shall be determined in each individual case by the University Dean of Graduate Studies and the Head of the college department concerned, in consultation with a selected officer of the Divinity School.

Scholarships and Student Grants

The Divinity School administers the income of certain bequests designated for scholarship purposes, and for the academic year 1958-59 announces the following plan:

1. THE JOHN J. JONES SCHOLARSHIP FUND, the proceeds of which, in sums not to exceed one hundred fifty dollars (\$150), are used to help defray the cost of undergraduate tuition. The awards are made on the basis of need, and the academic record attained by the beneficiary during the college course.

2. THE GENERAL SCHOLARSHIP FUND, the proceeds of which are awarded as follows:

(a) *Merit Scholarships in Aid.* These are open to students needing such assistance in order to pursue their theological course, and who maintain the average in academic studies required for graduation (75%) and whose record in field work performance is satisfactory. These scholarships are limited to application on tuition only.

(b) *Co-operative Grants.* Whenever Baptist Education Societies of other states make grants to aid students enrolled in this Divinity School, the School will co-operate by a further grant from its own funds, the total of which shall not exceed the maximum that may be received by an undergraduate as scholarship or grant.

(c) *Foreign Student Grants.* A limited number of co-operative grants toward which the Divinity School will pay the sum of three hundred dollars (\$300) in such cases as a Foreign Mission Society or some responsible organization on the mission field is willing to pay two hundred dollars (\$200). Nationals of those lands where the American Baptist Foreign Mission Society of the American Baptist Convention operates are eligible for these grants, provided they are properly qualified by a reading and speaking knowledge of the English language and by educational training to enter the Divinity School, and who also give satisfactory evidence of actual achievement and of promise for future usefulness. Holders of these grants must pursue studies as regular students in the Divinity School for at least one complete academic year. Applications for such grants must be accompanied by testimony from the Mission Society and from officials in the mission field from which the applicant comes regarding the applicant's character, training, ability, and prospective work. All documents in connection with applications for these grants should be in the possession of the Registrar not later than the first of May preceding the school year during which the grant is to be used.

(d) *Rural Parish Summer Service Grants.* In co-operation with the American Baptist Home Mission Society and the Baptist Missionary Convention of the State of New York, the Divinity School has the authority to nominate one or more students to enjoy these awards. These grants will be awarded annually to students who are willing to give at least twelve weeks of summer service to country parishes in New York State to which they may be assigned. These parishes are to be situated, whenever possible, so that the students shall be under the supervision of some person competent to observe and supervise the

student's work, such fields preferably to be closely identified either with some larger parish, a united church, a federated church, or some other form of progressive rural work. It is further understood that the students so selected do not necessarily commit themselves to the rural field as a permanent place of life work, but do undertake to secure for themselves a thorough-going understanding of the rural problem.

Each grant will include provision for board and lodging on the field for the term of service, and in addition a sum of not less than \$100 from the co-operating organizations.

3. THE WILFRED W. FRY MEMORIAL FUND. This fund was established in 1943 by Mrs. Anna Ayer Fry in memory of her husband, an outstanding Christian layman and business leader, also a trustee of the Baptist Education Society of the State of New York from 1928 to 1935. The income from this fund provides an annual scholarship awarded to the student showing special promise in the field of Homiletics and who is judged to be in a position to afford assistance in the Homiletical or Practical Department.

Graduate Scholarships

The Divinity School has established a limited number of Graduate Scholarships which have been designated the Cauldwell, the Knowlton, and the Randall Graduate Scholarships, in memory of generous contributors to the funds of the Society. These Scholarships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional fitness for Christian leadership. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the scholar's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.

Fellowships

The Divinity School has established a limited number of Fellowships for advanced postgraduate theological study. Two of these Fellowships are named the General and the Stillman Witt Fellowships in memory of

generous contributors to the funds of the Society. These Fellowships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional gifts for research and scholarly productivity. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the Fellow's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.

The Frank Lemoyne Wilkins Prizes

Through the generosity of Mrs. Frank L. Wilkins of Providence, Rhode Island, there has been established a memorial prize in honor of her husband, the Reverend Frank Lemoyne Wilkins, D.D., a graduate of the Rochester Theological Seminary in the Class of 1879. As a result of her gift, two annual prizes, one of thirty dollars and the other of twenty dollars are offered to the authors of the best essays submitted on the subject, "Kingdom Principles in the Teachings of Jesus, with particular emphasis on the permanent values of Jesus' religion and teachings."

The conditions governing the award are as follows: Eligibility to the competition shall be limited to the ten members of the Third Year Class in the Colgate Rochester Divinity School who receive the highest rating in the first two years of their course provided they have taken their entire theological course at this Divinity School. A list of eligible students is posted early in the Autumn Semester. The essays submitted are to be passed upon by the Faculty of the Divinity School. The prizes are awarded each year during the exercises of the Spring Convocation.

FIELD OF INVESTIGATION

The general field of investigation shall be "Jesus and the Kingdom of God," with any one or more of these suggested areas of research:— (1) What was Jesus' view of the Kingdom; (2) Agreements and disagreements from Jesus; (3) Comparison between Jesus' view and that of the early church; (4) Early Christian reconstructions; (5) Mediaeval Christian reconstructions; (6) Early modern Christian reconstructions;



Photo by Schif

Section of Library Reading Room

(7) The Social Gospel of the 19th century; (8) Millennial interpretation; (9) Past and present Catholic interpretations; (10) History of the concept of the Kingdom of God.

SPECIFICATIONS FOR THESIS

1. The thesis must be typed on 8½ x 11 inch paper and be at least 5,000 words in length.
2. The investigation must be historical and critical, not homiletical.
3. There must be a table of contents.
4. Quotations must be indented, and typed in single-space style.
5. The points made must be supported by footnotes, showing the source or sources.
6. A bibliography must be appended, arranged as to (a) books; (b) dictionary articles; (c) pamphlets; (d) periodical articles.
7. The form of bibliographical reference should be: name of author, title, place of publication, date.
8. The essay must be submitted not later than March 15 under an assumed name; the real name of the writer shall be inclosed in a sealed envelope, which also bears on the outside the same assumed name. These envelopes will not be opened until after the judges have made the awards.

Student Field Work

As indicated in the description of the curriculum, all regularly matriculated students are expected to meet the field work requirement for graduation. Dr. Milton C. Froyd, Director of Field Work Research, and Mr. Robert H. Eads, assisted by other members of the Faculty, undertake to provide careful guidance for the student in this work in order that maximum educational value may be gained from it. Correspondence on placement in field work positions should be addressed to Dr. Froyd or Mr. Eads.

Placement and Pastoral Changes

The Divinity School assumes responsibility for the placement of its graduates. In the matter of pastoral changes, the School undertakes to assist alumni in their efforts to secure new fields of service. While denominational offices and agencies are the primary channels through which pastors must seek churches, the School welcomes opportunity to send supporting recommendations when the name of an alumnus is known to be before a congregation. Correspondence from pulpit com-

mittees seeking pastors is also encouraged. Dr. Roy B. Deer is Director of this service. Communications on this subject should be addressed to him at the School, 1100 South Goodman Street, Rochester, New York.

Emergency Loan Fund

The Divinity School has established an Emergency Loan Fund, from which, in cases of special need, students may borrow certain limited amounts. These loans are to be secured by a contract with definite terms as to interest and repayment.

Summary of Tuition and Other Expenses

This statement is made in the form recommended by the American Association of Theological Schools.

A. THE TUITION charge to cover cost of instruction is \$375 which may be met in whole or in part by scholarship aid from the Colgate Rochester Divinity School. Such grants will be made on the basis of an application showing need and presented by the student at the beginning of each academic year. Students who take less than nine credit hours per term, the minimum full-time load, will be charged a tuition rate of fourteen dollars (\$14.00) per hour.

B. DORMITORY FEE. In the Single Men's Dormitory the fee for the use of a room including a post-office box, gymnasium locker, heat, lights, and supervisory service, is one hundred and ten dollars (\$110) annually. Information concerning apartments in the Married Students' Dormitory will be furnished upon request by the Dean. There is also a room deposit of five dollars (\$5.00).

C. BOARD. Board is furnished by the Administration in the Refectory. Payment for board is by the purchase of tickets.

D. REGISTRATION FEE. There is a matriculation fee of five dollars (\$5.00) payable once only, on or before the time of first registration.

E. GRADUATION FEE. For the bachelor's degree the fee is fifteen dollars (\$15.00).

F. LIBRARY FEE. None.

G. HEALTH FEE. For residents in the Single Men's and Single

Women's Dormitory, this fee is included in the dormitory rent. For men not residents of the dormitory the optional fee is five dollars (\$5.00) annually.

H. ATHLETIC FEE. Included in Student Association dues.

I. STUDENT ASSOCIATION DUES. By vote of the Student Association a tax of eight dollars (\$8.00) is collected for the use of the Association. This is used for athletic, social, and traveling expenses.

The estimated cost of spending an academic year on the campus is, for a single man, approximately \$800, exclusive of tuition. For married students the estimate is \$1,700. Neither of these figures includes the cost of owning and operating an automobile. All field work assignments are income-producing and the industrious student rarely experiences difficulty in meeting his expenses.

The Curriculum

THE primary purpose of the Colgate Rochester Divinity School, an institution unconditionally accredited by the American Association of Theological Schools, is to prepare men and women for the work of the Christian ministry.

The curriculum of the Colgate Rochester Divinity School is organized in three major divisions: The Division of Historical Studies, The Division of Christian Interpretation, and the Division of Practical Studies. The first includes Old and New Testament and Church History; the second, Philosophy of Religion, Christian Theology, Social Ethics and Ecumenical Theology; the third, Homiletics and Liturgics, Pastoral Theology, Religious Education, and Field Work. Supplementary studies in speech, church music, and Christian bibliography are also included in the Practical Division.

The complete course of studies requires a minimum residence of three years and culminates in the Bachelor of Divinity degree. A four year plan is provided for those students whose field work responsibilities are of such magnitude as to jeopardize their academic attainments. The curricular scheme outlined below, and described in detail in the course offerings, is the basic pattern of the three year course. Modifications, to meet the situation of students adopting the four year plan, appear in a later section. Ninety-three (93) semester hours are required for graduation.

In the organization of studies, the following principles are recognized: (1) *Prescription* of basic courses in all the major fields to be completed during the First Year involving a total of thirty-one (31) credit hours. A prescription of eleven (11) hours to be taken during the Second Year. (2) *Election* covering the remaining fifty-one (51) hours required for graduation. Within this group, a distinction is made between *controlled* electives and *free electives*. Controlled electives comprise a total of twenty-seven (27) hours distributed among the three Divisions in the amount of nine (9) hours each. These will be taken at the option of the student during the Second and Third Years. Free electives totaling twenty-four (24) hours are unrestricted and may be taken at the discretion and convenience of the student after the prescribed courses have been completed. (3) *Vocational objective* is also given con-

sideration in the curricular arrangements. While the basic pattern is drawn to the requirements of the pastorate, certain modifications and substitutions are allowable in order to accomplish specialized vocational goals in the fields of teaching, the university pastorate, religious education, Christian social service, social research of institutions, and the chaplaincies.

The courses which follow are arranged in terms of an academic year consisting of two semesters divided into sixteen weeks for the Autumn Semester and fifteen weeks for the Winter Semester, a total of thirty-one weeks. The standard schedule of hours for students on the three year plan is as follows: First Year, Autumn 16, Winter 15; Second Year, Autumn 16, Winter 16; Third Year, Autumn and Winter Semesters, 15 hours each. Students on the four year plan will defer Church History and Social Ethics, prescribed for the First Year, until the Second Year. Excepting the Autumn Semester of the First Year, these students will have a schedule of 12 hours. Both of these plans are considered full-time loads. Chorus may be elected in the Winter Semester of the First Year and continued through three years with accumulative credit of three hours.

In the listing of courses, the numbers 1-19 designate those which are prescribed. Those numbered 20-69 are elective lecture courses. Seminars and research courses are numbered 70-135. The initial letters, HS, CI, PS prefixed to a number indicate the divisional classification of the course—historical studies, Christian interpretation, or practical studies.

In summary, the basic curriculum for the pastorate, from which all modifications proceed, may be outlined as follows:

First Year

PRESCRIBED

<i>Autumn Semester</i>				<i>Winter Semester</i>			
HS 1	Old Testament	4 hrs.		HS 3	Church History	4 hrs.	
CI 6	Social Ethics	4 hrs.		CI 4	Philosophy of Reli-		
CI 5	Theology	4 hrs.			gion	4 hrs.	
PS 7	The Ministry	2 hrs.		HS 2	New Testament	4 hrs.	
PS 8	Speech Improvement . .	1 hr.		PS 11	Church Administration	2 hrs.	
PS 12A	Field Work	1 hr.		PS 12B	Field Work	1 hr.	
16 hrs.				15 hrs.			

Second Year

PRESCRIBED

PS 10	Pastoral Care and Counseling	3 hrs.	PS 9	Homiletics and Litur- gics	3 hrs.
PS 13	Religious Education ..	3 hrs.	PS 12D	Field Work	1 hr.
PS 12C	Field Work	1 hr.		Electives	12 hrs.
	Electives	9 hrs.			—
		—			16 hrs.
		16 hrs.			

Third Year

Electives	15 hrs.	Electives	15 hrs.
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In following this pattern of studies, the student will, in beginning his electives, keep in mind the limits within which his choices will be made—nine (9) hours must be taken from each Division, and not more than six (6) hours may be selected in a particular field of a Division. For example, Old Testament belongs in the Division of Historical Studies. The restriction within the Division means that no more than six of the nine hours may be chosen in Old Testament studies. The rule applies in a similar manner to New Testament, Church History, and all the fields in the other Divisions. But it should be remembered that when the twenty-seven (27) hours of controlled electives have been accounted for, on these terms, there remain twenty-four (24) hours of free electives to be taken at the option of the student, as his schedule permits, during the Second and Third Years.

Another feature of the curriculum should be observed. A reading of the course descriptions will disclose the fact that the offerings in each of the fields are arranged in a two-year cycle to provide variation in subject matter and to extend the areas of investigation. From this, it will be seen that all courses of the controlled group are fixed for a period of two years.

OPPORTUNITIES FOR SPECIALIZATION

While the Colgate Rochester curriculum is designed mainly to provide rigorous academic disciplines for students preparing for the parish ministries, it incorporates a wide diversity of interests which are undergirded by a faculty of recognized competence and supported by a spirit of community marked by devotion to all of the Christian vocations.

The range and depth of the curricular offerings, combining flexibility with a core of basic studies, offer ample opportunity for the student to pursue a program directed toward specialized vocational objectives in the fields of Religious Education, the Rural Church, the Chaplaincies, the University Pastorate, Christian Social Service, Social Research in religious institutions, and Teaching in Higher Education. In supplementation of the opportunities for specialization in the Divinity School, the resources of the University of Rochester are available to regularly matriculated students and may, within limits, be utilized in pursuit of a Master's program in that institution. By arrangement with Cornell University, at Ithaca, New York, students desiring to take special studies in the rural church, or industrial and labor relations, may acquire as many as fifteen credit hours in that institution and use them in meeting the requirements for the Bachelor of Divinity degree at Colgate Rochester. Students requiring Biblical languages for their field of specialization may substitute Hebrew and Greek for twelve (12) hours of the prescribed courses in the Division of Practical Studies of the First and Second Years.

Graduate scholarships and fellowships are available in limited number for qualified students who desire to complete their preparation for college teaching through a doctoral program at a graduate school of religion.

RESEARCH

Individualized Work. The purpose of individualized work is to provide opportunity for students of Senior rank to engage in research in fields of their special interest, to explore in a systematic and intensive manner areas of concern lying beyond the boundaries of the regular courses.

1. Eligibility for individualized work shall be limited to Seniors who have maintained an average of B or above in their previous studies in the field in which the work is chosen.

2. Individualized work shall be limited to eligible students who have demonstrated their capacity to do work on a research basis.

3. Individualized work shall have the dimensions of a three-hour course and the student will report to the supervising pro-

fessor regularly for conference periods according to a schedule agreed upon at the beginning of the semester.

4. Individualized work shall carry a number in the catalogue and be subject to the usual requirements of registration after consultation with the Dean and the professor under whose direction the research is to be conducted.

THE DIVISION OF HISTORICAL STUDIES

I. BIBLICAL GROUP

The courses of study in the Old Testament are designed to make the student familiar with the Hebrew scriptures and with the origin and development of the institutions and religious ideas of the Hebrew people. These are studied not only for their own value but also because Christianity has important roots in Hebrew soil. The courses in the New Testament are planned to give the student as thorough knowledge as possible concerning the situation in which Christianity arose and the forces which operated in its origin and early development. The history of the use and interpretation of the New Testament receives attention. Courses in the original and cognate languages of the Bible are offered. The work is intended to enable the student intelligently to appreciate the Bible and to understand the first age of Christianity.

A. OLD TESTAMENT

PRESCRIBED

1. *Introduction to the Old Testament.* A survey of Biblical history from ca. 2000 B.C. to 63 B.C. with emphasis upon the development of the religion of Israel and the spread of Judaism. The idea of prophecy will be particularly explored determining its influence upon Old Testament law and historiography and the Hagiographa. The entire Old Testament will be read in search of the various expressions of Biblical faith. Each year, First Year, Autumn Semester, four hours, Tu–Fri. Associate Professor Sanders.

ELECTIVE LECTURE COURSES

20. *Theology of the Bible.* The questions of the unity of the Bible and the authority and relevance of the Bible fully considered and openly discussed. A secure acquaintance with the contents of the Bible and Biblical criticism is considered prerequisite. 1959–60, Autumn Semester.
21. *Old Testament Theology.* A brief review of the history of Biblical criticism and Old Testament interpretation will precede a

thorough study of recent attempts to arrive at an Old Testament theology. The several current positions in Biblical theology will be critically evaluated. 1959-60, Winter Semester, three hours. Associate Professor Sanders.

22. *The Prophets*. A study of the messages of the reform prophets and their influence in the "Bible-world." 1959-60, Winter Semester, three hours. Associate Professor Sanders.
23. *The Problem of Suffering*. A consideration of early questions of theodicy. A study of solutions found in the Bible, including Jeremiah, Ezekiel, the Second Isaiah, Habakkuk, Malachi, the Psalms, Job and the New Testament—and, as time permits, a view of attitudes found in the intertestamental literature. Particular emphasis will be put on the question "How may we survive?" (Ezek. 33:10). 1958-59, Winter Semester, three hours. Associate Professor Sanders.
24. *Biblical Poetry*. A study of the importance of poetry in the religious life of Israel. A consideration of the Psalms, their provenance and their use in Judaism and Christianity. 1958-59, Winter Semester, three hours. Associate Professor Sanders.

HEBREW LANGUAGE AND OLD TESTAMENT EXEGESIS

25. *Elementary Hebrew*. Grammar and syntax will be mastered in preparation for exercises in sound critical exegesis. Each year, Autumn Semester, three hours. Associate Professor Sanders.
- 26A. *Intermediate Hebrew*. Prerequisite, Course 25 or equivalent. Each year, Winter Semester, three hours. Associate Professor Sanders.
- 26B. *Advanced Hebrew*. Associate Professor Sanders.

SEMINARS AND RESEARCH

70. *The Intertestamental Period: The Background of the Early Church*. A study of Judaism, its history and problems from the exile to ca. 200 A.D. The varieties of Jewish religious ex-

perience as found in the Hagiographa, apocrypha, pseudepigrapha, Philo and early rabbinical (Tannaitic) literature will be discussed. 1959-60, Autumn Semester, a seminar. Associate Professor Sanders.

71. *Old Testament Times*. A study of Israel in relation to its neighbors in the ancient Near East. A view to the importance of comparative studies for the understanding of the Bible. The significance of archeology. 1958-59, Autumn Semester, a seminar. Associate Professor Sanders.
72. *Individualized Work*. Turn to page 47 of this catalogue for further information.

SPECIAL ELECTIVES

1957-58

- A. *The History and Religion of the Old Testament*. This course will cover the principal periods and features of the Old Testament from the patriarchs to Daniel, with special reference to: the patriarchal period; the Mosaic achievement; the settlement in Canaan; the syncretism; the resultant prophetic synthesis; the post-exilic era. 1957-58, Winter Semester, three hours. Visiting Professor Davies.
- B. *The Literature of the Old Testament*. With special and detailed study of Isaiah 40-55. Exodus and Psalms in succession. 1957-58, Winter Semester, three hours. Visiting Professor Davies.

B. NEW TESTAMENT

PRESCRIBED

2. *The Synoptic Gospels*. This course will give attention to the areas of historical background which are valuable for an understanding of Jesus, including the political, the economic, and the religious conditions in Palestine. It will also deal with the synoptic problem and the proposed solutions of it. Most of the time in the course will be given to the study of the person

Jesus, His mission, and His message. It will deal with the inevitable questions which always present themselves in an honest study of the Gospels. Each year, First Year, Winter Semester, four hours, Tu-Fri. Professor Branton.

ELECTIVE LECTURE COURSES

27. *Paul and His Letters.* This course will consider the dual cultural background of Paul and the events which resulted in the Damascus road experience. His relation to the Jerusalem Church, to Barnabas and to his own churches will be considered. His place in the spread of early Christianity and his message and missionary methods will also be studied with an effort to understand his message as contained in his letters. Special attention will be given to the doctrine of the church. 1958-59, Autumn Semester, three hours. Professor Branton.
28. *The Fourth Gospel.* This course will deal critically with authorship and date as important introductory matters. Then chief emphasis will be placed on: (a) The nature of the Gospel in the light of its purpose; (b) The Christology of the Gospel as a contribution to the interpretation of the Christian message to a Gentile world; (c) The nature of the Christian life; (d) Its Eschatology, will be studied and compared with earlier systems and with views of today. 1958-59, Autumn Semester, three hours. Professor Branton.
29. *The Book of Romans.* This course will consist of an exegetical study of this most important letter of Paul. The Christology and Theology will receive special attention, and the interpretation of man will be studied carefully. The nature of the spiritual life in relation to God's purposes in Christ will be studied. 1959-60, Autumn Semester, three hours. Professor Branton.
30. *The Book of Revelation.* This course will first deal with critical questions regarding authorship, date, purpose and original meaning. Then a brief survey of the place of Revelation in the life of the church through the centuries. Thereafter all

the time will be given to an exegetical study of the book with attention on its practical value today, its message for our times and how to interpret it convincingly in contrast to so many sensational presentations of our times. Attention will be given to its eschatology. 1959-60, Autumn Semester, three hours. Professor Branton.

GREEK LANGUAGE AND NEW TESTAMENT EXEGESIS

31. *AB Beginning Greek.* This course deals with elementary forms and syntax. Passages from the New Testament are translated. Each year, Second Year, Autumn Semester, three hours. Winter Semester, hours to be arranged. Professor Branton.
32. *Advanced Greek.* Translation and interpretation of the Gospel of Matthew, with out-of-class work in grammar and word studies. Open to students in all classes who have an adequate knowledge of Greek. 1958-59, Winter Semester, three hours. Professor Branton.

SEMINARS AND RESEARCH

73. *The Formation of the New Testament.* A study of the life of the New Testament Church in relation to the growing body of literature with attention to the emergence of certain writings as crucial and how these were first regarded, how they grew in importance and how they were canonized. Some attention will be given to the method of transmission and how we receive the New Testament today. 1959-60, Winter Semester, a seminar. Professor Branton.
74. *Christology of the New Testament.* This course will begin with the effort to see what Jesus thought of Himself and what *His* message was. It will study the early chapters of Acts to find the interpretation of His person and work by the apostolic group and to ascertain the Kerygma of that period. Then the Christology of Paul will be presented and that of the Fourth Gospel analyzed. If time permits, there will be a study of the Christology of Hebrews and Revelation and an analysis of the First Epistle of John and also of I Peter. There will be a summary

study of the various interpretations to see whether there is growth or simply elaboration. 1959-60, Winter Semester, three hours. Professor Branton.

75x. *The Life of Christ*. A critical study of the Synoptic Gospels will be used. The mission of Jesus will be studied in the Gospels, and in the interpretations of modern writers. His methods of teaching, His death and the reason for it, and His own hopes for the future will be considered. This will be related to the course in Christology. Winter Semester, time to be designated. Professor Branton.

76. *Individualized Work*. Turn to page 47 of this catalogue for further information.

II. CHURCH HISTORY GROUP

A religious leader must have some knowledge of Christian history if he is to read religious literature intelligently and deal sympathetically with the denominationalism of our country. The historical courses are planned to convey the essential facts. A religious leader needs even more a scientific understanding of the workings of religious history, the forces which build religious institutions, crystallize religious beliefs, and precipitate religious movements. The personal experience of the individual is too brief to give this. Historical insight will give the backward and forward look that makes a man more than a day laborer in the Kingdom of God.

PRESCRIBED

3. *The Shaping of the Free Church Tradition*. The major focus of this course will be upon seventeenth and eighteenth century developments in England and America. It will deal with the rise of the denominational system, religious toleration, modern democracy, evangelicalism, and the modern missionary movement. Particular attention will be devoted to the distinctive features of Anglican, Presbyterian, Congregational, Baptist, Quaker, and Methodist churches. Each year, First Year, Winter Semester, four hours, Tu-Fri. Professor Hudson.

ELECTIVE LECTURE COURSES

35. *The Development of the Church to the Reformation.* An examination of the evolving structure of the church in relationship to its own developing self-consciousness and in response to changing conditions both in its own life and in society. 1958-59, Winter Semester, three hours. Professor Hudson.
36. *Sixteenth Century Reformation.* The nature of Protestantism and its central affirmations. Lutheranism, Calvinism, and Anglicanism as contrasting Protestant types. The radical reformation of the Anabaptists, Socinians, and Spiritual Reformers. 1958-59, Autumn Semester, three hours. Professor Hudson.
37. *Christianity in America Since 1800.* Attention will be given to the factors shaping American Church life, including political status, westward movement of population, revivalism, immigration, urbanization, industrialization, and the impact of new intellectual currents. 1959-60, Autumn Semester, three hours. Professor Hudson.

SEMINARS AND RESEARCH

78. *Modern Roman Catholicism.* The history, structure, dogmas, piety, and program of the post-Tridentine Roman church. 1959-60, Winter Semester, a seminar. Professor Hudson.
79. *The Faith and Life of the Baptists.* An historical examination of crucial issues in contemporary Baptist life. 1958-59, Autumn Semester, a seminar. Professor Hudson.
80. *The American Churches, 1850-1950.* A detailed analysis of the changes in size and social status of the major denominations and an examination of the factors which brought about these changes. Each year, Autumn Semester, a seminar. Professor Hudson.
- 80x. *The Social Orientation of American Preaching.* A seminar involving the preparation of studies of the sermons of outstanding preachers. Winter Semester, time to be designated. Professor Hudson.

81. *Individualized Work.* Turn to page 47 of this catalogue for further information.

THE DIVISION OF CHRISTIAN INTERPRETATION

SYSTEMATIC GROUP

The courses of study pursued in the field of Christian Interpretation are intended to introduce the student to a further insight into the basic character of the religious life in mankind universally and to an apprehension of its significance in relation to the world of human experience, with the aim of unfolding the supreme character of the Christian faith and its mission to all mankind. This group of studies embraces the disciplines known as the Philosophy of Religion, Christian Theology with the intimately related subject of Christian Ethics, and Social Ethics. In the Philosophy of Religion, the nature of the religious experience is studied as it is seen in both the Christian and the non-Christian religions, and the philosophic basis of an adequate religious view of the world is sought. In Christian Theology the attempt is made, from the standpoint of the Christian experience in its widest range, to present an orderly exposition of the genius of the Christian faith, its fundamental principles and beliefs as respects its relation to human life, to the world and to the Supreme Being and a vindication of its claim to a universal human allegiance. Christian Ethics examines the nature of the moral ideal, its relation to the Christian view of God and man and the world, and the use of Christian character and conduct as a test of truth in theology. Social Ethics aims to interpret the relation of individual character and personality to environing social influences and to socially approved standards, and to seek to understand how to direct the social forces and guide man's social character toward the ideal of the Kingdom of God.

A. PHILOSOPHY OF RELIGION

PRESCRIBED

4. *Reason and Revelation.* The focus of the course is upon the traditional problem of "Reason and Revelation," especially with respect to the relation between the Christian faith and empirical

evidence. Because the meanings which men in any age assign to "truth," "faith," and "evidence" are a function of their basic presuppositions concerning the nature of man and his destiny, the reading will deal with some of the great historical interpretations of the human situation. A close acquaintance with enduring historical alternatives, Christian and non-Christian, should help toward an understanding of the way in which our faith expresses an ultimate truth. Each year, First Year, Winter Semester, four hours, Tu-Fri. Associate Professor Holcomb.

ELECTIVE LECTURE COURSE

40. *Christian Apologetics*. A lecture-seminar study of Christianity's encounter with other living faiths of the west, with emphasis upon the question of how one ultimate faith may be judged to be "more true" than another. Readings from the best representatives of naturalism, humanism, communism, and non-Christian idealism. 1958-59, Winter Semester, three hours. Associate Professor Holcomb.
41. *Man, Sin, and Ways of Salvation in Modern Literature*. The spiritual needs of our age, and the faiths and philosophies which are implicit in their expression, will be analyzed in some of the plays of the twentieth century. 1958-59, Autumn Semester, a lecture-seminar. Associate Professor Holcomb.

SEMINARS AND RESEARCH COURSES

82. *The Philosophical Theology of Paul Tillich*. Tillich's principal writings form the basis for discussion, with special attention to his *Systematic Theology*, Volumes I and II. Intensive study and discussion of one of Christianity's leading spokesmen should prove a constructive basis for thinking through one's own philosophy of religion. 1959-60, Winter Semester, a seminar. Associate Professor Holcomb.
83. *Existentialism*. A seminar which investigates the major historical sources of existentialist philosophy and the ways in which this movement has helped to shape contemporary Christian thought.

The term "existentialist" is used loosely to include men as diverse as Pascal, Sartre, Marcel, Nietzsche, Jaspers, and Heidegger. Some of the existentialist themes expressed in contemporary literature will also be discussed. 1958-59, Autumn Semester, three hours. Associate Professor Holcomb.

85. *Scientific Thought and the Christian Faith.* The first half of the seminar is devoted to readings in the major developments of science since Galileo. Then the principal contemporary philosophies of science are studied in relation to religious beliefs. Finally, the current emphasis upon Christian truth as communicable only through paradox, symbol, and myth is assessed in response to a scientific understanding of truth. 1958-59, Autumn Semester, a seminar. Associate Professor Holcomb.
86. *Philosophy of History.* Examples of major types of philosophy of history are reviewed in terms of their understanding of the nature of history, its goal or purpose or meaning. The ways of faith in interpreting history will be compared with secular methods with a view toward bringing out the distinctively Christian bases of an understanding of history. 1959-60, Autumn Semester, a seminar. Associate Professor Holcomb.
87. *Individualized Work.* Turn to page 47 of this catalogue for further information.

B. CHRISTIAN THEOLOGY AND ETHICS

PRESCRIBED

5. *God, Man, and Christ.* A study of the basic problems in contemporary and historical theology; the doctrine of God and the problem of evil; the nature of man, the person and work of Christ; the church and sacraments, the Christian life, and eschatology. Lectures and discussion sections. Each year, Autumn Semester, four hours. Assistant Professor Hamilton.

ELECTIVE LECTURE COURSE

43. *The Doctrine of the Grace of God.* An historical survey and contemporary restatement of the doctrine of the grace of God,

along with a study of the relation of this doctrine to the Christian understanding of man, forgiveness, the sacraments, and eschatology. 1958-59, Winter Semester, three hours. Assistant Professor Hamilton.

SEMINARS AND RESEARCH COURSES

88. *Calvin's Institutes*. A careful investigation of the theology of John Calvin, primarily by means of an intensive study of his *Institutes of the Christian Religion*. 1959-60, Winter Semester, three hours. Assistant Professor Hamilton.
89. *Problems in the History of Christian Doctrine*. This course deals with the whole sweep of historical Christian thought, mainly by means of careful analysis of the works of the theologians themselves. 1958-59, Winter Semester, three hours. Assistant Professor Hamilton.
90. *Augustine and Luther*. An intensive study of selected works of Augustine and Martin Luther. 1959-60, Autumn Semester, three hours. Assistant Professor Hamilton.
91. *Studies in Contemporary Theology*. Analysis and discussion of a number of works in recent Christian theology, beginning with Karl Barth's *Epistle to the Romans*. 1959-60, Winter Semester, three hours. Assistant Professor Hamilton.
92. *Seminar in Christology*. Discussion of the main issues in the person and work of Christ, using in part D. M. Baillie's *God Was in Christ*, and D. Bonhoeffer's *The Cost of Discipleship*. 1958-59, Autumn Semester, three hours. Assistant Professor Hamilton.
93. *Individualized Work*. Turn to page 47 of this catalogue for further information.

C. SOCIAL ETHICS AND SOCIOLOGY OF RELIGION

PRESCRIBED

6. *Sociology of Religion*. An analysis of the role and function of religion and religious institutions in society. A study of the structure and processes, and value systems of society as affecting and being affected by religion; the formation, distribution, types and characteristics of religious groups and movements; the relation of class stratification, social conflict, and racial and ethnic groups to religious institutions and to their organization, value orientations, and ethical perspectives. Each year, First year, Autumn Semester, four hours, Tu–Fri. 1957–58. Professor Baker.

ELECTIVE LECTURE COURSES

50. *Church and Community*. (a) A treatment of distributional processes in populations and a typological study of community types and trends. (b) An analysis of urbanization and urban social systems and the Church within the urban context: in the center of the city; in transitional areas; in racial and ethnic neighborhoods; in apartment house areas; in middle class neighborhoods; in residential and industrial suburbs; and in fringe areas. (c) An analysis of rural social organization and churches in various types of town and country communities. 1958–59, Autumn Semester, three hours.
51. *Christian Social Ethics*. A theoretical and practical analysis of Christian social action. A discussion of the problems and accommodations involved in translating Christian affirmations and commitment into ethical decision and into guidance for social policy. Treatment of the problems of social planning, compromise, relevancy and power; and a critical examination of the channels and methods by which Christians and the Church can exert influence and enter into the processes of social control and policy formulation. 1959–60, Autumn Semester, three hours.

SEMINARS AND RESEARCH COURSES

96. *Methods in Parish and Community Research.* A research seminar in which each student will conduct a major parish research project, preferably in his own parish. Scientific methods will be presented concerning how to gather, tabulate and interpret data, conduct surveys, analyze community life, study trends and potentialities. The course is designed to give the minister reliable methods and techniques to enable him to understand his parish and community. Provides individualized consultation in addition to seminar sessions. 1958-59, Winter Semester, lecture-seminar.
97. *Christianity and Race Relations.* An analysis of race relations as a major domestic and international issue and as a major responsibility and problem confronting Christians and contemporary churches. Combines theological, social and political aspects. 1959-60, Winter Semester, lecture-seminar.
98. *Christianity and Economic Life.* An analysis of economic organization and occupational life in contemporary society. A treatment of Christian views on property, stewardship, vocation; of the relationship of Christianity to the development of capitalism and industrialism. Will investigate ethical codes and practices and occupational temptations and policy decisions among the various vocations; also labor-management relations and organizations. Will review Protestant attitudes and attempts to meet these problems and will discuss methods and strategy for promoting Christian responsibility in economic pursuits. 1959-60, Winter Semester, lecture-seminar.
99. *Christianity and Political Responsibility.* An analysis of the theory and function of democratic processes and the role of Christianity in developing, supporting and criticizing the democratic mode of life. Analyzes contemporary trends and problems in American political life and considers methods of discharging and intensifying Christian responsibility. 1958-59, Autumn Semester, lecture-seminar.
- 100x. *Christianity and Culture.* A study of the ways in which Chris-

tianity reflects its culture, modifies and is modified by its culture, and transforms its culture. Some of the important theological and ethical issues of our times will be discussed against this background. 1959-60, Autumn Semester.

101. *Individualized Work*. Turn to page 47 of this catalogue for further information.

D. ECUMENICAL THEOLOGY AND MISSIONS

The Missionary Movement of the Protestant Churches and the Ecumenical Movement are closely related. The Missionary Movement has been responsible for the phenomenal widening of the Church's frontiers, so that the Christian Movement is now of world-wide dimensions. Churches inspired by common desire to become the means of God's redemptive ends throughout the world were bound, sooner or later, to discover not only their identity in vocation, but the divisions that separate them and to recognize accordingly the need of some instrument that would recover for them a measure of visible unity. The Ecumenical Movement is a response in part to this situation.

The Missionary Movement is entering a new era with new problems and challenges facing it, and yet with the deepening of the conviction that the mission of the Church belongs to the very being of the Church. Churches are realizing increasingly the spiritual need for ecumenical participation, but the call to ecumenical participation raises theological questions for which sound answers must be found. This division of studies will undertake to direct the student in his facing of these problems as a leader of the Church.

ELECTIVE COURSES

54. *The Theological Basis of the Church's Mission*. The Christian Mission is ultimately based on certain theological assumptions in that while it is humanitarian and, to that extent, shares with other human agencies concern for the redemption of man from his earthly ills, it also conceives man's total redemption as connected in some intimate manner with the revelation and work of God in Christ Jesus. The course will attempt to study carefully these theological assumptions, entering at the same time into sympathetic conversation with those who deny

the validity of these assumptions. Each year, Winter Semester, three hours. Professor Devadutt.

55. *History of the Modern Protestant Missionary Movement.* While a brief historical survey of the modern Protestant Missionary Movement is the chief undertaking in this course, stress will also be laid on the effects of missionary work in various countries and an attempt made to see the meaning of the Missionary Movement in relation to history in general. Missionary methods will be considered and an assessment will be made of them. Contemporary developments in and the future of the Missionary Movement, especially with reference to emerging problems in the life of the Younger Churches, will be carefully considered. 1959-60, Autumn Semester, three hours. Professor Devadutt.
56. *History of the Modern Ecumenical Movement.* Organizational and ideological history of the Ecumenical Movement, with biographical accounts of the life of some of the outstanding leaders of the Movement, will be undertaken in this course. Emphasis will also be placed on the development of the National Council of Churches and its work in America. 1958-59, Winter Semester, three hours. Professor Devadutt.
57. *History of the Major Religions of the East. I: Hinduism and Buddhism.* This course will aim at a careful study of the principal doctrines, beliefs, and practices of Hinduism and Buddhism. The influence of these religions on the culture and ethos of their adherents will be considered, as also the response of these religions to modern influences from various directions. Acquaintance with source material will be expected. While the approach to the study will be objective and sympathetic, a Christian critique of the principal doctrines will be undertaken, and problems that Christianity faces in the lands of the Younger Churches will be considered. 1958-59, Autumn Semester, three hours. Professor Devadutt.
58. *History of the Major Religions of the East. II: Islam, Confucianism and Shinto.* Content of this course will parallel that

of I above. 1959-60, Winter Semester, three hours. Professor Devadutt.

SEMINARS AND RESEARCH

104. *Theological Issues in Ecumenical Conversation and Study of Ecumenical Documents.* The Ecumenical Movement is a fellowship of many denominations and confessions representing many nationalities. It is held together by a common core of meaning and purpose, and yet, because of differences in theological tradition, it is marked by a state of tension. Nevertheless, conversations carried on in this fellowship are bound to lead, on the one hand, to the discovery of new meanings underlying the existing substratum of unity and, on the other, to further exploration of issues that are yet to be resolved. This course will concentrate on subjects that emerge in ecumenical conversation with the aid of several ecumenical documents. 1959-60, Autumn Semester, three hours. Professor Devadutt.
105. *Study Projects of the World Council of Churches.* The World Council of Churches undertakes, among other things, various study projects from time to time through its Study Department. These projects are in the interests of the Church as a whole. In the past, they have been concerned with such subjects as "Responsible Society in a World Perspective"; "Our Oneness in Christ and Our Division as Churches" etc. One or more of these studies will be examined by the students, using such material as can be obtained from the World Council of Churches besides other independent material. 1958-59, Winter Semester, three hours. Professor Devadutt.
106. *Christians in the Struggle for World Community.* This course will address itself to (1) A theoretical analysis of possible Christian objectives in regard to World Community, recognizing the reality of pluralism in culture, religion, and politics among nations; (2) an analysis of forces at work in contemporary international relations and the attempt to discover responsible Christian attitudes; (3) a study of the ideological basis, organizational structure and operations of such inter-

national bodies as the United Nations and its several organs, in an effort to understand Christian responsibility for them. The work of the Churches' Council on International Affairs will be studied as a concrete project. 1958-59, Autumn Semester, three hours. Professor Devadutt.

107. *Individualized Work.* Turn to page 47 of this catalogue for further information.

THE DIVISION OF PRACTICAL STUDIES

CHRISTIAN LEADERSHIP

The courses in this department are concerned with the effective application of the Christian message in all human relationships. They fall into two major groups. The first deals with preaching, worship, pastoral theology, and church organization. The second deals with the principles, organization, and administration of religious education. Other concerns are the specialized vocations and Christian bibliography. An important phase of the activity of this division is the supervision of the field work of the students. The principle of this supervision is the conviction that such work should be viewed primarily from the educational point of view rather than from the economic. Accordingly reports are made at stated intervals to the supervisor of extramural work by students who are ministers of churches, and by those who are acting as assistants in churches and church schools or who are engaged in practical religious work of any kind. Reports are received also from those with whom such students may be engaged as assistants. During the academic year members of the Faculty visit the various fields where students are employed and observe the work in process. Upon the basis of such reports and observation, helpful and constructive advice is given through personal conferences. The extramural religious work of students is thus treated as part of the training for the pastorate. *No student will be graduated by the Divinity School who has not given evidence of successful achievement in the practical field. Field work is prescribed for all students.*

A. THE PASTORATE

PRESCRIBED

7. *The Ministry.* A course designed to aid the student in a meaningful

orientation to his program of theological education. Following are the major considerations dealt with in the course: (1) The resources of Colgate Rochester; (2) the *call* to the ministry; (3) the nature and function of the ministry; (4) varied vocational opportunities within the ministry; (5) the nature and purpose of theological education; (6) the vocation of theological study. Each year, First Year, Winter Semester 1958-59, two hours. Professor Froyd.

8. *Speech*. A prescribed course, covering the essential elements of oral communication relating especially to the ministry. Lecture and personal conferences. Each year, First Year, Autumn Semester, one hour. Mr. Powell.
9. *Homiletics and Liturgics*. (a) Sermon construction and presentation: organization, resources, use of Bible, pulpit delivery. (b) Principles of public worship, orders of service, resources for public worship, reading of Scripture, public prayer, rites and sacraments. Each year, Second Year, in two sections, Autumn and Winter Semesters, three hours. Dr. MacLennan.
10. *Pastoral Care and Counseling*. Historical roots of pastoral care; the nature of counseling and the distinctive work of the pastor; pre-marital counseling and marital problems; case histories exhibiting the art of the minister in guiding persons through problem situations; the function of religion in counseling. Each year, Second Year, Autumn Semester, three hours. Professor Baker.
11. *Church Administration*. Principles and objectives of church administration; church politics and denominational relations; organization and management; enlistment of the membership; pastoral calling, baptism, weddings, funerals; professional ethics; evangelism and community relations. Each year, First Year, Winter Semester, two hours. Professor Baker.
12. *Field Work A, B, C, D*. Each year, First and Second Years, both semesters. Professor Froyd and Mr. Eads.

ELECTIVE COURSES

61. *An Introduction to Church Music.* History and Theory of Church Music. Music as applied to the Service, the Church Year, Selection of Hymns, Anthems, and Incidental Music. The Music Committee and Choir Director(s). Music in Religious Education, for special services, and group meetings. Practical guidance in sight reading and in the art of directing group singing and simple choral music. Discussion of the ministry of music in general with suggestion for greater effectiveness. Each year, Autumn Semester, three hours. Mr. Hobin.
62. *Church Politics.* A course for non-Baptist students to provide instruction in the mode of government and practice of various denominations. The religious bodies concerned will appoint instructors for this purpose from year to year. One hour of credit in the Third Year.
63. *Sermon Workshop.* A seminar in which resources for planned preaching in years immediately following seminary are examined; sermon materials will be developed for specific assignments within Christian year and civil calendar. Students will be required to prepare outlines and full sermons. 1957-58, Winter Semester, three hours. Dr. MacLennan.
64. *The Bible in Preaching—A.* A study of Biblical material as a basis for the preaching ministry. The preparation and delivery of various types of sermons—expository, textual, biographical, sermons on books of the Bible, etc., by members of the class, with an analysis of their structure and content. 1957-58, Autumn Semester. *B. Continuation of A.* Winter Semester. Dr. Watkins.
65. *Chorus A, B, C.* Open to all students as an elective. Two hours per week with accumulative credit of three hours. Autumn and Winter Semesters. Mr. Hobin.

SEMINARS AND RESEARCH COURSES

110. *Clinical Theology.* Basic Christian ideas in relation to the needs

- of persons; psychotherapeutic values and health attitudes in the Bible; the functional use of Scripture in personal and group counseling; worship and psychosynthesis. 1959-60, a seminar, Autumn Semester. Professor Baker.
113. *Evangelism*. The meaning of evangelism; individual and social evangelism; the dynamic for evangelism; characteristics of the pastor-evangelist; methods of evangelism. 1959-60, Winter Semester, a seminar. Professor Baker.
114. *Psychology of Religious Character*. An analytic approach to the function of religion in the integration of personality. Case studies of St. Francis, George Fox, John Bunyan, Albert Schweitzer, Kagawa, Gandhi, and others. 1958-59, Winter Semester, a seminar. Professor Baker.
115. *Problems of the Pastorate*. (1) Problems in organization and finance. (2) Problems in interpersonal relations. (3) Organizing the church for evangelism. (4) Problems in counseling. Agenda to be outlined by the class. 1958-59, Autumn Semester, a seminar. Professor Baker.
116. *Religion and Mental Health*. An advanced course for students with special interest in pastoral care and counseling. Based on selected case studies of psychopathological phenomena with emphasis on the interrelation of religious experience and mental disorder. Prerequisite PS 10. 1958-59, Autumn Semester, a seminar limited to six students. Mr. Van Vessem.
- 117x. *Prayer and Christian Psychotherapy*. A study of the Christian view of man in the light of modern psychology and in relation to the reconstruction of the inner life; prayer as a discipline of the healing art. 1959-60, Winter Semester. Professor Baker.
- 118A. *Clinical Pastoral Training*. A program involving a theological internship at the Rochester State Hospital. Limited to five seniors who are approved by the Dean and the Instructor and are able to spend the equivalent of two days per week at the Hospital, on an approved schedule. 1957-58, Winter Semester, three hours. Mr. Van Vessem.

- 118B. *Clinical Pastoral Training*. A summer course of twelve weeks under the Council for Clinical Training. Open to selected students with credit of six hours. Mr. Van Vesseem.
119. *Individualized Work in Pastoral Theology*. Turn to page 47 of this catalogue for further information.
120. *Individualized Work in Homiletics and Liturgics*. Turn to page 47 of this catalogue for further information.

B. RELIGIOUS EDUCATION

PRESCRIBED

13. *The Curriculum of Religious Education*. The psychology of moral and religious development; the teaching process and the study of principles and methods in relation to the development of religious personalities; the history of the curriculum of religious education; current concepts, methods, and materials; the development and direction of an integrated program of religious education for the home, the church, the school and the community; the use of the Bible in religious education; family, stewardship, and missionary education; alcohol education; training for churchmanship. Each year, Second Year, in two sections, Autumn and Winter Semesters, three hours. Professor Willkens.

ELECTIVE LECTURE COURSES

67. *The Religious Education of Adults*. A survey of the Adult Education movement and its implications for Religious Education; adult characteristics and needs; objectives, materials, and methods; leadership education; parent training; stewardship, missionary, social and alcohol education; young adults; the church's program for members of the armed forces; preaching and education; denominational, interchurch and interdenominational projects for adults. 1959-60, Autumn Semester, three hours. Professor Willkens.
68. *The Religious Education of Youth*. The psychology of adolescence; the church's program of religious education for young people;

current materials and methods; community, denominational and interdenominational agencies for youth; the program of religious education for college youth; religious education for young people in the armed forces; preparation for marriage and home life; youth and social action. 1959-60, Winter Semester, three hours. Professor Willkens.

69. *The Religious Education of Children.* The psychology of childhood; a survey of current programs and practices in the religious development of children; the place of the home in the teaching of religion to children; the integrated program and the children's division of the church; cooperation with the public school and other character-building institutions. 1958-59, Autumn Semester, three hours. Professor Willkens.

SEMINARS AND RESEARCH COURSES

123. *Philosophies of Religious Education.* A study of outstanding leaders in the field of religious education, their educational philosophies, chief contributions, and the movements in which they exerted a dominant influence. 1958-59, Winter Semester, a seminar. Professor Willkens.
124. *Audio-Visuals and Creative Activities in Christian Education.* A study of worship, music, hymnology, story-telling, symbolism, art, drama and architecture in relation to the program of religious education. 1958-59, Winter Semester, a seminar. Professor Willkens.
125. *Parish Program Building.* A review of the basic principles of religious education and their implications for the minister as a director of the program for Sunday church schools, weekday church schools, vacation schools, summer camps and conferences, schools of missions, inter-church and inter-faith social action projects. 1959-60, Winter Semester, a seminar. Professor Willkens.
126. *Methods in Parish and Community Research.* Identical with CI 91.

- 127x. *Weekday, Vacation and Parochial Church Schools.* A study of the various endeavors to provide more time for religious education beyond the Sunday School; a discussion of the basic reasons for these new ventures; an investigation of some of the objectives and procedures in connection with the attempts to teach "Moral and Spiritual Values," on the part of the public schools, within the framework of the principle of "Separation of Church and State." A special attempt will be made to undergird this study by field trips and field work supervision and guidance. 1959-60, Autumn Semester. Professor Willkens.
128. *Individualized Work.* Turn to page 47 of this catalogue for further information.

C. RELIGIOUS LEADERSHIP IN COLLEGES

SEMINARS AND RESEARCH COURSES

131. *Religion in Higher Education, I.* A study of the history, contending philosophies and problems of religion in higher education and their significance for religious leadership on the campus today. Also, an examination of the literature in the field dealing with the teaching of religious values as they relate to particular academic disciplines. Each year, Winter Semester 1958-59, a seminar. Professor Froyd.
132. *Religion in Higher Education, II.* A survey of the growth, present work and significance of the national and international movements of religion among students: church related colleges, the teaching of religion, the Student Christian Associations, the Schools of Religion, Chaplaincy, and the newer plans for official leadership of religious programs, and the W.S.C.F. Each year, Autumn Semester 1958-59, a seminar. Mr. Eads.
133. *Individualized Work.* Turn to page 44 of this catalogue for further information.

D. BIBLIOGRAPHY AND LIBRARY METHODS

SEMINARS AND RESEARCH COURSES

134. *Minister's Library*. An introductory, orientation course in the history of printing, bookmaking, and libraries. Approved methods of book selection. The care of the minister's library. Use of reference books and periodicals; care of pamphlets and clippings; classifying and cataloguing a private library. Principles and practice of book reviewing. 1958-59, Autumn Semester, a seminar. Associate Professor Trost.
135. *Bibliographical Research*. An introduction to the principles and practice of research. Study of typical researches as models; practice in location and defining problems for research; technique of investigation; the assembling and classification of bibliographies; the constructing of schedules, questionnaires and other instruments; the organization of data and interpretation of results; the various forms of presentation of materials; the critical use of documents and source materials. 1959-60, Autumn Semester, a seminar. Associate Professor Trost.

Extension Department

A. THE ALUMNI LENDING LIBRARY

The Divinity School aims to be of service at all times to its alumni who are out on the field, and in this connection the Library assumes an important part. Many graduates find themselves far removed from such special collections as one finds in a seminary library, but is not provided by the more general collection of a public library.

To meet what we believe to be a genuine need on the part of alumni, the Library has been enabled to inaugurate a special circulating service for graduates of the School. This is constantly recruited by the most recent important theological books, and is kept entirely apart from similar books in constant circulation on the campus or within the city. These books, purchased from a special fund appropriated by the Board of Trustees are housed separately from the main library books and are reserved for the exclusive use of the alumni.

The following regulations governing the use of the Alumni Lending Library are in effect:

1. Not more than *four* books may be charged to a borrower at any one time.

2. Books may be kept not longer than *one* month from the date of receipt. It is imperative that the time limit be observed if future requests are to be honored.

3. Books are *not* renewable.

4. Ten cents in stamps to cover mailing costs is to accompany each request for books. The borrower will also pay the mailing costs of returning borrowed books to the Library. *The postage rate for borrowers living within New York State or within the first three postal zones is four cents for the first pound plus one cent for each additional pound or fraction thereof. The postage rates for borrowers living outside the first three postal zones is eight cents for the first pound and four cents for each additional pound.*

5. All books returned to the Library via mail or express must be packed in a cardboard container or wrapped in corrugated paper. Wrapping paper alone does not protect the books from injury.

6. It is advisable that a list of five to ten titles in the order of preference be submitted since the first choice may not always be available.

Requests to borrow books and suggestions of titles to be acquired by the Lending Library should be addressed to

The Alumni Lending Library
The Colgate Rochester Divinity School
1100 South Goodman Street
Rochester 20, New York

B. THE LIBRARY

The Library of the Divinity School is prepared to furnish assistance by loan of books to religious workers who desire to pursue reading courses, with or without guidance.

C. CLINICAL TRAINING

During the summer vacation an Extension Course, open to a limited number of selected students, is conducted by the Divinity School in co-operation with the Council of Clinical Training of New York City. The representative of the Faculty in this work is Professor Baker.

Degrees Conferred

May 1957

PAUL FREDERICK ASHBROOK, B.S.	-	-	-	-	<i>Alexandria, Ohio</i>
WILLIAM LYFORD BIXBY, B.A.	-	-	-	-	<i>Davenport, Iowa</i>
ROBERT FRANK CRAMER, B.A.	-	-	-		<i>Copenhagen, New York</i>
JOHN DIGANGI, B.A.	-	-	-	-	<i>Brooklyn, New York</i>
FREDERICK SHELDON DOWNS, B.A.	-	-	-		<i>Rochester, New York</i>
JOHN ALLEN EVERETT, B.A.	-	-	-	-	<i>Vallejo, California</i>
ROBERT CULVER FREARS, B.A.	-	-	-		<i>Guelph, Ontario, Canada</i>
BARBARA JONES FREIERT, B.A.	-	-			<i>Clarks Summit, Pennsylvania</i>
HESLIP MALBERT LEE, B.A.	-	-	-	-	<i>Cedartown, Georgia</i>
WILLIAM LACY MALCOLMSON, B.A.	-	-			<i>Rochester, New York</i>
JAMES ALLEN MOSS, B.A.	-	-	-		<i>West Wyoming, Pennsylvania</i>
DAVID RICHARD NEILL, B.S.	-	-	-	-	<i>Rochester, New York</i>
ROBERT MARION PUCKETT, B.A.	-	-	-	-	<i>Macon, Georgia</i>
FREDERICK DAVID SAVAGE, B.A., M.A.	-				<i>Peabody, Massachusetts</i>
MALCOLM GREEN SHOTWELL, B.A.	-	-	-		<i>Brookneal, Virginia</i>
KENNETH HARMON SIMPSON, B.A.	-	-			<i>Venetia, Pennsylvania</i>
RANDOLPH THOMPSON, B.A.	-				<i>Nassau, Bahamas, British West Indies</i>
EDWARD VAVOLO, B.S.	-	-	-	-	<i>Maple Shade, New Jersey</i>
WILLIAM HERBERT WEBSTER, B.A.	-	-	-		<i>Piffard, New York</i>
STERLING ALLAN WETHERELL, B.A.	-				<i>Westmoreland, New York</i>

Bachelor of Divinity Degree Conferred on Former Graduates

1957

George Alanson Riggs, B.S., M.S., D.D.
(*in absentia*)

Northumberland, Pennsylvania

Bucknell University, 1907, 1910, 1943
Rochester Theological Seminary, 1910

Graduate Fellows

- | | | |
|---|---|------------------|
| Frederick S. Downs, B.A., B.D.
The College of Wooster, 1954
Colgate Rochester Divinity School, 1957 | <i>University of St. Andrews</i>
<i>Edinburgh, Scotland</i> | Rochester, N. Y. |
| Richard J. McKenna, B.A., B.D.
University of California at Los Angeles,
1952
Colgate Rochester Divinity School, 1956 | <i>Union Theological Seminary</i>
Los Angeles, California | |
| Robert M. Puckett, B.A., B.D.
Mercer University, 1954
Colgate Rochester Divinity School, 1957 | <i>Federated Faculty, University of Chicago</i>
Macon, Georgia | |

Graduate Scholar

- | | | |
|---|-----------------------------|---------------------|
| William L. Malcomson, B.A., B.D.
Denison University, 1953
Colgate Rochester Divinity School, 1957 | <i>Princeton University</i> | Rochester, New York |
|---|-----------------------------|---------------------|

Third Year Class

1958

- | | | |
|---|----------------------------|----------------------|
| John Terrance Adamczyk, B.A.
Rutgers University, 1955 | <i>New Market, N. J.</i> | 2 Beaven House |
| Howard Crossett Adams, B.S., M.A.
Northwestern University, 1948
Columbia University, 1950 | <i>Chicago, Ill.</i> | 417 Trevor Hall |
| Donald William Barton, B.A.
Ottawa University, 1955 | <i>Ogdensburg, N. Y.</i> | 126 Eaton Hall |
| Richard Victor Bergren, Jr., B.A.
Amherst College, 1955 | <i>White Plains, N. Y.</i> | 311 Trevor Hall |
| James Adam Braker, B.A.
Haverford College, 1955 | <i>Pittsburgh, Pa.</i> | 7 Beaven House |
| James Kenneth Brown, B.A.
Richmond College, 1955 | <i>Boise, Idaho</i> | Mt. Morris, N. Y. |
| James Edward Cheek, B.A.
Shaw University, 1955 | <i>Greensboro, N. C.</i> | 202 Trevor Hall |
| Anna Sue Coker, B.A.
University of Redlands, 1955 | <i>Redlands, Calif.</i> | 207 Trevor Hall |
| Gary Vance Cole, B.A.
Seattle Pacific College, 1955 | <i>Washington, D. C.</i> | Ontario, N. Y. |
| Dennis Lee Crawford, B.A.
Linfield College, 1955 | <i>Bremerton, Wash.</i> | 6 Axling House |
| Charles Burtis Crooks, Jr., B.A.
Kalamazoo College, 1955 | <i>Oaklyn, N. J.</i> | 125 Eaton Hall |
| Leigh Norman Deming, B.A.
Hobart College, 1955 | <i>Seneca Falls, N. Y.</i> | Seneca Castle, N. Y. |

David Charles Derby, B.A. Lynchburg College, 1955	Weedsport, N. Y.	Rochester, N. Y.
Thomas Henry Ellis, B.A. Morgan State College, 1950	Buffalo, N. Y.	302 Trevor Hall
Edward Fred Eskra, B.A. Shurtleff College, 1954	St. Louis, Mo.	302 Trevor Hall
Lloyd Deane Fett, B.A. Sioux Falls College, 1954	Campbell, Minn.	222 Eaton Hall
Jerry Clark Friert, B.A. University of Rochester, 1954	Rochester, N. Y.	1 Beaven House
Randolph Bradford Hellwig, B.A. University of Bridgeport, 1955	Orange, Conn.	10 Beaven House
James Kenneth Hoffmeister, B.S. Monmouth College, 1953	Greeley, Colo.	223 Eaton Hall
John Arthur Hoyt, B.A. Rio Grande College, 1954	Middleport, Ohio	9 Beaven House
James Wilson King, B.A. Earlham College, 1955	Jamestown, N. Y.	322 Eaton Hall
Gordon Wendell Knapp, B.A. Colgate University, 1955	Oneida, N. Y.	Williamson, N. Y.
Clifford Ellsworth Kolb, Jr., B.A. Brown University, 1955	Rockaway, N. J.	Oakfield, N. Y.
George Richard Leissner, B.A. Franklin College, 1954	Erie, Pa.	Rochester, N. Y.
James Gilbert Lovell, B.A. Colgate University, 1955	Hingham, Mass.	410 Trevor Hall
John Lee Macklin, B.A. Denison University, 1955	Cleveland, Ohio	Livonia Center, N. Y.
Richard Earl Mastin, B.S. Cornell University, 1955	Binghamton, N. Y.	Macedon, N. Y.
Mary Jean Mertz, B.A. Kalamazoo College, 1955	Kalamazoo, Mich.	D-Women's Dormitory
John Howard Minott, B.A. Boston University, 1955	Melrose, Mass.	411 Trevor Hall
Harold Dale Moore, B.A. Ottawa University, 1955	Emporia, Kans.	Himrod, N. Y.
Edward DeWitt Peachey, B.A. College of Wooster, 1955	Elmira, N. Y.	411 Trevor Hall
Frederik Eugene Petersen, B.A. Ottawa University, 1955	Copenhagen, Denmark	12 Beaven House
David Henry Peterson, B.A. Ohio Wesleyan University, 1955	Odessa, N. Y.	311 Trevor Hall
Louis Van Dorn Phillips, B.A. Stetson University, 1950	Orlando, Fla.	Pike, N. Y.

Clair Albert Popp, B.A. Ottawa University, 1954	<i>Red Oak, Iowa</i>	403 Trevor Hall
William Gordon Rafnel, B.A. Southern Illinois University, 1953	<i>Murphysboro, Ill.</i>	Stafford, N. Y.
Bruce Donald Rahtjen, B.A. University of Rochester, 1955	<i>Rochester, N. Y.</i>	Holley, N. Y.
Garland Todd Roberts, B.A. Morris Harvey College, 1955	<i>Charleston, W. Va.</i>	307 Trevor Hall
Robert Lewis Rodgers, B.A. Franklin College, 1948	<i>Flora, Ind.</i>	Clifton, N. Y.
David Arthur Ryan, B.A. Ottawa University, 1955	<i>Pittsburgh, Pa.</i>	Mumford, N. Y.
Jerold James Savory, B.A. Bucknell University, 1955	<i>Binghamton, N. Y.</i>	4 Beaven House
Reuben Alphonse Sheares, Jr., B.A. Talladega College, 1955	<i>Charleston, S. C.</i>	LeRoy, N. Y.
Howard Louis Still, B.A. Wheaton College, 1952	<i>Ida Grove, Iowa</i>	Gate House
Frederick Barry Stipp, B.A. Moravian College, 1952	<i>Lawton, Okla.</i>	6 Beaven House
Roy Lee Thompson, B.S. West Virginia State College, 1949	<i>Cleveland, Ohio</i>	522 Eaton Hall
Wiley Howard White, B.A. Utica College of Syracuse University, 1954	<i>Ilion, N. Y.</i>	Port Gibson, N. Y.

Second Year Class

1959

Jack Merle Averill, B.A. Denison University, 1956	<i>Maywood, Ill.</i>	11 Beaven House
Bruce Elwin Billman, B.A. Oberlin College, 1956	<i>New Castle, Pa.</i>	303 Trevor Hall
Richard Adrian Bowser, B.A. Kalamazoo College, 1956	<i>Niagara Falls, N. Y.</i>	406 Trevor Hall
Robert Charles Boyer, B.A., M.A. University of Chicago, 1941 University of Chicago, 1948	<i>Chicago, Ill.</i>	Rochester, N. Y.
Ralph Stanley Casperson, Jr., B.S. Geneseo State Teachers College, 1956	<i>Rochester, N. Y.</i>	412 Trevor Hall
Willie Collins, Jr., B.S. St. Louis University, 1956	<i>St. Louis, Mo.</i>	3 Beaven House
Lloyd Robert Demcoe, B.A. McMaster University, 1956	<i>St. Owens, Manitoba, Canada</i>	225 Eaton Hall

Joseph Carr DiTiberio, B.A., M.Ed. Colgate University, 1939 Alfred University, 1950	Williamson, N. Y.	Williamson, N. Y.
Patrick Charles Finleon, B.A. University of Buffalo, 1956	Buffalo, N. Y.	402 Trevor Hall
Sue Grace Harman, B.M. West Virginia University, 1955	Elkins, W. Va.	E-Women's Dormitory
Robert Arden Hatcher, B.A. Mercer University, 1955	Smithville, Ga.	Clifton Springs, N. Y.
Verner Eugene Hertzog, B.A. Gordon College, 1947	Stanley, N. Y.	511 Trevor Hall
Raymond Bernard Horan, B.A. Albright College, 1956	Philadelphia, Pa.	Macedon, N. Y.
Frederick Miner Hudson, B.A. Kalamazoo College, 1956	Skaneateles, N. Y.	Rochester, N. Y.
Ronald Gene Kelder, B.A. University of Illinois, 1956	Chicago, Ill.	423 Eaton Hall
J. Ruport Kenny, B.A. University of Buffalo, 1947	Kenmore, N. Y.	Bergen, N. Y.
Ernest William Kerrison, B.A. Roberts Wesleyan College, 1956	Hilton, N. Y.	Avon, N. Y.
Charles Eugene Kinzie, B.A. College of Wooster, 1956	Niagara Falls, N. Y.	423 Eaton Hall
Jack Anthony LeSuer, B.A. William Jewell College, 1956	Union City, Pa.	Sodus Point, N. Y.
Paul Wilbur Light, B.A., M.S. Miami University, 1954 Ohio State University, 1956	Mansfield, Ohio	1 Axling House
Willis John Merriman, B.A. Macalester College, 1956	St. Paul, Minn.	128 Eaton Hall
William Leo Peacock, B.A. Mercer University, 1956	Macon, Ga.	209 Trevor Hall
Hudson Bissell Phillips, Jr., B.A. Colgate University, 1956	Fort Sill, Okla.	323 Eaton Hall
John Anthony Phillips, B.A. Colgate University, 1956	Fort Sill, Okla.	323 Eaton Hall
William Horace Polis, B.A. University of Rhode Island, 1956	Warwick, R. I.	228 Eaton Hall
Allen Thomas Quindlen, Jr., B.A. Franklin College, 1956	Philadelphia, Pa.	512 Trevor Hall
Robert Carl Reynolds, B.A. Linfield College, 1956	Eugene, Ore.	5 Axling House
Philip Dye Schaal, B.S. Purdue University, 1951	South Byron, N. Y.	South Byron, N. Y.

Keith Ray Shinaman, B.A. Syracuse University, 1955	<i>Marcellus, N. Y.</i>	309 Trevor Hall
Garth Raymond Thompson, B.A. Mount Union College, 1957	<i>Richmond, Ohio</i>	405 Trevor Hall
Paul Frederick Thompson, B.A. Morehouse College, 1956	<i>Kinston, N. C.</i>	407 Trevor Hall
Carrol Aurelius Turner, B.A. Capital University, 1956	<i>Youngstown, Ohio</i>	402 Trevor Hall
Smith Turner, B.A. Livingstone College, 1956	<i>Rochester, N. Y.</i>	310 Trevor Hall
William Tolbert Vandever, Jr., B.A. Denison University, 1956	<i>Philadelphia, Pa.</i>	501 Trevor Hall
Burnham Hersey Waldo, B.A. Syracuse University, 1955	<i>Bowens Corners, N. Y.</i> Macedon Center, N. Y.	
Robert Edgar Washer, B.A. Colgate University, 1956	<i>Hudson Falls, N. Y.</i>	511 Trevor Hall
Ottie Lee West, B.A. Shaw University, 1956	<i>Willard, N. C.</i>	415 Trevor Hall
Thomas Gilkey Wylie, B.A. Kalamazoo College, 1955	<i>Kalamazoo, Mich.</i>	501 Trevor Hall

First Year Class 1960

Charles Stanley Ackerson, B.A. William Jewell College, 1957	<i>St. Ann, Missouri</i>	8 Beaven House
Roland Lincoln Archer, B.A. Lycoming College, 1953	<i>Rochester, N. Y.</i>	Rochester, N. Y.
Thomas Edwin Belshaw, B.A. Ohio Wesleyan University, 1957	<i>Delaware, Ohio</i>	123 Eaton Hall
Norman Clifford Boley, B.A. William Jewell College, 1957	<i>Kansas City, Missouri</i>	Knowlesville, N. Y.
Richard Sommerville Boyle, B.A. University of Rochester, 1957	<i>Darien, Connecticut</i>	401 Trevor Hall
Samuel Hayden Bromfield, B.A. City College of New York, 1957	<i>South Ozone Park, N. Y.</i>	304 Trevor Hall
Paul Calhoun Carter, Jr., B.A. Bucknell University, 1957	<i>Valley Stream, N. Y.</i>	306 Trevor Hall
David Winfield Cone, B.A. Manhattan Bible College, 1950	<i>Dunkirk, N. Y.</i>	312 Trevor Hall
William Edgar Deichler, B.A., M.A. Maryland University, 1949 George Washington University, 1951	<i>Ithaca, N. Y.</i>	Fairport, N. Y.
Robert Walter Drechsler, B.A. Bates College, 1957	<i>Hardwick, Vermont</i>	313 Trevor Hall

Walter Montgomery Echols, B.A., M.A. Morehouse College, 1939 Atlanta University, 1940	<i>Buffalo, N. Y.</i>	315 Trevor Hall
William Gerald Ezell, B.S. University of Cincinnati, 1944	<i>St. Albans, W. Va.</i>	Canandaigua, N. Y.
John Burton Fooks, B.S. Cornell University, 1957	<i>Canastota, N. Y.</i>	Bergen, New York
Elwyn Duane Gibbs, B.A. University of Redlands, 1957	<i>Chico, California</i>	314 Trevor Hall
Dale Allen Green, B.A. Michigan State University, 1954	<i>Ferndale, Michigan</i>	308 Trevor Hall
Thomas Earl Guerdat, B.A. University of Rochester, 1957	<i>Rochester, N. Y.</i>	Canandaigua, N. Y.
Yuell Reid Hawkins, B.A. University of North Carolina, 1951	<i>Mount Holly, N. C.</i>	511 Trevor Hall
Kingsley Monroe Hendrick, B.A. Syracuse University, 1957	<i>Fairport, N. Y.</i>	Fairport, N. Y.
Richard Chrisman Horn, B.A. American University, 1957	<i>Williamsport, Pa.</i>	422 Eaton Hall
Edward Elwyn Kennedy, B.S. Mansfield State Teachers College, 1957	<i>Big Flats, N. Y.</i>	409 Trevor Hall
James Paul Kenyon, B.A. Alfred University, 1957	<i>Plattsburgh, N. Y.</i>	408 Trevor Hall
Durwood Bruce Lacey, B.A. Eastern Michigan College, 1957	<i>Ilion, N. Y.</i>	226 Eaton Hall
Sheila Mary McDorney, B.A. Montana State University, 1937	<i>Missoula, Montana</i>	C-Women's Dormitory
William Thomas McKee, B.S. New York University, 1956	<i>Brooklyn, N. Y.</i>	522 Eaton Hall
Wendell Osborn Norton, B.A. Franklin College, 1953	<i>Clinton, Indiana</i>	404 Trevor Hall
Wesley Mason Olds, B.A. Mercer University, 1956	<i>Warner Robbins, Ga.</i>	422 Eaton Hall
Alec Donald O'Polka, B.A. Bucknell University, 1957	<i>Jamestown, N. Y.</i>	5 Beaven House
Neil Phillip Ramsey, B.A. William Jewell College, 1957	<i>Middletown, Ohio</i>	414 Trevor Hall
Ray Alexander Rowe, B.A. Mercer University, 1957	<i>Macon, Georgia</i>	Rushville, N. Y.
Earl Richard Shaffer, B.A. Kalamazoo College, 1957	<i>Canton, Ohio</i>	328 Eaton Hall
Kenneth Richard Short, B.A. Dickinson College, 1957	<i>Harrisburg, Pa.</i>	401 Trevor Hall
Earl Wayne Sires, B.A. Mercer University, 1955	<i>Newington, Ga.</i>	Rush, N. Y.

Leslie Gilbert Strathern, B.A. Eastern Nazarene College, 1942	<i>Pittsfield, N. Y.</i>	Rochester, N. Y.
A. Richard Vogel, B.A. Syracuse University, 1956	<i>Kirkville, N. Y.</i>	326 Eaton Hall
Doris Leoma Waters, B.A. Mercer University, 1957	<i>Macon, Georgia</i>	York, N. Y.
Everett Lesley Waters, B.A. Mercer University, 1956	<i>Macon, Georgia</i>	York, N. Y.
Donald Leroy Weaver, B.A. Buffalo State Teachers College	<i>Buffalo, N. Y.</i>	Kendall, N. Y.
Donald Frederick Wheeler, B.A. Oberlin College, 1957	<i>Rochester, N. Y.</i>	327 Eaton Hall
Edward Bacon Willingham, Jr., B.S. Richmond College, 1956	<i>New York, N. Y.</i>	Rochester, N. Y.
James Clayton Windsor, B.A. College of William and Mary, 1957	<i>Williamsburg, Va.</i>	122 Eaton Hall
Winthrop Bancroft Yinger, B.A. Albion College, 1957	<i>Allen, Michigan</i>	Hemlock, N. Y.

Special Students

(Students in this category who are college graduates may take courses for credit. Others are given the rating R.)

Michael C. Kromberg, B.D. (London) Spurgeon's College, 1956	<i>Johannesburg, South Africa</i>	416 Trevor Hall
John Mauritzen Det Teologiske Menighetsfakultet, 1955	<i>Oslo, Norway</i>	413 Trevor Hall

Unclassified Student

Lucy Jeannette Pitts, B.A. Keuka College, 1938	<i>Rochester, N. Y.</i>	Rochester, N. Y.
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Summary by Classes

Graduate Fellows (non-resident)	3
Graduate Scholar	1
Third Year	46
Second Year	38
First Year	41
Special	2
Unclassified	1
Total	132

Summary by Colleges

Albion College	1	Monmouth College	1
Albright College	1	Montana State University	1
Alfred University	1	Moravian College	1
American University	1	Morehouse College	2
Amherst College	1	Morgan State College	1
Bates College	1	Morris Harvey College	1
Boston University	1	Mount Union College	1
Brown University	1	New York University	1
Bucknell University	3	Northwestern University	1
Buffalo State Teachers College	1	Oberlin College	2
Capital University	1	Ohio Wesleyan University	2
City College of New York	1	Ottawa University	5
Colgate University	6	Purdue University	1
College of William and Mary	1	Richmond College	2
College of Wooster	2	Rio Grande College	1
Cornell University	2	Roberts Wesleyan College	1
Denison University	3	Rutgers University	1
Det Teologiske Menighetsfakultet ...	1	Seattle Pacific College	1
Dickinson College	1	Shaw University	2
Earlham College	1	Shurtleff College	1
Eastern Michigan College	1	Sioux Falls College	1
Eastern Nazarene College	1	Southern Illinois University	1
Franklin College	4	Spurgeon's College (England)	1
Geneseo State Teachers College	1	St. Louis University	1
Gordon College	1	Stetson University	1
Haverford College	1	Syracuse University	4
Hobart College	1	Talladega College	1
Kalamazoo College	6	University of Bridgeport	1
Keuka College	1	University of Buffalo	2
Linfield College	2	University of Chicago	1
Livingstone College	1	University of Cincinnati	1
Lycoming College	1	University of Illinois	1
Lynchburg College	1	University of North Carolina	1
Macalester College	1	University of Redlands	2
Manhattan Bible College	1	University of Rhode Island	1
Mansfield State Teachers College ...	1	University of Rochester	4
Maryland University	1	Utica College of Syracuse University	1
McMaster University	1	West Virginia State College	1
Mercer University	7	West Virginia University	1
Miami University	1	Wheaton College	1
Michigan State University	1	William Jewell College	4

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Colgate Rochester Divinity School Bulletin

VOLUME XXX

No. 2

Editor

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MAY, 1958

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The Report of the President

WILBOUR EDDY SAUNDERS

BEFORE we give some account for the historical record of the activities of Colgate Rochester for the academic year 1957-1958, it may be of interest to take a look back over our shoulder to see a few interesting facts shown by a statistical comparison with both a half- and a quarter-century ago.

	<i>50 Years Ago</i>	<i>25 Years Ago</i>	<i>Today</i>
Market value of endowment assets	\$1,638,000	\$4,030,000	\$7,745,321
Income from endowment assets	63,000	170,800	273,407
Total income	69,000	203,000	451,000
Salaries paid	41,770	91,108	238,167
Student aid	12,600	37,860	30,000
Total expenses	68,062	201,000	451,000
Students	78	102	130
Married students	37	29	82
Faculty (including part-time)	10	19	20

It is interesting to note (1) that the "married student problem" is not as completely a modern one as we have sometimes thought, (2) how greatly the salary budget has increased, not only because of more adequate stipends to faculty, but also because an increased number of secretaries and other staff is now a necessity, (3) the twenty-five year comparison of student aid shows that students are progressively paying more tuition, and (4) the expansion of the number of students, an essential part of our projected program, is in progress.

RAUSCHENBUSCH DAY

The opening of school in September was notable for several reasons. For the third year there was a week-end retreat for the incoming class, this time at beautiful and comfortable Hillside Center, newly acquired by the local Presbytery. These retreats have proved their value in orienting new students for their experience at Colgate Rochester. So enthusiastic was this year's class about the retreat that they have taken the initiative in planning to repeat the experience before school opens next September. Thus there will probably be two retreats, one for the entering class and another for returning students. The usual formal opening of school was expanded into a Rauschenbusch Day which was attended by a good-sized and enthusiastic group of alumni and friends.

An excellent all-day program featured addresses by Dr. W. A. Visser't Hooft, secretary of the World Council of Churches, Dr. John Harms of the same organization, Dr. Justin Wroe Nixon, Dr. Lynn Leavenworth, Dr. Winthrop Hudson, and Dr. William Hamilton. The year 1957 marked the 50th anniversary of the publication of *Christianity and the Social Crisis*. Colgate Rochester is more widely known as the school of Walter Rauschenbusch than for any other reason. Meetings recognizing this anniversary were held at several other places, including the University of Chicago and the Cathedral of St. John the Divine. At the latter Dr. Winthrop Hudson was one of the speakers. During the year Harpers published *A Rauschenbusch Reader* with an introduction by Dr. Fosdick. Our Rauschenbusch tradition is a great one. When Dr. Sharpe's much-appreciated gift of the significant collection of Rauschenbusch material, now in his possession, is added to what we now have, we shall indeed possess a valuable asset in the Doris Robinson Sharpe Rauschenbusch Collection. It is the hope of your president that when we add the expected second professorship in history (the subject he taught here), the chair will be named for Walter Rauschenbusch to add to the perpetuation of a memory and influence already enshrined by the Rauschenbusch Lectureship which is held in such country-wide high esteem.

THE ENRICHMENT OF CURRICULUM

The year has been notable for an unusual number of distinguished visitors who have come to our campus, enriching student and faculty life. The list includes Billy Graham, Nels Ferré, Martin Luther King, George Buttrick, Amos Wilder, John Hutchison, David Lagergren, and Arnold Ohrn. Very special mention should be made of G. Henton Davies, at the moment occupant of the university chair in divinity at the University of Durham in England and to become in September the principal of Regent's Park College of Oxford University. Professor Davies, who on June 18th will receive an honorary D.D. from the University of Glasgow, has spent the second semester with us. To say that the impression he has made on faculty and students has been overwhelming is in no way an exaggeration. His stay with us has built a connection between CRDS and Oxford which should prove significant in the years ahead, especially in the exchange of students and faculty.

CONVOCATION

The Convocation this year was well attended and the speakers were most enthusiastically received. Dr. Robert Calhoun of Yale, who gave the Ayer Lectures, was as always interesting and stimulating. Dr. Halford Luccock, our chaplain, upheld the high tradition of the Convocation devotional addresses established in recent years by Harry Emerson Fosdick, Henry Sloan Coffin, Robert James McCracken, and John Baillie. Probably the feature of the Convocation was the superb series of Rauschenbusch Lectures given by Dr. Kyle Haselden of Charleston, West Virginia, one of our own alumni, who made a unique contribution to Christian thinking on the difficult race issue.

OF NOTE

No report on the events of the year would be complete which did not note the following, each of which is worthy of more extended comment than is made here: (1) an all-day retreat each semester for faculty and students, (2) two "Conferences on the Ministry" bringing a total of two hundred men and women from the colleges to us for fruitful week-ends, (3) three "Hitables" of artistic and gustatory as well as social value, (4) another Lay School of Theology, this one breaking attendance records, (5) the continuation of our half-hour television program each Sunday morning at 9:30 over WVET, (6) the election of one alumnus and trustee, Dr. Edwin Dahlberg, as president of the National Council of Churches of Christ in America, (7) an increasing use of the Historical Library for research; two professors from other seminaries have stayed with us for weeks for that purpose and faculty men from other universities for shorter periods, and (8) a post-Easter trip by the chorus to Michigan.

OUR FINANCES

The treasurer's report is highlighted by the fact that during the fiscal year our endowment funds have increased by almost a quarter of a million (\$241,940.79). This is an accumulation from (1) gifts designated for endowment, (2) profit on the sales of securities, (3) the transfer of the residue of the Centennial Development Fund. This is a truly significant addition to the resources which stabilize our program.

Our current support giving program has been to attempt to raise from alumni, churches, and friends by ten thousand dollars for each

of five successive years so that we might add a faculty member each of these years and also accept more students while maintaining the all-important faculty-student ratio. This year, the third in the program, we have made our goal, but with little to spare (\$750.00 over), and only through the effective leadership of Mr. B. R. Pfaff and the assistance of many others vitally interested in seeing that we get the support needed. We must with emphasis express our gratitude to Arthur Stewart, Thomas Remington and other Rochester trustees, the ministers and laymen who joined them in making the annual personal solicitation, our class secretaries, and all who gave. The over-all picture shows that about fifteen hundred donors (churches, alumni, friends) are contributing yearly to our current expense funds. Each year it is increasingly difficult to lift our sights in this regard. We need the help of all our friends to enable us to broaden the base of our support. This will mean a greater number of churches, alumni, and individuals becoming donors. A wills and bequests program has been launched for which an attractive brochure has been printed. This is a long-range venture but should greatly add to the assets of the school in the future.

PUBLIC RELATIONS DEPARTMENT

Fifty years ago no president's report would contain a paragraph with such a heading. Today no educational institution can carry on efficiently without organized work in fund raising, the production of literature, and the care of numerous details coming under the heading of public relations. We have been functioning on the smallest staff (numerically) in this regard of any Baptist school training men for the ministry. Mr. Bioren R. Pfaff of the class of 1952, who took over this office when Mr. Frederick Essex left us to head Baptist work in radio and radio on a national basis, has proved both able and conscientious. Because it has become imperative to give him more assistance and because the ideas of trustees are sometimes somewhat nebulous concerning the functions of the office, a by no means complete list of this year's activities is given.

Raising The Current Support Budget:

39 mailings to 13 different groups (alumni, churches, and friends)
totaling 23,447 mailing pieces

Clerical work of processing 1498 pledges amounting to \$77,990

Clerical job of adding 1200 new names to various lists and changing 1057 addresses on mailing lists

Launched the Wills and Bequests Program

Preparation and printing of the brochure

Mailing to attorneys and trust officers

Luncheons for local attorneys and trust officers

Publicity:

Regular news releases to local and denominational presses

256 local news clippings mentioned the Divinity School—a record for the years following the Development Fund

Advertisements in *Missions Magazine*, *Christian Century*, *Watchman-Examiner*, and the *National Council Outlook*

Brochures produced:

“Decade of Development”

“Perpetuating Your Deepest Concern”

“What’s New?”

2 Conference on the Ministry brochures

3 Flyers

“28th Annual Spring Convocation”

Edited and issued five numbers of the CRDS Bulletin (26,963 copies)

Prepared faculty biographical sketches used in connection with speaking engagements

Office Procedure and Equipment:

This year a postage meter and sealing machine was added

A combined mailing and storage room was set up in space beneath the chapel

Other Projects:

“Unto the Hills” (CRDS sound-color motion picture film) was sent to churches and religious groups in 17 states from New Hampshire to California

Processed 41,598 mailing pieces apart from campaign mailings

Promoted Special Events:

Commencement

Alumni Banquets at Schenectady and Philadelphia

Rochester Campaign Report Luncheons

President's Dinner
Rauschenbusch Day
Billy Graham Address
Convocation
Area Church Meeting in Buffalo
Chorus Concert

Photography for numerous events and meetings at CRDS.

CAMPUS AND BUILDINGS

Last summer we spent considerable money on student labor on our grounds and campus. By the end of the season they were in first-class condition. We hope now at lesser yearly expense to maintain their beauty. Additional parking space is greatly needed. The Property Committee is taking steps which should improve this situation for ordinary days, but there seems no practical way of satisfying our need at the time of special events. The new twelve-apartment building for married students is completed (except for landscaping), is occupied, and is the subject of much enthusiastic comment. We owe much to Mr. Maurice Rowley for this much needed addition to our equipment and for the fact that, wonder of wonders, it cost less than the estimates. By vote of the trustees it is named Andrews House in honor of Miss Kate Andrews, who at ninety-four continues to be a substantial benefactor of the school. Her father was a trustee for thirty-four years, her brother-in-law (William B. Hale) was a leading trustee, her nephew (Arthur J. Gosnell) was chairman of our board, and her great-nephew (Thomas H. Gosnell) is now a member of that group. The dedication of the building has been postponed until the opening of school in September in order that the landscaping may be finished.

FACULTY ADDITIONS

At the special meeting of the trustees on December 19th, two vacancies on the faculty were filled in a most gratifying manner. Dr. John Skoglund will join us on August 1st and fill the Cornelius Woelfkin chair of Preaching. He comes to us from a successful pastorate in one of the outstanding churches of the American Baptist Convention, the First Church of Seattle, Washington. His experience will be most valuable to us. He earned his doctorate in theology and philosophy at Yale, has taught theology in Central and Berkeley seminaries and was

for several years a secretary of the Foreign Mission Society with responsibility for India and Burma. He is prominent both in denominational and ecumenical circles, being a member of the Committee on Faith and Order of the World Council of Churches, chairman of the Theological Commission of the Baptist World Alliance, and a member of the Baptist Foreign Mission Board. Dr. Prentiss Pemberton, elected to the Arthur J. Gosnell chair of Ethics and Christian Sociology, earned a Harvard doctorate, taught at Andover Newton, and comes to us after significant work as the associate secretary of the Danforth Foundation. Many congratulatory remarks have reached our ears on the good fortune of the school in securing these two outstanding men. At the same meeting the status of Dr. J. Alvin Sanders was changed from that of assistant professor to that of associate professor. Our proposal at this annual meeting will be that the same action be taken in the case of Dr. William Hamilton. Both of these young men have proved their worth and value in the years they have been with us. The Dean in his report has written in detail concerning the work of the Rev. James E. Van Vessem, who divides his time between us and the State Hospital to the mutual advantage of both institutions. Our program is strengthened as we are again able to offer clinical pastoral training without sending students out of town to get it. It is indeed a misfortune that Dr. Roy Deer has felt it advisable to retire on May 31st. His service in placement to alumni and churches has been superlative and filled a great need. Because he has functioned so effectively and wisely, we have hoped that he would continue. He brought to his task gifts of wide acquaintance, rich experience, and winning personality which will make him difficult to replace. It is at my insistence that he has provided us with a summary of his five years' work with us which is appended to this report.

FACULTY FACTS

DR. OREN BAKER's book, to be published by the Association Press, will be released in August and will be the selection of the Pastoral Psychology Book Club for that month. He continues to serve on the Executive Committee of the American Association of Theological Schools and is a member of that body's new Commission on Research and Counsel. He has already been called in for counsel by two theological schools. In the local community he makes an outstanding contribution in the field of mental health, is a member of the Board of Directors

of the Health Association of Rochester, the chairman of its Mental Health Committee, participates in the work of the Clinical Advisory Committee of the newly formed Board of Mental Health of Monroe County, and is a member of the Board of Visitors of the Rochester State Hospital, a state appointment made by the Governor.

DR. JAMES BRANTON, always much in demand as a speaker, was the Bible lecturer at the National Baptist Women's Conference in Green Lake last summer, gave a series of individual lectures for the Buffalo ministers' group, the Erie, Pennsylvania, School of Theology, and the Corning and Clifton Springs Lay School of Theology. He preached in the Hillsdale College chapel and served as Lenten speaker for the Capitol Hill Churches of Albany, the First Church of Lockport, and the First Church of Anderson, Indiana.

DR. VINJAMURI DEVADUTT has been faithful to his teaching responsibilities and very active in campus interests despite the ninety addresses given during the year. Under the sponsorship of the World Council of Churches he has lectured at St. Stephen's College (Edmonton, Alberta), the Garrett Biblical Institute, Butler University, and the University of Western Ontario. He has also given the lectures at the Study Fellowship for outgoing missionaries under the sponsorship of the Presbyterian Church. He met with the Faith and Order Commission of the World Council of Churches at New Haven in July and was consultant to the North American Faith and Order Conference at Oberlin in September where he shared with Dr. Visser't Hooft, Bishop Hans Lilje, Archbishop Michael, and Bishop Angus Dun in the conducting of the ecumenical worship of the Conference. He contributed an article to *Foundations* (the new Baptist journal of history and theology) and has been made a member of the Editorial Council of *Encounter*, a religious journal published by Butler University.

In addition to the varied responsibilities which MR. ROBERT EADS carries as his regular assignment (field work placements and supervision, T. V. program, and classroom teaching), he is chairman of the newly formed Commission on Christian Higher Education of the New York Baptist Convention, is adviser to the New York Baptist Student Movement, is a member of three committees of the Monroe County Baptist Union, and of the Board of Missions of the Lake Avenue Baptist Church. Significant events in our school's life during the year under

his leadership have been a Radio-T. V. Institute, a Town and Country Institute, and a special Music Festival. Mr. Eads visits many a college campus in the course of the year in connection with out recruiting program.

During the year DR. MILTON FROYD completed his two-year self-study for the American Baptist Home Mission Societies, presenting the final report, "The Leadership Role of the American Baptist Home Mission Societies in the American Baptist Convention" at the Board meetings on January 20, 1958. This document, plus a separate manuscript of "Recommendations," was accepted by the Board and has begun to result in some major changes in the organizational structure of the merged societies. During the summer months Dr. Froyd attended a retreat of the National Council of Churches' Department of the Ministry at LaForet, near Denver, Colorado. He was made reporter for the group and prepared the findings for publication under the title "The Meaning of LaForet for the Department of the Ministry." He continues to chair the special committee of the Department which co-operates with the Educational Testing Service at Princeton, New Jersey, in the current study of the ministry and the development of adequate testing programs for recruiting, guiding and selecting for the ministry. At the end of the fall semester he began his sabbatical studies at Harvard University under the terms of a grant from the American Association of Theological Schools. Enrolled at the Divinity School as a post-doctoral student, he pursues the general theme of human relations through the Graduate Faculty of Arts and Sciences, and the schools of Law and Business Administration.

For the month of August DR. WILLIAM HAMILTON was the preacher at the First Presbyterian Church, New York City. His college speaking engagements have been at Fredonia, Bucknell, Vassar, Chatham, Wells, and Allegheny. He was the speaker at the national convention of the Association of College and University Chaplains in New Haven, has given a graduate seminar for the English Department of the University of Rochester, and lecture series at the Brick Presbyterian Church (Rochester), Third Presbyterian (Rochester), and North Presbyterian (Geneva). During the year his article "Moralism and Sex Ethics" appeared in *Christianity and Crisis* and "A Theology for Modern Man" in *Interpretation*. He is now working on an article on the theological significance of *The Brothers Karamazov* and a book for the Association Press called *A Modern Reader's Guide to the Four Gospels*.

MR. GILES HOBIN has been soloist for the "Messiah" presented by the Gates-Chili Choral Society, for various churches throughout the area, for our Sunday T. V. program, and for concerts in the Fredonia State Teachers College and Alfred University. He has addressed the Buffalo Area Ministers' Association, the Young People's Fellowships of Dunkirk, New York, and the Johnson Forum of Third Presbyterian Church. He served as director of the Scoutorama Chorus for the Monroe County Scoutcades.

In addition to many preaching engagements, PROFESSOR HARMON HOLCOMB has lectured at Ohio State University, been a member of the Advisory Committee on Evangelism, appointed to write a document on "The Meaning of Evangelism" for the American Baptist Jubilee Advance, serves on the National Council of Churches' Commission on Christian Higher Education charged with producing a document on Christian Responsibility for the Intellectual Community. He will be a division leader at the Quadrennial Convocation of Christian Colleges at Des Moines. He has addressed a joint meeting of the philosophy departments of Duke University and the University of North Carolina. He was "critic of papers" at the meetings of the Conference of Biblical Theologians. He is a member of the Danforth Foundation Conference on Religious Languages held in Minneapolis, has addressed the Philosophy Club of the University of Rochester, and is a member of the Board of Directors of the Men's Service Center, Rochester.

DR. WINTHROP HUDSON has continued to serve as president of the American Baptist Historical Society, secretary of the American Society of Church History, a member of the Commission on Worship of the World Council of Churches, of the editorial board of *Church History*, of the Study Committee on Evangelism of the American Baptist Home Mission Society, of the Central Planning Committee on Theological Study, of the Policy Committee of the Rochester Association for the United Nations, of the Advisory Committee of the Monroe Y.M.C.A., of the Family Service of Rochester, of the Pastoral Education Committee of the New York Baptist Convention, and of various committees of the Federation of Churches and the Baptist Union of Rochester and Monroe County. He is also one of the editors of *Foundations*, served as chairman of the theological study group at the meeting of Baptist educational institutions at Green Lake. He gave major addresses at the American Baptist Convention, Chicago Conference on the Ministry,

Baptist Seminarians Conference at Union Theological Seminary, New York State Baptist Student Conference, Pastors' Union of Rochester, and the annual meeting of the Baptist Union of Rochester. He was a delegate to the Faith and Order Conference at Oberlin, where he conducted evening worship for the Conference; a delegate to the meeting of the Baptist World Alliance at Hamilton, Ontario; spoke at the University of Chicago chapel and at the Baptist Graduate House in Chicago. He gave one of the three addresses at a colloquium honoring Walter Rauschenbusch, sponsored by the Cathedral of St. John the Divine; and was a member of the seminar on "Religion in a Democratic Society" sponsored by the Fund for the Republic. Dr. Hudson has published articles during the year in the *Journal of Bible and Religion*, *Foundations*, and the *Watchman-Examiner*. His new book, *The Story of the Christian Church*, is to be published by Harpers on June 25. He is to be chaplain at Chautauqua during August, one of the speakers at the Student Conference at Green Lake in September, and a leader of the conference on Baptist history which is to be held at Green Lake prior to the Student Conference. Not by any means of least importance, he is a member of the Board of Deacons of the Lake Avenue Baptist Church.

DR. DAVID MACLENNAN was preacher at a Duke University Divinity School Convocation, taught courses in worship and homiletics at the summer school of the Pacific School of Religion, has this year been preacher at the Stanford University chapel, the Riverside Church (New York City), Christ Church Cathedral (Montreal), and the Syracuse Civic Lenten service. He conducted the homiletics seminar for Navy Chaplains at San Diego, the retreat for faculty and students at Emmanuel College (Toronto), gave the keynote address at the Air Force Men's Dinner at Langley Field, conducted a preaching mission in North Carolina, gave the devotional addresses at the Congregational Christian-E. & R. annual conference (Saginaw, Michigan), lectured at Capitol University (Columbus, Ohio) and at the Synod of Illinois. His book, *Resources for Sermon Preparation*, was the October selection of the Pulpit Book Club and his booklet, *When You Are Sick*, has recently come from the press in Nashville.

REGISTRAR ROGER POWELL has been Moderator of the Baptist Union of Rochester and Monroe County and chairman of the Finance Com-

mittee of the Trustees of the Genesee Baptist Church. His ecumenical hymn, "Lord, We Thank Thee" has entered the hymnody of the 20th century church. This year it appeared in the September *International Journal of Religious Education*; the Canadian Council of Churches used it in a booklet on worship; Pilgrim Press has arranged to use it in their new hymnal, and it will appear in a new Baptist youth hymnal, now in preparation. *When We Pray* (by Wilmina Rowland, Friendship Press) carried it as a sort of preface, and it was printed one time in *Christian Century*. He teaches Public Speaking at the University School of the University of Rochester and is carrying a graduate program of study there, the thesis for which will be a sociological and statistical study of vocational choice within the ministry.

Among DR. J. A. SANDERS' "off-campus" fifty-nine lectures and addresses were a series of four lectures in Corning, a series of five at the retreat for Congregational ministers at Lisle, six for the School of Religion of the Rochester Federation of Churches, four on the Dead Sea Scrolls at the Brick Church Forum, two at Kent State University. He has completed another assignment of articles for the *Interpreter's Dictionary of the Bible* and has several other articles in the hands of editors. This summer he will lead retreats at Lisle and Kirkridge. He is active in the Society of Biblical Literature and Exegesis, the National Association of Biblical Instructors, the American School of Oriental Research and the National Association of Professors of Hebrew. At a joint meeting of all these he gave a paper entitled "Job's Witness."

PROFESSOR THEODORE TROST in June 1957 attended the meeting of the American Theological Library Association held in Fort Worth, Texas. There he was chosen to be chairman of the Personnel Committee of the Association. Besides his duties of librarian, he has tutored in German. He serves on several committees of the Monroe Y.M.C.A. and is a member of the Brighton Adult Education Advisory Committee.

The ecumenicity of the outreach of our faculty is illustrated by the speaking and preaching engagements of DR. FRED WILLKENS and the community activities in which he is involved. He has served Baptist, Presbyterian, Lutheran, and Congregational Christian-E. & R. churches; holds membership on the Week Day and Leadership education committees of the local Federation of Churches, the pulpit committee of his own church (Baptist Temple), the Y.M.C.A. Boy's Work Committee, and the New York State Council of Churches' Committee on

Leadership Education. His product, "Your Church at Work in Christian Education" is published in *The Teacher's Guide*.

We have been most fortunate this year to have the services of DR. GERALD WATKINS. He has "held the fort" valiantly in homiletics, has visited more than fifteen student churches to hear his pupils in action, and has been a delightful comrade among the faculty and valued adviser for the students. His sermon, "Prisoners of the Unimportant," was printed in the March number of *The Pulpit*. He participated in the vocational conference of his alma mater, Colgate University, as leader of the group considering or preparing for the ministry. He has been the guest preacher in many churches in many cities, including the Brick Church in Rochester.

Since the Board met last May, YOUR PRESIDENT has had eighty-two off-campus speaking or preaching engagements. The educational institution audiences addressed were the University of Indiana (Baccalaureate), Mt. Holyoke, the Hill School, Lycoming, Bucknell, the University of Richmond, Mercer, Rutgers, Lawrenceville, Kalamazoo, Ottawa (Kansas), William Jewell (Missouri), Redlands (California), and Brown (twice). He will give the baccalaureate at Cornell on June 16. He was reelected president of the trustees of the Rochester Public Library and chairman of the Board of Managers of the American Baptist Board of Education and Publication. An additional responsibility has recently been assumed in the chairmanship of the Study Commission (of the National Council of Churches) on the Effect of Modern Means of Mass Communication (radio, T. V., films) on our Culture. He will preach in London one Sunday each of July and August and will attend the meetings of the Executive Committee of the Baptist World Alliance in Switzerland.

STUDENT LIFE

This year there has been unusual vitality in campus life. The student body has shown imagination, initiative, and insight in their development of worship and discussion groups, "brain picking" of faculty, and the publishing of a campus newspaper, *Hilltop Views*.

IN CONCLUSION

January 1, 1959 will end a decade of this presidency at CRDS. We may well plan to pause at that time for a concerned look both backward and forward. The ten years have seen many changes. Even a casual

glance at the future shows needs to be satisfied. Our program still calls for lifting the level of the amount of support by ten thousand dollars each of the next two years that we may complete our plan for five additional faculty members. Capital needs include increased endowment to enable us to continue our program of lifting faculty salaries, the money for a second unit (perhaps a cooperative house for women students) for the open quadrangle of which Andrews House is one side, and the revamping of our main building so as to allow more space for seminar rooms and for offices for the Baptist Union and other denominational and ecumenical organizations. Your president would be less than perceptive should this report end without his expressing his sincere thanks for most effective cooperation on the part of trustees, his administrative comrades, his faculty, the staff of the school, the alumni leadership, the student body, and a host of friends of the school. Will all who have the interests of Colgate Rochester at heart pray for us that our devotion to Christ may be fervid and our expression of it wise and effective!

May 1, 1958

REPORT OF ROY B. DEER

DEPARTMENT OF FIELD SERVICES

In this report which the President has asked me (ROY B. DEER) to present, I ask first for the privilege of expressing my genuine appreciation of the comradeship in service with the President and all others at the School, the alumni and the many churches and other organizations with which it has been my privilege to work so personally during these nearly five years. Though I have watched the School's ministry from the vantage point of 17 years in the pastorate and then 17 years in denominational work, I have come to understand afresh the deep seated concern on the part of the School to be of genuine assistance to each and every one of its alumni and to all of the churches and to the total program of Christ.

The philosophy with which this Department was set up has been amply justified. Factors in that philosophy have been and are: (1) we are engaged in a ministry of service; (2) a discovery of the felt needs of each pulpit committee and organization before names are presented; (3) a discovery of the desires, aptitudes and experiences of each alumnus before his name is presented; (4) a conviction that ours is a cooperative approach to every church—along with presentations from other Seminaries and from State Conventions and City Mission Societies; (5) a close cooperation with the officials of the various denominational agencies; (6) a sharing of counsel with every alumnus who has turned to us for advice in personal and church problems—and this has been one of the major factors of this Department.

Certain statistics may well be recorded here and are for the period September 1, 1953 to March 31, 1958. During this time, working relationships have been established with 1,285 churches and other organizations that have contacted us for help, which means that such relationships have been established at the rate of 5.6 every week of that period. During this time 376 CRDS men have been assisted in moving to a new position, which is at the rate of 1.6 for every week or more than 3 every 2 weeks. Or in other words, for every 100 "contacts established", 29 men have received calls and accepted them. These figures do not include the many additional instances where alumni have refused the unanimous requests of pulpit committees to have their names presented.

Perhaps certain additional facts will be of interest. Regarding the ages of those who have accepted calls to new places:—25%, were between the ages of 23 and 29; 20%, between 30 and 34; 14%, between 35 and 39; 13%, between 40 and 44; 10%, between 45 and 49; 13%, for the ten year period between 50 and 60; 5%, 60 years of age or older.

From the point of view of salary the figures below refer only to *cash* salary, not counting parsonage, M & M pension, etc. The figures show that 3% accepted calls for less than \$3,000; 22% received between \$3,000 and \$4,000; 60% between \$4,000 and \$6,000; 15% over \$6,000.

In membership of the churches, 21% went to churches of less than 250 members; 29% to those having 250 to 499 members; 13% to those having 500 to 749 members; 6% to those having 750 to 999 members; 10% to those having more than 1,000 members. 21% accepted positions in other than local churches—such as missionary work, secretarial positions in Councils of Churches and denominational offices, etc.

The above statistics reflect the genuine interest of the School in the total program of Christ. As the Associate Director of the Department, I have always felt, and have so expressed it many times, that in this work I have been but the symbol of the deep concern of Colgate Rochester for each and every one of its alumni. I have always greatly enjoyed my work. Through the years God has blessed me with wonderful opportunities for service and this position certainly has been no exception. May I say thank you to everyone and hereby express gratitude to God for this privilege.

Walter Rauschenbusch: The Man and His Work

JUSTIN WROE NIXON*

I

IN the New York Times in November, 1890, appeared the following item:

Within the Baptist Church there is a small but significant movement. Three of the younger clergymen, the Reverend Leighton Williams . . . the Reverend Walter Rauschenbusch . . . (and) J. E. Raymond . . . knowing the hopelessness of saying what they wanted to say in the denominational Press, and having words to say to the wage-earners, which they could not get them to hear in their pulpits, established one year ago a paper called, "For the Right," which is radical yet Christian, and says boldly what in their opinion every pulpit in New York ought to be saying.¹

We have quoted this item because it is one of the early notices in the secular press of the work of a dynamic movement of young Christians who helped mightily to change the moral and spiritual climate of the American churches during the next few decades. We have quoted this item also because it suggests that one of those at the center of this movement was young Walter Rauschenbusch, not yet thirty years of age, who, as Dr. Fosdick puts it, "opened a new era in the thought and effort of American Christianity," and who became, in the words of Dr. Henry Van Dusen, "the greatest single personal influence in the life and thought of the American Church during the last fifty years."²

Who was Walter Rauschenbusch? He was the son of German immigrants, who had come to this country shortly before the Civil War.

* Dr. Nixon is William Newton Clarke Professor Emeritus of Christian Theology and Ethics at Colgate Rochester and presented this address on Rauschenbusch Day, September 11, 1957. Rauschenbusch Day was celebrated in connection with the opening of school to memorialize the 50th anniversary of the publication of Dr. Walter Rauschenbusch's book, *Christianity and the Social Crisis*.

¹ D. R. Sharpe, "Walter Rauschenbusch," p. 87.

² Dr. Fosdick's words come from the Introduction to Sharpe's volume. Dr. Van Dusen's are quoted in a letter from A. W. Beaven to Mrs. Rauschenbusch, April 5, 1937, and are found in Sharpe op. cit. p. 410.

His grandfather had been a Synodal Superintendent of the Lutheran Church in Westphalia. His father had come to America to work with German immigrants but had fallen in with Baptists, and after much travail of soul had joined a Baptist church. He became later the head of the German Department of the Rochester Theological Seminary.

When Walter was three years old his mother took him and his two sisters to Germany where they stayed for four years. These years laid the foundations for Walter's proficiency in the German language. He had four more years in Germany in his late teens and early twenties, graduating from the gymnasium at Guetersloh, attending lectures at the University of Berlin, visiting museums and art galleries and getting his fill of excellent music.

Returning to Rochester he graduated from the University in 1884, from the German Department of the Seminary in 1885, and from the English Department in 1886.

By the time of his graduation from the English Seminary, he had had two marked religious experiences. One came at the age of seventeen—what he called his conversion experience. He says, "It influenced my soul down to the depths." He felt that one of the reasons for our national strength lay in the fact that "thousands of people" had had such experiences which had laid them open to the impulses of right living.³

The second experience came during his seminary course. Walter says, "I wanted to do hard work for God . . . one of the great thoughts that came upon me was that I ought to follow Jesus Christ in my personal life and die over again his death. I felt that every Christian ought to participate in the dying of the Lord Jesus, and in that way help to redeem humanity, and it was that thought that gave my life its fundamental direction in the doing of Christian work."⁴ In the light of his later career I don't think we can overestimate the influence of this early all-out commitment to Jesus Christ in determining the set of his mind and soul.

Walter had hoped to go out as a foreign missionary but was turned down by the Baptist Foreign Missionary Society because of what were considered his heretical views about the Bible. He found a small German church that he could serve, on the west side of New York near the area known as Hell's Kitchen. There he put in the next eleven years, serv-

³ Sharpe, *op. cit.* p. 43.

⁴ Sharpe, *op. cit.* 57.

ing his church faithfully, in fact purchasing a new site and building a new church.

He went to New York on the eve of Henry George's campaign for the mayoralty on a single-tax platform. He was thrilled by this campaign. "I owe," he said, "my own awakening to the world of social problems to the agitation of Henry George in 1886."⁵

But catastrophe had also come to him. In the winter of 1888, as the result of an attack of Russian gripe, he became permanently deaf. Ever afterwards he was able to converse only with the help of a hearing aid into which others spoke.

II

The decade of the nineties is often described as the pivotal decade in the development of the social gospel movement. It was certainly the pivotal decade in the development of Walter Rauschenbusch. He spent 1891 largely in Germany working on the teachings of Jesus and Sociology. The idea of the Kingdom of God in the teaching of Jesus came to him "as a new revelation." He found it a clue to everything Jesus did and said. And for Walter it brought together the old and the new in the Christianity to which he had been exposed. He had craved some over-all conception that could organize his thinking and his life. In this idea of the Kingdom he had found it. "The saving of the lost," he said, "the teaching of the young, the pastoral care of the poor and the frail, the quickening of starved intellects, the study of the Bible, church union, political reform, the reorganization of the industrial system, international peace—it was all covered by the one aim of the Reign of God on earth."⁶ It was a rich comprehensive idea. It dignified the work of the laity as well as the clergy. It gave the churches a never-to-be-completed task in which they would ever be driven back upon God for insight and support.

When Walter returned to America in December, 1891, he acted like a man who had found his work. In 1892 he helped to organize the Brotherhood of the Kingdom, a fellowship of socially-minded Baptists and some others, a fellowship that developed a number of local chapters and that held annual retreats for twenty years. The members of the Brotherhood met primarily for the discussion of the gospel in its relation to social issues. This same year Walter became secretary of the

⁵ W. Rauschenbusch, "Christianity and the Social Crisis," p. 394.

⁶ W. Rauschenbusch, "Christianizing the Social Order," p. 93.

Baptist Congress, an association of intellectual leaders among the Baptists north and south. The association met annually for the discussion of contemporary issues. Rauschenbusch had already influenced its programs. Now his influence was enhanced.

In 1893 Walter married Miss Pauline Rother, who became a true helpmeet to her husband and who helped mightily to make the Rauschenbusch home for the next twenty-five years a shrine of intellectual and religious stimulation and companionship for many people.

But in 1893 the great depression of the nineties settled upon New York and other areas of this country. It did not lift until 1897. During that period every social issue arising from what seemed to Rauschenbusch a social order rank with injustice, was accentuated. He wrote later about this experience: "During the great industrial crisis of the nineties I saw good men go into disreputable lines of employment and respectable widows consent to live with men who would support them and their children. One could hear human virtue cracking and crumbling all around."⁷

Walter Rauschenbusch left New York in 1897 to teach the New Testament in the German Department of the Rochester Theological Seminary. He was not the same man who had left Rochester for New York eleven years before. Study and affliction and a remarkably perceptive contact with the life of the poor under urban capitalism had given him insights beyond those of most ministers of his age. One can find the seeds of much that he wrote later in his lectures and articles of the nineties.

III

There are those who tell us that the social gospel movement by the close of the nineties was a pretty full-orbed movement with numerous institutional churches and settlements, liberal professors and socially-minded clergy. They say that the country was getting ready for the great thaw of the progressive era that followed the ice age in American economics and politics that prevailed between the Civil War and the turn of the century.

But those with social ideals in religion who lived through the nineties may be forgiven if they felt lonely—and chilly in spite of the coming thaw. "We were few," said Rauschenbusch, "and we shouted in the

⁷ W. Rauschenbusch, "Christianity and the Social Crisis," p. 238.

wilderness." They had plenty to worry about. Liberal professors, like Nathaniel Schmidt at Hamilton Seminary, and E. W. Bemis, at the University of Chicago, lost their positions. President E. Benjamin Andrews, of Brown University, an extraordinary teacher and ethical economist, lost his because of statements during the Bryan campaign of 1896. Richard T. Ely had to prove to a Wisconsin investigating committee that he was not a socialist and did not associate with strikers.⁸

What was more representative of majority opinion were the views of the *Congregationalist* expressed during the great railroad strike of 1877. "Bring on the troops. Bring out the Gatling guns . . . A little of the vigor of the first Napoleon is the thing we need now." When the Haymarket riots occurred nine years later in 1886, again the *Congregationalist* could think only of Gatling guns. ". . . a Gatling gun or two, swiftly brought into position and well-aimed, offers on the whole the most merciful and effectual remedy."⁹

If you want to know what was really popular with multitudes of good people, the Rev. Russell Conwell's lecture, "Acres of Diamonds," will tell you. This lecture, according to the author, was delivered 6000 times and grossed \$8,000,000. In the lecture everyone is exhorted to get rich. It is his duty. "I won't give in but what I sympathize with the poor," said Conwell, "but the number of the poor who are to be sympathized with is very small. To sympathize with a man whom God has punished for his sins, thus to help him when God would still continue a just punishment, is to do wrong, no doubt about it."¹⁰

Even after the turn of the century, at the time of the coal strike of 1902, George F. Baer, leader of the operators, was to say that "the rights and interests of the laboring man will be . . . cared for—not by labor agitators, but by the Christian men to whom God in his infinite wisdom has given control of the property interests of the country." When the operators met President Theodore Roosevelt at his request, their attitude toward the President, according to Mark Sullivan, was one of "studied insolence."¹¹

Probably we could all agree that the nineties were a "time of troubles" for many social gospel leaders, when something new was preparing to be born.

⁸ H. F. May, "Protestant Churches and Industrial America," p. 140.

⁹ May, op. cit. pp. 93, 101.

¹⁰ May, op. cit. pp. 199–200.

¹¹ F. L. Allen, "The Big Change," pp. 83, 84.

IV

The year 1902 also had a special meaning in the career of Walter Rauschenbusch. It was the year in which he accepted a position in the Chair of Church History in the English Department of the Rochester Theological Seminary, a position he was to continue to occupy until his death in 1918. He was now ready for the major work of his life.

He had a preparation both scholarly and practical that was superb. He had his basic message tested by many audiences and discussion groups. It centered around his conviction that the Kingdom of God on earth was the central thought of Jesus and should be the central aim of the church. Only as the church saw the Kingdom as a task would it understand it as a gift—the unspeakable gift of God. And he had his distinctive mission, to dig the irrigation channels by which the water of life found in the Bible could be conducted out to refresh the parched plains of man's public affairs. Some of these channels he called socialism but he was not a doctrinaire socialist, and never a Marxian. He did not hesitate to point out the weaknesses and dangers of socialism, especially to socialist audiences. Actually what he wanted was exactly what Archbishop Temple wanted forty years later, such changes in the economic system that the Church (to use Temple's words) "may find in that system an ally and not an enemy."

V

We have come now to a time in the life of Walter Rauschenbusch when my impressions about him were modified, underscored and filled out by personal association with him.

I saw him, for the first time, in the pulpit of the Baptist Church in Granville, Ohio. I beheld a tall man, about six feet in height, rather spare, with sandy hair and beard, who carried a hearing aid in his hand into which people spoke who conversed with him. He had a very high-pitched voice and the audience listened not because of his delivery but because of the substance of his address.

The substance was unusual, at least to me. It was just before All Saints' Day and Rauschenbusch described the meaning of the day, as the day when the Church did honor to all the saints, both known and unknown. He stressed the role of the unknown saints in human life, the personal centers of spiritual life from whom influence spreads in all directions. Afterwards I discovered that one of his permanent emphases was on the great reservoir of life-changing idealism in the

true Christians of the churches, if only their efforts could be directed at the most important objectives.

When I entered the Rochester Theological Seminary in the fall of 1905, I came to know Walter through his chapel talks and prayers. We had an informal chapel every noon in which anyone could take part. I don't think that anyone who ever heard Walter pray could forget the manner of his praying. It always seemed to me that one must have talked with God a great deal to pay like that. His prayers might be directed to "our Father" or to the "Lord Jesus." They might deal with personal problems or the work of the school. But there was always an outreach in them toward those we were in danger of forgetting.

Then I had him as a teacher. Two emphases in his teaching have left a permanent impression upon me. One was his emphasis on the Bible and the Church as a part of the fabric of human history. The same forces were at work in both sacred and secular history. So you illustrate the one by the other, and the past by the present. I shall never forget, for instance, a lecture on the resemblances of Christian Science and the Gnosticism of the second and third centuries, and how he used both movements to illustrate the process of syncretism.

The other emphasis was on the degenerative effects of institutionalism on religious life—how the real life can go out while an institutional shell remains—how the people in power manipulate theology and discipline so they will stay in power. The phrase "power structure" was not then in use but he seemed to know all about it.

Moreover, his teaching was packed with concrete illustrations, that made it alive. Who, for instance, could forget an illustration like this.

Every biblical book originated in a definite historical environment. Within that environment it was full of meaning and power. As soon as it is taken out of that environment it is inevitably distorted and changed, even with the most reverent care . . . a lobster down among the rocks on seaweed is a wonderfully capable and well-made creature. The same lobster on ice in a meat market seems an absurd and curious beast. The Apocalypse was a martyr book, written in an atmosphere of pressure and fear. When it is read today in a congregation rustling with silks and sleek with wealth, it is like the poor lobster on ice.¹²

And the humor. I quote a single instance: a reference to the excessive Baptist emphasis on immersion.

¹² W. Rauschenbusch, "The Value and Use of History," *The Record*, May, 1914.

That is like a near-sighted child at a zoo who saw the lion's tail hanging through the bars of a cage and said, 'I thought the lion was different, it looks like a yellow rope.' So there are Baptists who have discovered only the tail-end of our Baptist ideals and convictions.¹³

So it went. If someone cracked a joke in the discussion period of a class, he wanted the joke written down so he could laugh too.

And what a hearty chuckling laugh he had. I remember that years later at a faculty dinner at the Rauschenbusch home, he read the Prologue of Shaw's "Androcles and the Lion." He acted out the part of Androcles, the poor henpecked little husband who took so meekly a torrent of abuse by his wife. There was a lot of laughter that night and Walter was the merriest of all.

One of my reasons for desiring the resurrection of the body is that one of these days I may hear Walter Rauschenbusch laugh again.

VI

I met him frequently after I graduated from the Seminary in 1908. I had three days with him the following year in the Twin Cities. Later I had a week with him on a lake near Minneapolis at a conference where I acted as his secretary. One afternoon when we were out in a boat, he gave me an hour's lecture on the life-history of a lily-pad. I learned later that his zoology teacher had been his favorite teacher in college and that he had taught some zoology to the students at the German Seminary. I could understand then his fondness for biological illustrations, as the one about the lobster.

There were other days with him. But this was the time also of Rauschenbusch's greatest literary activity. He wrote four books in German and seven in English. His reputation and world influence are largely due to "Christianity and the Social Crisis" (1907), "For God and the People: Prayers of the Social Awakening" (1910), "Christianizing the Social Order" (1912), "The Social Principles of Jesus" (1916), and "A Theology for the Social Gospel" (1917).

Some of these books had an astounding sale. "Christianity and the Social Crisis," the fiftieth anniversary of whose publication we are now recognizing, sold 50,000 copies. One of our local book-stores still recalls the wonder of that sale—500 copies at a local book-store, at \$1.50

¹³ W. Rauschenbusch, "Why I am a Baptist," Rochester Baptist Monthly, January, 1906.

a copy, the equivalent of nearly \$5.00 now, and all without the help of any book club. "Christianizing the Social Order" sold 25,000 copies, and "The Social Principles of Jesus" over 35,000.

Soon Rauschenbusch was being offered more engagements than he could ever fill and that continued for years. For by now the "thaw" of which we spoke earlier was so evident that everyone could feel it. Socially-minded clergymen organized in 1908 the Federal Council of Churches. This was the year after the publication of "Christianity and the Social Crisis." The Social Creed of the Federal Council became a beacon light for the churches over the next twenty years. The progressive movement in American politics, whether led by Roosevelt or Wilson or still others, had the support of those interested in the social gospel. "No other major movement in American political history," says Prof. Richard Hofstadter, "(unless one classifies abolitionism or prohibitionism as a major movement) had ever received so much clerical sanction."¹⁴

The most important results of the social gospel movement in which Rauschenbusch was such a pivotal figure, were indirect rather than direct. In the changing of the climate of American economic, political and religious life, it was an enduring factor. The social gospel had not become orthodox, as Rauschenbusch once thought, but social concern had become orthodox. The great denominational as well as interdenominational organizations began to deal with social issues they had hitherto avoided. If you look for the phrase "social gospel," you won't find it used frequently after the early twenties. So a continental professor at the University of Chicago can refer to the "short-lived social gospel." On the other hand, Prof. John Bennett, of Union Seminary, in describing the conference of Christian laymen to deal with economic problems, assembled at Pittsburgh in the spring of 1956, says that these laymen didn't seem to know any theology but that of the social gospel.¹⁵

What was the matter with these laymen? A conversation I had with a college president just a few years back helps to explain it. We were walking into the college chapel Sunday morning. "Why don't you send us more preachers like Rauschenbusch," he said. "I heard him once when I was a boy and I have never gotten over it."

The fact is that a tremendous number of Christian laymen have been affected directly or indirectly by what was once called the social gospel movement. It pointed out great human needs and the resources of God

¹⁴ R. Hofstadter, "The Age of Reform," p. 152.

¹⁵ J. C. Bennett, "Christianity and Crisis," May 14, 1956, p. 57.

required to meet them. It set them to work on tasks that opened out endlessly. They will not easily give up the insight and the dedication that has shaped their lives.

VII

And the laymen may well hesitate. For many of the most important ideas, associated with the social gospel, have worn surprisingly well. Certainly there are great social issues that are on the consciences of the churches and that are likely to stay there through the remaining years of this century.

There is the issue concerning Communism which is in part an outgrowth of the economic class-struggle which Rauschenbusch saw going on in his day. There is the threat of the suicide of mankind through thermo-nuclear explosions. There are bitter racial antagonisms that challenge both the truth and the power of the gospel. There is the plight of the Asian and African peoples who constitute, according to the Swedish economist, Gunnar Myrdal, proletarian masses between whom and the richer nations of the West the gulf of economic disparity grows wider and wider. Unless the churches teach a religion of escape, they can hardly fail to seek the religious and moral resources that will enable them to grapple with such issues.

Moreover, many of the specifically religious convictions of Rauschenbusch have stood up very well. We can disregard some of Rauschenbusch's biblical exegesis, but anyone who reads Amos Wilder's chapter on "The Proclamation of Jesus" in Wilder's "New Testament Faith for Today" will find much with which Rauschenbusch would agree. J. H. Oldham's chapter on "The Church" in his "Life is Commitment" says many things I first heard from the lips of Rauschenbusch forty to fifty years ago.

And no one has underwritten the spiritual validity of Rauschenbusch's life-concern more specifically than Robert Bilheimer, Associate General Secretary of the World Council of Churches. In a recent article on "International Church Assistance and Rapid Social Change," he says of the churches of Asia that "the Church is on the periphery of the great movements for social justice in these lands." There are extenuating circumstances, of course, but he contends that Christians must find a basis for cooperation with non-Christians in the achievement of social objectives, and that "the Church is required to make a great effort to

engage in the struggle for social justice in the Asian countries . . .”¹⁶ If Rauschenbusch were alive I believe he would say to the author of this article, “the situation you describe is somewhat like the situation we faced in the churches in America in the eighties and nineties of the last century. And we have still far too many churches with only slight concern for social justice.”

VIII

I have been speaking of the man and his work, now of one and now of the other, because the two were completely wedded. There is much I have left out. I have said nothing of him as a citizen of Rochester. He was one of the first citizens of this city, active on many committees through the years and engaging in important civic activities.

Nor have I said anything of his experiences through the war years 1914–1918, when his sympathies were with Germany. The last two years of this period were the years in which I knew him most intimately, for I was then on the Faculty of the Seminary. We talked together almost every week, mostly about the war, where we took opposed positions. I recognized what seemed to me much naiveté in his position. Afterwards I felt that I had been just as naive as he had seemed. I saw him as a man wrestling honestly with a terrible problem. I saw some of his weaknesses. He could be hard on people with whose views and conduct he did not agree. But there was no hate in him.

He lost many friends at this time. But after his death there was a great outpouring of affection for him. When we raised the money for the Rauschenbusch lectureship ten years later, some of the heaviest contributors were people who had differed most sharply with him on the war. The plain fact was that in spite of everything, they had loved him, and they love him still.

IX

If any of you should be starting in to read Rauschenbusch for the first time, you might keep in mind that he was one of those whom Troeltsch classifies in the sect-type as against the church-type of Christian. And he was out on the left wing of the sect-type. He was against all hierarchies and priesthoods and creeds and sacramentalisms. He valued his freedom as a Baptist and regretted that Baptists had not made better use of their freedom.

¹⁶ The Ecumenical Review, Vol. IX, No. 4, July, 1957, p. 402f.

Then he was a prophet and social evangelist and not primarily a theologian. Frankly, he was rather suspicious of theology and theologians. He was convinced that right feeling and right resolve in line with the spirit of Jesus were more important than a correct theology, and that great havoc had been brought in the history of the Church by the theological defense of an impure and corrupt religion. It is true that he wrote "A Theology for the Social Gospel" that is full of seminal insights. He wrote it because he felt that now theology needed a general overhauling in the light of the social movement in Christianity, and that he should make a beginning in this direction. The one book that he wanted to write that he did not get to write was a church history. What a church history it would have been!

X

Some may ask—what is it after these many years that most impresses you about Walter Rauschenbusch?

I would answer first, his sympathy with the poor. He had spiritual antennae that made him sensitive to everything that concerned the poor. The poor were not abstractions to him, but individuals. He corresponded with farmers, miners and all sorts of poor people who felt he was their friend. He carried their cause upon his heart.

This was in part due to the second impression I have of Walter Rauschenbusch, the completeness of his commitment to Jesus. We recall that Jesus said, "I came to preach the gospel to the poor." How had this commitment to Jesus come about? I asked him once when we were alone why he believed in the divinity of Jesus. He thought a moment and then said: "Well, at least twice in my life I have risked everything in the conviction that Jesus was right;" he hesitated, and then went on and said, "and He didn't fail me." We were both moved. I felt that day a corner of the curtain that usually hides the workings of a man's soul had been lifted and that I had had the privilege of seeing in part how this man had come by his faith. He had come to it through venturing and risking, "through peril, toil and pain." It was no mere intellectual matter.

For these impressions I shall always feel indebted to Walter Rauschenbusch. More than once I have felt the rebuke they bring to my own life.

Others may think of him differently. But to me he is the greatest human being I have ever known with any intimacy. It is an honor to this institution that his name will always be associated with it. I am grateful that so early in my ministry I came under his influence.

Rauschenbusch in Ecumenical Light

W. A. VISSER'T HOOFT*

TODAY I have to pay for the sins of my youth. It was in 1928 that I wrote my dissertation at the University of Leiden on the subject: "The Background of the Social Gospel in America". That was the first book I sent into the world, and I suppose I have to take the responsibility for it.

The social gospel was the form in which American theology presented its visiting card to the theologians of other countries in the ecumenical movement after that movement had started. Walter Rauschenbusch was the central figure of that American theology. That is why Walter Rauschenbusch is important for the ecumenical movement. It must be said with some shame, but it is simply a fact that before the First World War Europe was not aware of the existence of such a thing as American theology. We were not told in church history about the church history on the American continent. It seemed that the Church had had no history on the American continent. The theological traffic was a one-way traffic, since a number of American students came to Europe but European students did not come to America.

The first large scale encounter between the American and the European theologies really happened after the First World War. Remember what was the atmosphere of those years just after the war—the years when Europe became suddenly aware of the existence of America. The first way it became aware was through the American soldier. The second way was through Woodrow Wilson, who had a deep influence in Europe at that time. Remember that though you did not go into it, the League of Nations was finally an American invention, reluctantly accepted by Lloyd George, even more reluctantly by Clémenceau. When I came to live in Geneva in 1924 the great stream of visitors to the League of Nations did not come from the member states of the League of Nations, but from the U.S.A.

It was in that context of general idealism—the war had been won

*Dr. Visser't Hooft, general secretary of the World Council of Churches, delivered this address on Rauschenbusch Day commemorating the 50th anniversary of the publication of Dr. Walter Rauschenbusch's book "Christianity and the Social Crisis", at the formal opening of school on September 11, 1957. This article is an edited transcription of the address.

and had been the war to end wars forever—that we began to see other forms of American invasion in Europe—beneficial invasions. I refer to the various American relief agencies and to the YMCA and European Student Relief which brought a large number of professional workers to various countries of Europe who introduced Europe to new forms of youth work and social work. Also at that time the Federal Council of Churches in America, born in the atmosphere of the social gospel, began to become interested in the European scene.

This brings us to 1925, and 1925 is an important date in the encounter of European and American theology. It was the year of the first big ecumenical conference of the churches in Stockholm. A great dream of Nathan Söderblom, Archbishop of Uppsala, was at last fulfilled. He had felt deeply about the fact that Christians had been so sadly divided in the First World War; that they had not found any clear common word to say concerning the great social and international evils of the time. His dream was to bring Christians together, and with the help of church leaders in England, of the Federal Council in the U.S.A. and of the Swiss Federation of Churches, it was finally possible to hold this meeting. It had been decided that this was to be a conference purely on matters of life and work, not on the great theological issues. It excluded, at least theoretically, all matters of faith and order and all doctrinal questions. It came together to discuss social and international problems; everything that had to do with the Christian ethic in relation to the world. I happened to be the youngest member of the Stockholm conference, and I can testify that in many ways this first ecumenical church conference took the form of a collision between the two theologies; on the one hand, the social gospel theology as it came from the United States, and on the other, German theology as it was in those early post-war years.

Not that there were no other positions presented. But the most vocal participants in the discussion proved to be the Americans and the Germans. I remember an older German theologian throwing up his hands and saying: "These Americans talk all the time about the establishment of the Kingdom of God". The other extreme, partly under the influence of the tragic atmosphere of Germany in the immediate post-war years, was an other-worldly German theology, with a very strong emphasis on eschatology, and a fear of all forms of activism. It was a discussion in which it was almost impossible to find a common meeting point. It was so easy for the Americans to say: "These poor

Germans are in the situation of having lost a war; they reflect the philosophy of Spengler's *Decline of the West*. But the Germans had an easy answer to that. They said: "These Americans have too much money, they are too prosperous, they have just won a war, and their theology is just a reflection of their new and powerful situation in the world".

Of course this became an unending and pointless discussion, because the real issue is not in how far a theology is conditioned, but whether it is true. It was in that situation that a number of us—I was by no means alone—began to ask ourselves: What is this social gospel? On one point we were naive, in that we thought the social gospel was the only American theology. This was due to the fact that we had never met any other American theology. It was precisely because these men of the social gospel had a world vision and a sense of calling in relation to social and moral problems, that they came to the ecumenical movement, and that they entered into conversation with the Christians of other parts of the world. The other American theologians stayed home. So we had to find out what this social gospel really meant. We had a feeling that it was not the invention of a few leaders, but that it had much deeper roots. Even if Walter Rauschenbusch was in many ways a very original man, he surely was expressing tendencies that had older and deeper roots. In those days the word that was always used in Europe was not social gospel, but "American activism", and the question was: "What is this new force in the Christian world with which we must reckon?"

It was in that situation that I decided to try my hand at an analysis of the background of the social gospel. I will not try to give a summary of the book. I could not, because I have not read it for 29 years. But I should like to make some remarks concerning the importance of the social gospel for the ecumenical movement. If in this connection I make critical remarks about Rauschenbusch, it is not that I do not share the admiration that has been expressed here already. I believe that Rauschenbusch has made an abiding contribution to the ecumenical movement. But I feel also that some of the criticisms which I made in my book remain true in the perspective that further years have given to us.

It happens that I have to begin these remarks about Rauschenbusch's theology at the point where I feel more critical of him than at any other point. This is the uncritical way in which in his thought American

democracy sometimes receives the dignity of a theological criterion. I know, of course, the enormous importance that democratic thought has had for the building up of your country. Nevertheless, I think it is up to the theologians in this country, as it is in any country, to distinguish between political ideology and Christian theology. Now Rauschenbusch did not always observe that distinction. Thus we find him saying in *A Theology for the Social Gospel*: "The worst thing that could happen to God would be to remain an autocrat while the world is moving on towards democracy." There are other passages where he goes even further in that direction, so that one is tempted to ask: "Is he proposing to make of God a sort of glorified president of the United States?" The strange thing is that in other parts of his work you find a deep and reverent understanding of God. Here was a real element of danger, and it could become far more dangerous in the hands of men who did not have the theological culture of a Rauschenbusch.

Another component of the social gospel was its acceptance of the methods and results of modern science. I feel personally that we owe a great deal to those who have given us a new historical understanding of the Old and New Testaments. It would be a great mistake for our generation to forget what we owe to the early Old Testament Harnack and Ernst Troeltsch. But we have come to realise that they have not spoken the last word. We do not believe that Harnack's or New Testament critics and to the great historians, such as Adolf reconstruction of the life and teaching of Jesus is definitive. We can clearly see in Harnack's "Essence of Christianity" the influence of a liberal bourgeois tradition. Now Rauschenbusch also became guilty of that oversimplification when he said that "the present-day reformation is a revival of the spirit and aims of Jesus himself". He forgot that certain central elements of the New Testament were almost wholly eliminated by the scholars of his time. He reflected the theology of the 90's, that is, of the period before Albert Schweitzer wrote his famous book that was to call attention again to the central importance of the eschatological element in the gospel. I do not say that Schweitzer was in all respects right, but he forced us to take seriously that other part of the gospel which now no serious New Testament scholar would dare to neglect. Thus we can have respect for the concern of the social gospel theologians to make the Kingdom of God central in their witness, but we must say at the same time that their conception of the Kingdom was inadequate, because it had become mixed up with modern evolu-

tionist theories which are certainly not present in the New Testament.

It is of course comprehensible that Rauschenbusch and so many of his friends reacted against certain false forms of eschatology. He says somewhere that the idea of the Kingdom of God must be rescued from apocalypticism, and there is truth in this, for there had been crude eschatologizing of the Christian witness which meant that men ran away from their responsibilities in this world. We have seen since that the Kingdom of God in the New Testament is not eschatological in the sense of merely other-worldly, not eschatological in the sense of merely futurist, but that it has two dimensions, the dimension of the here and the now, as well as the dimension of that which is to come, and that we must maintain the full tension between these two dimensions in our theology.

There is a truly prophetic element in Rauschenbusch's message. But it would seem that his theology was a hindrance rather than a help for his prophetic task. For you cannot base a prophetic message on an immanentist theology. The prophet speaks on behalf of the transcendent, majestic God. At this point there is an inner conflict in his thought between the immanentist element and the truly prophetic. Immanentism, in the last resort, undercuts prophecy, because immanentism means an identification with this world so that you do not stand sufficiently over against the world. Now the real Rauschenbusch, as I understand him,—the prophet—was really speaking out of an experience of encounter with the transcendent God. I believe therefore that his *A Theology for the Social Gospel* is not his best book. To get to know the real Rauschenbusch one should turn to the books where he deals with the practical, immediate and concrete issues, like *Christianity and the Social Crisis* and *Christianizing the Social Order*.

We want to see Rauschenbusch in the total context of the ecumenical development and so we must go beyond 1925. After 1925 new trends of thought entered upon the scene. These new elements—excuse me for coupling these names—are indicated by four men: Niebuhr, Barth, Oldham and Hitler.

At the time when I wrote my dissertation, Niebuhr was still an unknown pastor. I remember how at the time when I visited this country to assemble material for my dissertation, Dr. Lynn Harold Hough, who was a pastor in Detroit at that time, introduced me to him. In my book I could only quote some of his first articles. Some years later he became the voice, which in one way continued, but in another way

basically criticized, the social gospel. He criticized it for its insufficient dealing with the reality of sin in the world, and for its too easy analysis of the realities of society, especially the reality of power in society. Society, in the sense of social, economic, political, national and international relationships, cannot be imagined without power. But Reinhold Niebuhr never went back to an old-fashioned individualism. While he criticized the social gospel, he criticized even more severely the orthodox pietism which had never had a creative social ethics.

Niebuhr's contribution to the discussion created a new opportunity for transoceanic understanding, because certain common reference points began to emerge. That became particularly clear by the time of the second conference of "Life and Work", in Oxford in 1937. Dr. J. H. Oldham, who was the creative mind behind that conference, had understood that the problems of social ethics are basically theological problems. He knew that the attempt made in 1925 to discuss ethical problems apart from theology was bound to fail. He also saw the crucial importance of a serious common study of the nature of the Church. And at this point we also meet Adolf Hitler. For the persecution of the Church under Hitler became a demonstration before our very eyes that there was a great chasm between the Church and the world. The church conflict in Germany helped us to discover again what the true task of the Church was. The old other-worldly theology in Germany was inadequate for that situation. Over against the total approach to life in national socialism you had to put a total Christian approach to life. Thus Christians were forced to think out their attitude to social, political and national issues.

Think of the Barmen Declaration at the beginning of the church struggle. That Declaration represents a great date in church history. For in that year the Church spoke most concretely to the national-socialist state and repudiated the totalitarian heresies of the time. The man who wrote the Barmen Declaration was Karl Barth—the same Barth who had been so often considered as the man who was somewhere up in the clouds. In Barth's further writings, social and political problems began to take an increasing place. Some of us had asked him for many years when he was going to give us his ethics. Now he wrote those ethical sections of his "Dogmatics" which show that he was concerned with the problem of Christian life in modern society.

Thus by the year 1937 we had arrived at a new situation. The movements of thought on both sides of the ocean began to converge.

And this process was intensified by the Second World War. During that war many churches in Europe understood again that the Church is called to be the guardian of the nations. The Church is the watchman, of whom the prophet Ezekiel speaks, and the conscience of the nations. In this connection the name of Dietrich Bonhoeffer must be mentioned. I worked with him in the middle of the war on these questions of social ethics. He was a man who was deeply rooted in a Christo-centric theology, but who had at the same time a burning conviction about the task that the Christian Church had to perform in the world.

Thus today these two traditions, the tradition that comes to us from the social gospel and the tradition that comes to us from European theology, have entered into a helpful and constructive discussion with each other and have both been transformed. The result is that in this field of the ecumenical movement we have reached a greater degree of agreement and we have been able to speak out more definitely together than in any other field. I refer to what has been possible at Amsterdam and at Evanston in the sections on the social order, to that substantial volume of common conviction that we have now about the nature of the responsible society. It is due to this basic consensus that we can now enter the difficult field of what we call "rapid social change" and try to help the struggling churches of Asia and Africa and South America, as they have suddenly to face the almost impossible problems which come from their new contract and encounter with modern technical civilization.

That brings us back again to Walter Rauschenbusch. I have no doubt that the social gospel, as it came in the early days of the ecumenical movement from this country, has dynamized the thinking in that movement about social ethics. Even though at first the reaction was so critical, later on its challenge began to penetrate into the whole life of the movement. Some of the simple, basic convictions which Rauschenbusch had expressed began to be widely accepted. Thus we are now all at one that the Lordship of Christ is a Lordship over every single realm of life. It follows that the Christian gospel has not only to do with individual human beings, but also with the structures of society. These structures can be obstacles for the realization of the Christian life, or they can help in the realization of the will of God. That is why we have reason to remain thankful to Walter Rauschenbusch.

I hope therefore that neither in the ecumenical movement nor in

this country will the message of Walter Rauschenbusch be forgotten. Because of the almost alarming success of religion in the United States today you are once again in a very dangerous situation. The danger is that by the very size of the Church, by its embracing of so many new people, many of whom do not know the A B C of Christianity, the Church will fall into the great temptation of adjusting itself to its environment. In such a situation you will need to listen to prophetic voices, and to hear again the prophetic voice of Walter Rauschenbusch.

The Oberlin Conference

V. E. DEVADUTT*

THE FOLLOWING two brief paragraphs from a message which the Oberlin Conference agreed to send to participating churches set out the problem that engaged the mind of the delegates at the Conference.

"Gathered to consider the nature of the unity we seek, we give thanks for the unity we have found. This unity not only exists but is entirely the gift of God's grace and love. We are claimed for this unity while we confess with one voice 'while we are yet sinners, Christ died for us'; as we acknowledge Jesus Christ as Lord; and as we accept His commission to declare to all men the good news of His victory. . . ."

"As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continuing fact of our separations one from another. . . ."

The affirmation that the Church of Christ in its divided existence was in possession of unity in a certain sense was reiterated more than once at the conference. It would not be possible to understand the meaning of this seemingly very simple affirmation unless one sympathetically captured the spirit that emerged from the encounter of churches that have always lived in their backyards and were content to so live. Christian people belonging to diverse denominations do meet indeed as individuals and even talk on matters theological. Such people often find that their theological agreements and disagreements cut across all denominational lines. And it is also true that churches representing diverse traditions meet but on such occasions discussion of theology that might question the accepted position of any denomination is seldom undertaken. We often find Christian fellowship among denominations because we refuse by a gentleman's agreement to question one another's position. But a Conference like the Oberlin Conference, if it was to be fruitful, was bound to throw the denominations into questioning almost with passion one another's theological position. The Baptist believing as he does in the theological soundness of the practice of Believer's Baptism was bound to question the soundness of the practice of the "paedobaptists". It is against the background

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of such confrontation that the meaning of the seemingly simple affirmation that the Church even in its divided state was already in possession of unity in a certain sense, has got to be understood.

In the first place the affirmation arose out of a genuine and deep spiritual experience. The churches of differing tradition have been accustomed, if not by public pronouncement, at least by implication, to treat each other as living in error. Indeed there was no disposition to abandon this position outright. That would be impossible unless one were prepared to treat the "truth-element" in a given theological position as being inconsequential. But despite serious divergences in theology and practice these churches could not only meet but felt that there was something transcending their differences which bound them together in a concern for one another and in a redemptive mission to the world. That which thus bound them together and called them into this redemptive mission was not an agreed ideology but Christ. Despite their serious theological differences, there was an irreducible element common to their differing confessions—it is in Christ that God gathered them and in their common worship, their common Bible study and in their concern for each other, they found the constraint of this God-given element and a unity in it. The more sophisticated of us might be inclined to dismiss this as an instance of "sickening pietism"! But the unity that the primitive Christians experienced both within a group and between widely distributed groups was exactly at this point.

In the light of what is stated above, one can see the meaning of the two elements in the affirmation referred to above. Our unity is in Christ and therefore this unity is not of our making but something given by God. This is both a theological affirmation and a deeply felt liturgical experience.

Nevertheless, the fact remains that united as we are in Christ, we are divided as churches. So we grieve about our separations. Perhaps it is too elementary to point out that the grief is not about diversity, for there was no disposition at the Conference to deny the need for diversity. When churches do not recognize each other's ministries or their severally celebrated sacraments, what we have is not desirable diversity but deep division.

It is the tension between this unity given by God in Christ and testified to by faith and our division as churches that is the central problem of all Faith and Order Conferences. It has been said that up to Lund in 1952 the approach to Christian Unity has been through

ecclesiology which led to an impasse, and that Lund recognizing this has called for the approach to be via Christology. Christ after all is the center of Christian Faith in that it is in Him we have our vision and understanding of God and it is in Him God comes to us in His redemptive mercy. Approach to Christian Unity via Christology may mean the demand to understand the significance of the following: In the first place what does the unity between the Father and the Son mean in relation to the life of the Church? Can the Church content itself by asserting that since the unity between the Father and Son is a spiritual unity, it need not seek for anything more in its life? The Church cannot forget that it is placed in history; it is an institution in time and space whatever its ultimate destinies may be. If so, is not the Church under an obligation to manifest that spiritual unity in the concrete realities that belong to its historical existence? Furthermore, is it not begging the question to say that there may be a spiritual unity without any structural expression? For if our divisions are more than desirable diversity, if our divisions deny sacramental communion where is the spiritual unity?

Secondly, what are the purposes of God in Christ in history? Are they not the creation of a new human race where all the normal human divisive forces such as race, color, etc. will have been eventually conquered? The purposes of God in Christ may truly be construed in one sense as the creation of unity in the divided family of men—the creation of a true community. In this context the mission of the Church reveals itself in a new light. Oberlin stressed the mission of the Church as something which belongs integrally to the life of the Church and felt deeply the need for unity in the Church's task of mission. So the report of Division I states "Unity is for mission. The acceptance of mission increases our unity. . . . In our divided state we are not meeting the demands of our age; our ineffectiveness in mission compels us to heed more closely the Biblical demands for unity". Nevertheless Oberlin did not seem to perceive a more vital link between mission and unity, for if the purposes of God in Christ are the creation of a new human race, manifesting in varied aspects of its life marks of true community, then in one sense the mission of the Church is the mission to unity.

This would seem to me the first fruits of a Christological approach to unity as distinct from an approach from the angle of ecclesiology. And the paper of Prof. Robert L. Calhoun set the pace for this approach.

The Christological approach does not solve all the ecclesiological problems immediately. For one thing, Christianity is not just a system of ideology, or a system of philosophy. It is a historical religion which is both its advantage and disadvantage. As Prof. Albert C. Outler has suggested in his speech at Oberlin, when we say that Christianity is a historical religion, we mean more than "that it is a historical phenomenon, that is, has a history." "It means that everything in the Christian message is rooted in a unique historical event, which gathers up the old history of the people of Israel and creates the new history of the Christian community". These two facts connected with the Christian religion, namely that everything in the Christian message is rooted in a historical event and that the religion itself has a history, have created the phenomenon of diverse traditions. Fact cannot be extracted from interpretation, at least a historical fact and the human mind and experience are such that several minds while professing to see the same fact can arrive at different interpretations. For philosophers this may be a contradiction, for if a fact in the realm of history cannot be separated from interpretation, a diversity of interpretation may in truth point out not to the same fact but to different facts or no fact at all! So it may be contended that when different Christian traditions pretend to interpret the one and the same Jesus Christ, they indeed are not doing so! However, a religion that bases its message on a historical event and has a history is bound to develop diverse traditions and these traditions are bound to be defended with passion, for what is involved here is nothing less than the question of truth. So that Christology is not a short-cut to Christian unity. Nevertheless, this very phenomenon of its message being rooted in a historical event, may save Christianity from its divisions, for there is always a center of reference, a point of focus and a continuous ecumenical encounter may eventually lead us beyond our diverse traditions and interpretations to a consensus—a consensus which is not the least common denominator but which sees in the histories of separate traditions a common stream. As Outler puts it, history is the medium "appointed" or "permitted" through which God's revelation has been "transmitted through time and space". "Such a conception implies that the history which separates us from the Event of Christ (as *traditum*) is also the indispensable nexus which connects us with that event (in *actus tradendi*). The histories which separate us from each other contain the common history which still holds us together."

Furthermore our diverse traditions are not always due to simple honest difference in the interpretation of fact. Non-religious factors in racial, national and ethnic history have had their influence in moulding religious tradition. Closely related to the question of tradition in the narrower sense, (that which is rooted in interpretation) is the influence of these very non-religious factors in leading to a stratification of certain other divisions in the life of the Church, for be it remembered that our divisions are not always denominational-wise. There are several varieties of Lutherans and Baptists! The influences that lead to such divisions are many. For instance the New York Study Group on Authority and Freedom in Church Government reported in one of the preliminary papers submitted to the relevant section of the Conference thus "The American Scene has historically emphasized freedom. Here many strong statements concerning religious freedom in its many facets have been framed; here the principle of the Separation of Church and State has meant that all churches are in some sense 'free churches'; here denominations which have emphasized certain aspects of freedom have mushroomed into giant size. But this very stress on freedom has sometimes been magnified into an end in itself. Thus understood, it has been one of the controlling factors in the too-easy schism of communions and the rapid growth of new denominations along lines strongly sociological, ethnic, or sectional. In becoming an end in itself, it has helped to nourish an atmosphere in which Christians could understand the Gospel too much in the light of their cultural heritage, instead of seeing their cultural heritage in the light of the Gospel". (Orientation Paper: Section 7, p. 11 as quoted by Dean Walter Muelder in his address). Again where you have an ethnic and cultural pluralism as in the United States, it is often too easy for that pluralism to provide the environmental pattern not only for diversity which in itself may be desirable, but for such diversity to settle into a stratification and consequently into self-enclosed isolation and pseudo-theologically sanctified division.

But the point is that despite the enormous deposit of the influences of cultural and what are called institutional factors in our church life and the consequent divisions, churches are now prepared to re-examine their respective traditions (in this broader sense), even to submit them to God's judgment. This indeed is a valuable gain of the Christological approach to Christian unity.

We may now note very briefly some of the theological consensus that

seemed to emerge at the Conference as also some of the differences that stood out. Further work will have to be done in both the areas of consensus and differences.

1. To reiterate one consensus: "Concern for unity is not an option open to those who happen to be interested in ecumenical affairs. The God who has made us one calls us to be so in ever greater measure. Our motives are therefore rooted in His will; they derive from the record of His redemptive activity in Jesus Christ. The imperatives of the Gospel lay upon us their constraint and in pattern they correspond to the central affirmations of the faith—God in creation, Christ's work in salvation, the Holy Spirit's activity in equipping us for and sustaining us in our task." Report of Division I. p. 4.

2. In regard to sources and authority there seemed to be a tacit agreement that these are to be found primarily in the Bible. Again to quote Division I on this point: ". . . the reports of the sections indicate the rewarding insights which we owe to recent study of the scriptures. The emergence of Biblical theology is one of the exciting developments of our time. It does not constitute a return to any kind of uncritical bibliolatry. Many acknowledge its methods as one among a large number of useful tools that God has given us but no one doubts that it sheds great light upon our ecumenical problems; it offers us invaluable resources for understanding our common faith, and as we acknowledge in common the authority and constraint of the Word of God we are brought into a new measure of agreement one with another." Report of Division I p. 3.

The Bible Study conducted each morning at the Conference revealed what might be achieved to further Christian understanding when conscientious and painstaking Biblical scholarship is used with a sense of responsibility for the good of the Church.

3. While we saw earlier in this paper the role of tradition in the narrower sense in freezing divisions, there certainly was an awareness also of the role of tradition as guardian of truth and as a testimony to truth. This awareness was not expressed in any formal manner but showed itself in the general approach to all problems. In other words there was present all through the discussions the consciousness that Christian Faith was a historic faith originating in certain historical events and that the Church through the ages has been attempting to witness to the significance of these historical events however falteringly and imperfectly. While the present cannot merely perpetuate the past,

but because the Christian faith is rooted in historical events our present recapitulation and reinterpretation of these events is partly through a responsible examination of the testimony of the community through the ages. Of course we have noted earlier that there is not one single Christian tradition but as Prof. Outler has put it "we can think and feel our way back into our own traditions and those of other Christians with an open eye and heart to the presence and power of Jesus Christ in them, as the vital tradition common to all. We can discover that our common Christian history is not so much a matter of *a* tradition superior to all the rest as it is the influence of the Christian tradition which has continually informed all the *traditiones ecclesiarum*". "The bad essence of traditionalism, which some of us fear so much, is simply the power of the past to continue to dominate the oncoming future without its being relived and renewed in the living present. The good essence of historical insight is that it offers us the chance to make present decision about past and the future." "If we are to grow into the fulness of the unity we have, we must recover and fill out our Christian memories. For in this Christian past which now divides us, we shall also find a clue to the unity that we have and the unity that we seek."

4. Some of the deepest divisions in the Church have centered round the meaning of the two great Ordinances or Sacraments of the Church. While the meaning of these Sacraments cannot be rightly separated from one's view of the nature of the Church, yet such agreements as we can gain with regard to the meaning of the Sacraments may lead to new insights in regard to the nature of the Church, laying foundation for consensus in this regard.

Some of the consensus as found in the Sections dealing with baptism and the Lord's Supper may profitably be noted: To quote from the report of Division I—

"Sections 3 and 4 have been dealing with the two ordinances or sacraments: "Baptism into Christ" and "The Table of the Lord." The wording of these topics indicates that these sections, as is the case also for sections 1 and 2, emphasized the centrality of Christ. For example, section 3 observes that baptism "involves the re-affirmation by the Church of its faith in the Crucified and Risen Lord." And section 4 professes to "see in the Eucharist primarily what God in Christ is doing for our redemption as we look in faith to what He has done and forward in hope to what He shall do. This Christo-

centric accent in both sections, emphasizing what God has done for sinful mankind in Jesus Christ, represents an over-arching unity of both thought and devotion which promises much for the on-going discussion of our theological problems, our Church divisions, and our conversations together on these subjects.

Under "Affirmations of Agreement," section 3 noted that baptism has been "almost universally practiced in some form in Christendom throughout the centuries;" the theological consensus that in baptism "God comes to man with a gracious and redemptive purpose, offering him forgiveness of sins and the new life in Christ and enabling him to grow by His grace and the gift of the Spirit into the fullness of His stature that we may be conformed to the image of His Son;" that although some Churches insist upon immersion, all agree that "the spiritual event is the decisive factor" in baptism; and that "all Churches regard baptism as the means of entry into the universal Church, and not only into membership of a particular denomination." These, we believe, are substantial agreements. We thank God for them as we rejoice in the given unity which they suggest and provide even now for our divided Christendom.

One further agreement, which can only be experienced as a rebuke to us all, is that our practice so often belies our profession in these matters. We note in all our Churches "a wide-spread carelessness or apparent slackness in regard both to the practice of and the teaching concerning baptism." Thus, "despite its wide-spread observance, the significance and unifying effect of this ordinance or sacrament has been obscured."

Beyond this, however, we observe differences among us which cannot and must not be concealed. We differ, for example, on the relation of faith to baptism, and this divides us into those who practice only believer's baptism, and those who also practice infant baptism. We differ on the significance of the act of baptism itself, as, on the one hand, the moment of God's regenerative activity, or as, on the other hand, the symbol of a spiritual change which may already have taken place in an individual.

Our differences, in the final analysis, appear, however, to be related to our differing views of the Church. Here theology and tradition frequently determine our views and practices regarding baptism. If we must say, therefore, that a study of baptism by itself will scarcely offer any ultimate guidance in our search for unity, we wish also to

say that "the question of the Church looks differently to us now that we have become more aware of our deep unity in baptism."

We would consequently address our concern on baptism to the Churches for further and continuing study in the form of the following three searching questions: "(1) Of the Churches which practice infant baptism, we ask—'How far is it true to say that among you the obedient use of every gift and resource of the Church is made in order that the infant may reach that point of personal faith and response which would be the proper fulfillment of his baptismal vows? What is the responsibility of the Church to the baptized person who does not become a believer?' (2) Of the Churches which practice only believer's baptism, we ask—'Is sufficient justice done among you to the fact that God's grace is active in and through the Christian community from the very beginning of a person's life, preparing him for the full confession and experience of the faith? What is the responsibility of the Church to the un-baptized child?' (3) Finally, we ask all Christians—'Do we in our lives bear witness to our baptism into the Death and Resurrection of Christ? In what ways do we show that we are not our own but disciples of our sovereign Lord?'"

Section IV states bluntly that "it is at the Table of the Lord, given to us as the continuing Sacrament of unity, that Christians in history have been divided from each other and continue to be separated." Yet it has been possible to hold Christian conversation on this subject, and such current movements as the renewed interest in liturgy and the revival of Biblical theology have considerably increased our readiness to listen and learn from one another. Thus we are able to report a broad base of mutually agreed affirmations. We agree, for example, that "at the Table of the Lord, the Church remembers in thanksgiving and gratitude the life, death and resurrection of Jesus Christ." This commemoration, however, is more than recollection for it implies Christ's present mediation to us and our hope for the consummation of His redemptive purpose.

For these reasons we may say that "the Eucharist is therefore in the center of the response of the worshipping Church to God's gracious activity in Christ. That which is offered and received in the Eucharist is central to the Christian life. . . . Liturgy in the narrow sense is not enough; the service of God by His people in their witness in the world and in winning others to Christ is inextricably bound up with their eucharistic life. The preached Word of God is not to be

set over against the supper of the Lord. Both are commanded by Christ; both are involved in His work of redemption."

All agree that "by personal participation in the body and blood of the One Lord Jesus Christ, we are strengthened for life in the corporate community of the new covenant and enabled to discern our oneness with each other. The blessings we receive at the Table of the Lord empower us for our witness and work in the world into which we are sent."

In discussing the Table of the Lord, the section was acutely aware at all times of the difficult problem of order and the ministry as these relate to the administration and reception of the Eucharist. Yet the group found it possible to express their "common understanding and fellowship apart from and prior to agreement on all matters of order. It may be that the time is not yet ripe for a really fruitful exploration of these long-standing disagreements. But the time for that *is* coming and will be hastened as Christians in all the Churches engage in some such enterprise as this one in which we have received so rich a blessing and such a sure token of our community in Christ's self-giving love."

The section was fully aware that it could not solve for the Churches all the problems which cluster around this topic, but they summed up their own ecumenical experience together by directing a strong appeal to the Churches. This appeal is to "the larger task which still confronts" us all. "This task, put in its simplest terms, is the hightening or, in some cases, a recovery of an utter seriousness for the Eucharist as the Sacrament of Communion between Christ and His body and the sacrament of unity in the Body. We are convinced that this task can be greatly aided by the process of ecumenical study, the process, that is, of surveying our respective traditions, of facing seriously the crucial problem of intercommunion, of taking upon ourselves the pain of our division at the Table of the Lord, of searching and finding new agreements in our understanding of the gracious mystery of Christ's act and promise in Holy Communion. The new situation to which we have referred and the progress in consensus which we ourselves have experienced, persuades us that all our Churches should join with us in this study process, in the broadest possible scale . . . that this is, indeed, imperative and possible!" (Report of Division I Pages 7-11).¹

¹ All quotations in this article are from mimeographed copies of addresses and reports distributed at the Conference.

But there are areas of disagreement and the Conference did not fight shy in recognizing them as is evident from the extensive quotation given above. Some of the disagreements were not noted in the Divisional Reports not intentionally but perhaps to limit the length of reports. We may note some of these disagreements:

1. There is yet no clear agreement as to the relative authority of the Bible and Tradition.

2. While it was reported that excellent preparatory work was done by some study groups on the Subject of Orders in the Church and the relationship of Order to the nature of the Church itself, the Conference as a whole was not made aware in any meaningful way of either any consensus or disagreements in this regard. Yet in all discussion of Faith and Order Movement and in actual negotiations for Church Union, the nature of the Ministry and its place in the organic life of the Church are two subjects that have presented the most stubborn difficulties. It was alleged at the last meeting of the Faith and Order Commission of the W.C.C. that in all questions concerning unity, the Continental Churchmen start with matters of Faith while the Churchmen of the Anglo-Saxon world start with matters of Order. If the American Churchmen represent the Anglo-Saxon tradition, then at Oberlin the charge could not be made against them. It is, of course, not true to say that "Faith" and "Order" could be separated. If for instance the Baptists have a particular view of the ministry it is because of other related elements in their Faith. Yet it may not be an unmixed blessing that the question of the nature of the ministry did not loom large at Oberlin. The question is bound to come up in continuing discussion (as indeed it came up in an unfortunate way in a sermon at Oberlin) but by that time we may have learnt to respect genuinely each other's positions and also learnt from each other's positions.

In the report of Division I there occurs a suggestion with regard to the way in which differences may be dealt with. There are only two ways to Church Union, one by way of absorption and the other by way of comprehension. Union by absorption is ruled out, not only because it is likely to rouse strong emotional resistance but because theologically it is immoral! For instance I as a Baptist cannot be expected to declare that my Church has been wrong altogether all these years, that God has not been active in this church or has not used its tradition for His glory and for the edification of His people

and that consequently my fellow Baptists and I have been practicing a huge hoax on ourselves. I can admit and I am under an obligation to admit that my Church and its tradition have been imperfect. God, however, has used this imperfect embodiment even as other imperfect embodiments of the Church to His glory. If union by absorption is ruled out it is only possible by way of *Comprehension* and the Report of Division I recommends an examination of the principle of Comprehension. It is not a new insight, for this was recommended at Lausanne. The principle of comprehension may look, on first thoughts, as if it were a theological basket of some kind embodying all sorts of incompatible notions; or it may appear as a call to theological syncretism. I would define the principle of comprehension in the following way: when two theological positions (within the Christian context) that are obviously irreconcilable are placed side by side, the points that seem irreconcilable loom much larger than they should, for the two positions are treated by their respective proponents as if they constituted two separate "wholes". But if the two positions cease talking across the boundary and are *informed by each other*, their seeming character as two separate "wholes" comes to a near vanishing point. In fact they will seem to lack sadly in wholeness. "Wholeness" is created only when they are corrected and supplemented by each other. Thus for instance the catholicity of the Church comes to visible embodiment only in the local congregation, so the importance of the congregational principle and the need to secure the reality of the local congregation. On the other hand the uniqueness of the local congregation, that is to say as a body which is not merely one among other sociological units in society but as one representing a new human race and divinely directed towards a cosmic end can only be secured when in its local life it witnesses to the wholeness of this new human community and reflects the marks that belong to this wholeness. The theological integrity of both the catholic and congregational principles are secured only in each other.

As some one has said Faith and Order Movement which was started by an American and which more or less lived in exile all these years has come back to its home. European theology has helped the Church Universal to restore Christology to its rightful place. The younger churches have shown the imperative to Christian unity and that "mission" without which the Church cannot live and "unity" are integrally related and not merely pragmatically needed. The response

in Europe to the Movement started by the younger Churches has been cautious, for they have not been able perhaps to disentangle the relevant from the irrelevant in history. The American Movement I feel will be a break through in the impasse in the life of the Churches of the West for Oberlin has shown already by its insights into such areas as the influence of institutionalism and culture in the shaping of Church tradition, that something very challenging has started on this continent.

Polarity in God

HENTON DAVIES*

IT is generally known that the teaching of science was an essential part of the curriculum of the nonconformist seminaries in Britain in the late seventeenth and in the eighteenth centuries. Catalogues of the curricula still extant and the more ancient parts of seminary libraries show the great interest in science. There are signs that the teaching of science will have to find a new place in the training of ministers, as it already has done in some Roman Catholic Colleges known to me. I do not, of course, refer to the elementary courses in science which form part of the A.B. or B.A. degrees.

It seems to me that there are three aims in view here:

- a) an elementary understanding of the broad principles of scientific method;
- b) an outline survey of the history of science so that our students shall have some understanding of the achievements of science in historical perspective.
- c) the use of scientific material as illustrations of and analogies of the processes of grace. The question of course, arises if there is similarity of operation in nature and in grace, and if so, whether such similarity can point also to proof. For the purpose of this paper it is simply my purpose to take the illustration of polarity to set forth one aspect of the doctrine of God. I hesitated whether to take the geometrical figure of foci, but in the end decided that polarity would be better as more living and dynamic.

The study of magnetism has revealed the existence of the quality of polarity, for a magnetised bar when free to move turns its ends to the two magnetic poles of the earth. Polarity is thus first the quality of being polar or possessing magnetic poles. So the word, according to the Oxford Shorter Dictionary, describes the "possession of two points called poles having contrary qualities or tendencies", and eventually and figuratively not merely "direction of thought" but "possession of,

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or exhibition of, two opposite or contrasted aspects, principles or tendencies”.

Philologists have taken over this conception and coined the phrase “semantic polarisation” to describe how a word with a certain meaning can come to possess another meaning contrasted with or even opposite to the first.

But the term “polarity” and the figure of thought it represents are also useful for theological study. Polarity may thus be used to describe certain associated concepts within the unity of any given idea. Thus, it may be asked, how far does the N. T. and the early centuries of Christian theology, preserve polarity of the Hebrew and Hellenic geniuses? Then there is, too, the polarity of the one and the many in the Hebrew and Christian conception of Godhead; the polarity of the divine and human natures in Christ; the polarity of the prophetic and priestly in scripture, in worship and in the ministerial office; the polarity of faith and works in the Christian; of worship and evangelism in the church; and there is, too, the polarity of criticism and wonder in the technique of the scholarly approach, especially the approach of the biblical scholar.

There seems, however, to be one polarity which outweighs all others in significance and value, and that is a certain polarity in the biblical anthropomorphism of the personality of God. It is trite to say that God is pictured as King and Father, but it is this polarity which has long engaged my attention.

A beloved teacher, Theodore A. Robinson, advised his first year class to read W. Robertson Smith’s famous book: *The Religion of the Semites*, and the present writer unaccountably took his advice. This book has become rightly authoritative for its view of sacrifice as sacramental communion. But this great insight into this aspect of sacrifice has tended to dwarf the other formative and basic theme of the book’s second lecture or chapter entitled, “The Nature of the Religious Community, and the Relation of the Gods to Their Worshipers”. Robertson Smith is led in his discussion to suggest that “the two leading conceptions of the relation of the God to his people are those of fatherhood and of kingship”. From the physical and moral aspects of fatherhood he passes to the spiritual conceptions of God’s fatherhood as these are found in the Old Testament and especially in the New Testament and to the general principle of the kinship of gods and men, where the principle of sanctity and that of kinship are identical. Similarly he traces

the idea of kingship from the small beginnings of authority to more developed interpretations. In time the Semites began to look upon the deity as king and to seek from him "help against their enemies, counsel by oracles or soothsayers in matters of national difficulty, and a sentence of justice, when a case was too hard for human decision. The valour, the wisdom and the justice of the nation looked to him as their head, and was strengthened by his support in time of need."

This book and its all important second chapter laid the foundation for my apprehension of God. The polarity of fatherhood and kingship has thus remained basic and has thrown continual light upon the problem how "to reconcile the forgiving goodness of God with his absolute justice" as Robertson Smith puts it.

Rudolph Otto's book, *The Idea of the Holy*, brought confirmation and fresh understanding of the polarity. His analysis of the "numinous" as *mysterium tremendum* reminded me of the royalty of Godhead, but as *mysterium fascinans* reminded me of the fatherhood of God. True this initial analysis is, just as it is, too broad and impersonal in scope to be satisfactory, but this analysis did offer an understanding of the raw material of deity, so to speak, comparable with, and parallel to, the Melanesian conception of "mana" of the Semetic baraka and the Hebraic "holy" which were later discoveries, and all of which are pertinent to the polarity under discussion.

The final confirmation came through H. H. Farmer's teaching concerning God. Beginning with an analysis of the values inherent in the immediacy or awareness in personal relations, he moves through the conception of trust to the understanding of God. "The awareness, then, of the other (i.e. person) as potentially co-operative in his resistance, or as potentially resistant in his co-operation, lies at the heart of our awareness of personality in one another". Our awareness of God is the same. We are aware of God as will in the form of unconditional demand, but we are also aware of God as ultimate or final succour. In these phrases "absolute demand" and "final succour" there is again that polarity implicit in the royal fatherhood of God. To believe in God as a king is to recognize His claim upon you, but to believe in God as a father is to believe that human life conceivably has some claim upon God.

In brief then this was the way in which I discovered the polarity within the Christian experience of God. But lest the figure of magnetic polarity should suggest too strongly the separation and permanent

opposition of the two poles, let me say that electrical polarity helps us further. In electricity the polarity is, I think, transferable. The negative pole can become the positive pole and vice versa. So it is with the royalty of God. The kingship of God is not only righteous, but gracious, and the fatherhood is not only loving but authoritative and corrective. The polarity is pervasive because it belongs to a personal God. He is never king without being father, but he is never father without being king, and in this personal, royal, fatherly role He ever confronts us. By the time that I became a student of Principal Wheeler Robinson in 1931, the main pattern of this polarity was established for me. Dr. Robinson showed me how that polarity was valid also for the Holy Spirit as both Comforter and Judge.

It would be tedious and unnecessary to argue the presence of this polarity in the biblical portrayal of God. Let us rather refresh ourselves with and delight ourselves in some of the passages and images in which the polarity is set forth.

There is first, for example, those sentences of divine self-predication which are so characteristic of certain portions of scripture. I refer to those sentences of scripture in which God is said to speak in the 1st person. W. Fischer has coined the expressive term "auto kerygma"—the self-proclamation of God by God to describe these "I am" sentences. The first commandment reads:

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me" (Exod. 20:2f). This verse clearly portrays God as Redeemer and Lawgiver. Redemption is a figure derived from family duties. It is the kinship idea. Lawgiving is clearly derived from royal duties. Thus the "I Amness" of Yahweh is redemptive and regulative, redeeming and royal.

It is this same polarity which lies implicit in the Davidic and Isianic conception, "The Holy One of Israel" (Ps. 89:18). The title sets forth God as "belonging" and yet as separate. Perhaps even more striking is the prophetic

"a righteous God AND a Saviour;
there is none besides me" (Is. 45:21).

The word "AND" does not mean "or", for it is not alternatives that are contemplated; nor does it mean "and in spite of this" for there is no triumph over dichotomy. Rather AND means "and in virtue of this" or "and therefore" a Saviour, for it is identity that is proclaimed.

Such phrases as "royal throne" (I Kings 1:46; 9:5; I Chron. 22:10;

II Chron. 7:18, Esther 1:2; 5:1) or "royal power" (II Kings 14:5, 15:19; II Chron. 25:3) or "royal majesty" (I Chron. 24:25) or "royal glory" (Esther 1:4) or "royal crown" (Esther 1:11; 2:17; 6:8) or "royal dominion" (Dan. 6:26), or "royal law" (James 2:8), are all appropriate phrases. So are the "throne of judgment" (Prov. 20:8), or "his throne is upheld by righteousness" (Prov. 20:28); or "throne of honour" (Is. 22:23), but the full Christian understanding comes only with "the throne of grace" (Heb. 4:16). It is the throne of grace because it is the throne of God and of the Lamb (Rev. 22:1, 3). God sits upon his throne, but the Lamb is in the midst of the throne,

and he who sits upon the throne
will shelter them with his presence (Rev. 7:15-17).

What is true of apocalyptic poetry is true of the credal assertions of the Bible as a comparison of vv 3-5 with 7a of Psalm 95 will immediately show. Yet in creeds doctrine is maintained or proclaimed, whereas in prayer it is assumed. Prayer is one of the most fruitful sources of doctrine, for in prayer a man does not argue his faith unless in rebellion. Rather he utters his faith. Perhaps the crowning illustration of the divine polarity is in the Lord's Prayer itself. You will remember the two decisive lines,

Our father
: : : :
: : : :
Thy kingdom come.

This father has not a family but a kingdom, and this kingdom is ruled by a father.

This is not an inconninnity or a dichotomy. It is a polarity and an identity, and in itself the last word concerning the revelation of God in Christ. It is no accident that in the Johannine prayer, Jesus addresses God thus:

"O righteous Father" (John 17:25).

"Righteous" is a royal adjective appropriate to kingship, but it is here associated with fatherhood and so the polarity is once more complete.

In Rev. 4 the heavenly throne stands surrounded by an emerald rainbow. In scripture the rainbow figures the mercy of God. If as the hymn puts it:

"Thy rainbow arch our mercy's sign",

then majesty is encircled by mercy, and glory is enshrined in grace, and the very architecture of the divine sanctuary, not to mention the earthly, embodies and displays the polarity of the royal and redeeming God.

It was an interesting experience to bring this polaric pattern to bear upon the lectures of Convocation week. In the light of it there appeared to me to be a discrepancy between the first and third of Dr. Calhoun's lectures. In his third lecture he set forth clearly the polarity of God for he spoke of "the inescapable judgment" and of the "limitless mercy" of God. This was clearly an echo of H. H. Farmer. He also used that pattern to criticise the conception of God expounded in Plato's second chapter of the Republic and tenth chapter of the Laws. But this pattern is also applicable to and is the criterion of the teaching of Jesus. In discussing the antecedents and foci of Jesus' message, Dr. Calhoun used these words: "The prophetic message as we know centered around two foci: the reign of God on the one hand, and the righteousness which God commands on the other". There followed an analysis of the reign and righteousness of God.

There are of course, two foci to an eclipse and so Dr. Calhoun rightly adduces two points as the foci. But according to our polanic pattern the foci should be not the realm or reign or rule of God on the one hand and his righteousness on the other, for these are the same. The N.T. let alone the O.T. shows that this is so. Jesus says (Mk. 1:14), "The kingdom of God is at hand", but Paul puts the same fact in this way: "For in it the righteousness of God is revealed through faith for faith:" (Rom. 1:17). In the Gospel kingdom and righteousness are synonymous. The foci rather should be the reign and the grace, and not the reign and the righteousness. But probably foci is too flat and static a figure, and polarity is preferable. This is not to deny that there is a further and different polarity within the conception of the reign or kingdom of God. The poles here are the ruling principle—the reign, on the one hand, and the realm, the domain of the rule on the other. In our modern world this polarity is an unceasing and increasing tension. The realm is ever enlarging—not only in the fields of knowledge and in the new sciences, but also in the ever expanding universe of exploration and discovery. Thus it comes about that the pole of the realm occupies our attention so much, that the other pole of the rule, or God's kingship over the universe, is diminished. The divine polarity calls for the preacher to proclaim in season and out of season: "The Lord reigneth," "The earth, the universe, is the Lord's."

Dr. Hasleden's second lecture was surely one of the most brilliant lectures ever heard by his hearers. The more unfortunately thus that it should be marred by a theologically false note. Dismissing what he

called the high and mystical doctrine of the love and justice of God, he turned to Aristotle for a definition of justice, and claimed that the only attitude towards the Negro now possible or practical was that of justice. It would appear that the lecturer here opened himself to several lines of criticism and reproach.

a) It must first be asked what definition of justice is there that is not equally a definition of love? Certainly the Aristotelian definition of justice, he used, could be for the Christian equally a definition of Christian love.

b) He isolated justice and demanded that justice be the attitude required to the Negro. Was the learned lecturer suggesting that he was replacing Christ's second commandment, "Thou shalt love thy neighbour as thyself" with another commandment: "Thou shalt be just to thy neighbour even if he be a Negro"? O the pity of it that he supported his case by a definition from Aristotle, when the whole doctrine of the polarity of the love and righteousness of God was at hand to make his case invincible and ultimate.

Of course this polarity in God is capable of application to every situation in life in which God confronts us. Each will have his own witness to make in this connection. But perpetually the church loses sight of this polarity and becomes involved in Marcionism or in transaction theories of the atonement.

The implications of this polarity for worship and for human parenthood are very close. Worship has for its by-product the contemplation or study of the royal parenthood of God, the most experienced parent of us all. In worship, in its blessing and judgment, its approval and correction, we study the father king at work. Thus in worship we ever bring our human parenthood under the scrutiny of divine parenthood.

Indeed within the family this polarity achieves its greatest actuality in our lives, for parents must educate their children in love and justice.

The doctrine thus displayed is not merely an exercise in content and in definition—it is also in its polarity a discipline of the spiritual understanding. Doubtless we are all ready to affirm the divinity and the humanity in Christ Jesus, but which of us will claim to hold the divine and human in perfect balance? Either we shall rejoice in the divinity at the expense of the humanity, or we shall sympathise with the humanity at the expense of the divinity. Christology is the study of this balance. So it is with the majesty and the mercy of God. Either we shall glory in the majesty and tend to underrate the mercy, or else we shall revel

in the mercy and not take sufficiently into account the majesty. No doubt our church historians could name those like Chrysostom and Calvin and Barth who have seen the majesty too clearly, and those like Ignatius and Bernard and Schleiermacher who have wondered before the mercy. How is it with us? Where is the bent and delight of our spiritual understanding? This quest for the polarity in God is a slow but progressive drawing near of the whole man to the mystery of God. Approximation only is probable in this world, but there is the promise of fulness in stature in Christ whereby we shall someday see clearly.

The Conversion of Outer Space

STANLEY I. STUBER*

THE THEME which I have selected for this alumni oration is "The Conversion of Outer Space." It should be clearly understood at the very beginning that my main emphasis will be religious rather than scientific. While it is impossible these days to escape the implications, and even the intellectual exploration of outer space from a scientific point of view, our chief concern is the spiritual conversion of the new universe which is now being discovered.

Just as President Eisenhower, in releasing that amazing document, "Introduction to Outer Space," emphasized the point that all this is no longer science fiction, and must be taken seriously, so I believe that what is happening now in the realm of science is not only a tremendous challenge to religion, but is already changing our theology and will in time alter many of our social patterns and our course within the area of human relations.

The Atomic Age

The new Atomic Age, with its space ships, rockets, and vast energy, is the greatest challenge to Christianity since the Protestant Reformation. There is every possibility that it will, over the next century or so, radically transform not only the thinking, the theology of the church, but also most of the practical ways and means of applying its Christian message. This challenge, which can represent a great forward movement of the church, may well bring about the Second Reformation which is now so desperately needed throughout Christendom.

The new Space Age will certainly force Christianity to take a new look at its theology which is now largely based upon the thinking of the Middle Ages. It will challenge it to reshape its over-all organization, since the present unhappy divisions developed out of situations and problems, both civil and religious, are no longer relevant. It will

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compel Christianity to deal with the greater issues of brotherhood, social justice, and world or universe peace, and take a definite stand on the banning of the testing of nuclear weapons.

Just as Christianity made radical adjustments in the early centuries of its existence to accommodate itself to Greek thought and Roman customs; just as it adjusted itself to the Renaissance and the early discoveries of science; so it will have to adjust itself to this fast moving Atomic Age—or else possibly be superseded by a new Modern Faith.

Toynbee's Challenge

Arnold Toynbee has challenged us to be creative and meet the fast moving future by being in command of history, rather than being molded by it. Toynbee has sometimes been called a "Prophet of Doom" because he has said that our modern civilization may well break to pieces and follow other great civilizations of both the East and the West into decay and oblivion. But in a television interview of a few weeks ago he denied that he was a prophet of doom. In fact, he holds out great promise for modern civilization—under certain conditions.

One of these conditions is that it regulate, control, master, atomic energy, and develop some sensible and workable system of disarmament. (We must now catch up with Russia not only in the mastery of space, but also in the outlawing and use of atomic bombs.) Another condition is that we keep on growing not only physically, aided by science, but morally and spiritually. And another condition is that we grow up in the entire conception of religion, and let the mystery, the wonder, the majesty of the great universe enlarge our visions as well as our souls.

The Whole Universe

While the Great Commission of our Lord seems to apply only to the nations of this world, the larger implications of the whole universe is contained within it. Our parish is no longer the world of John Wesley, but the vast universe of Albert Einstein. The saving power of Christ must follow the flag wherever it may go; whether it be upon the seas, or in the sky, or upon the moon, and even farther out into outer space. Religion must not only keep pace with science in its research, inquiry and thinking; religion must also match science in daring, in adventure, and in the actual exploration of new territory.

While the New Testament concept of our evangelistic task is related primarily to this world, and probably always will be, there is implied

in Jesus' promise of the "greater things" yet to come, and his promise of the leadership of the Spirit of Truth, a commission to conquer for true religion in all new territory, all new areas, all new worlds, which we as Christians can possibly reach. Therefore I truly believe that we have, as our basic task, the spiritual conversion of outer space. We must include the whole universe in our evangelistic task, and not leave the control of outer space in the hands of the military, scientists, governments—not even the United Nations.

Mad Race to the Moon

At the present time there is, among the nations of the world, and particularly two of them, a mad race to the moon. They are willing to spend billions of dollars to get there first. What they will find when they get there is still a wild scientific guess. But the national prestige, and the potential military advantage, seem to be dominating factors. We are now, sad to say, living in a war economy which embraces the whole universe.

While I am simply thrilled and fascinated with what scientists are now producing in relation to outer space, I am all the more challenged by their thinking, their research, their plans, their time-table for the future. And although these rockets, missiles, space ships, solar landing fields, and many other almost incredible instruments, and machines, are extremely important (since they have already opened to us an entirely new dimension of space), it is the spirit of adventure, the daring thinking back of all this which is of our greatest concern as religious leaders. It would seem to me that Christianity is now faced with a world revolution far greater than it had to confront as it first moved out into the Greek world, as it later was confronted with the Renaissance, and still later with the industrial revolution.

Religious Implications

What concerns Christianity at this point in the new Atomic Age is not so much the physical and scientific discoveries, as the specific implications of all this for us right here upon this earth. It may be possible in a few years to send a few daring souls to the moon. But I dare say they will want to start back on the return flight almost immediately. On the basis of all the information science can give us now, life on the moon is not too attractive—especially for lovers. Space suits and helmets are not particularly conducive to romance. There is good

reason to believe that even the Reds will prefer the "Moon over Moscow" more than restricted romance on the moon itself. This of course does not rule out the dreadful possibility that, as in former wars, love and homes and truth will have to take second place to potential military victory.

It is with this awful possibility that Christianity must deal. Even in spite of the fact that it has not made too much progress, even in the more conventional areas of brotherhood, freedom, social justice and world peace, it now is challenged to redouble its efforts—adding to the conventional the new implications of outer space attitudes, atomic thinking, and actual nuclear achievements. By taking on this new dimension we may be able, because of the increased time-table and the inherent dangers to all concerned, and because of the challenge of Communism, to work out together, as Christians of many different creeds, colors and nationalities, not merely our common salvation but the literal salvation of the world itself.

The Great Choice

It is very apparent to most thinking people today that we are faced with a great choice; a choice between possible destruction of the worst kind or a new world developed scientifically for the benefit of mankind. This is not fancy or theory. It is not Russian propaganda. The terrible thing about it is—it is all too true. It is a choice made all the more pressing, to be sure, because of the claims of Communism. Science alone cannot make the choice. Science can provide the instruments. Science can create the means, but it cannot make the final choice. Left to itself, especially linked as it is today with the military, the prospect of survival looks dark indeed. Nothing on the face of the earth—not politics, not education, not big business—is powerful enough to take control of the Atomic Age and give it moral and spiritual direction outside of creative, enlightened religion.

But is religion, with its many divisions and its different interpretations, ready to assume this task of moral and spiritual leadership in the Atomic Age? At first glance it would seem impossible. In fact, judging from the noisy reactions coming from certain realms of religion such a possibility seems very remote. The faith put in the St. Christopher medal attached to the U. S. satellite *Vanguard* is certainly not the kind of faith needed to control the thought-world of outer space. On the other hand the popular managers of those who are now proclaiming the "Sec-

ond Coming" of Christ by means of all kinds of mass media, are not prepared intellectually to lead us toward any kind of an atomic Promised Land. Just because certain religious leaders make use of the public relations boys on Madison Avenue, and all sorts of scientific equipment, is no indication that they are equipped to do any open-minded, creative thinking—the kind needed to be a match for those research scientists who are now having a field day at our expense.

During the past few years the neo-orthodox scholars have created a revival of biblical theology which has served a good purpose if we can get through it fast enough to apply their basic lessons to the realities of the modern age.

Religion and Science

Where then will we get religious leaders with the courage, vision and brains to give moral and spiritual leadership in an Atomic Age?

We cannot expect to compete with the scientists, particularly in their own area. We should be big enough to accept their findings; at least those scientific truths which are generally accepted. At this point there is no conflict between science and religion. We should be ready to recognize every new real discovery and we should keep pace with all kinds of true scientific advance.

More than this, we must, even in our theology, be guided by the scientific attitude. It will do religion a vast amount of good to be open-minded, to experiment, to test and adventure. It will do religion a great deal of good to discard old outworn words and thoughts and dogmas, and be willing to substitute the new, greater truth for custom and tradition. It is high time that instead of trying to by-pass the lessons of the Renaissance, of the Enlightenment, Humanism and the Social Gospel, we examine them critically, not blindly, taking the best they have to offer for the future.

A Deeper Religion

This does not mean for one moment that we should become superficial or blindly optimistic in our religion. Quite the opposite. We must grow out of our religious childish ways and thinking; we must grow out of our littleness and Medieval thoughts. We must grow into a Christianity of greatness. The demand of the Atomic Age is not for a shallow Christianity, but for a Christianity which is deep and sound and true all the way; a religion which will tap the wells of Mysticism

and of the New Revelation. And if we are to get religious leaders of this character we must not only encourage our preachers and our theologians along these lines; we must even prepare the way for them through scholarships and centers of Advanced Theological Studies. Instead of industrial concerns and wealthy individuals putting most of their money in the scientific training basket, if they are wise, and if they want to have a relevant Christianity, they must invest new money, lots of money, and lots of talents and time, in the support of this new type of theological education.

New Theological Training

Along with a revised theological curriculum, which will take us beyond neo-orthodoxy, there is need for a colony of religious scholars who will give themselves over a period of years to developing the kind of religious thinking needed so desperately to head off world destruction. Certain young people of great promise should be given generous scholarships and fellowships in order to do spiritual and moral research in depth. Theological professors should be given the ways and means to enable them to do creative thinking and writing. Certain preachers of fifty or so, too old to suit the fancy of most pulpit committees, ought to be recruited and honored with a substantial living for the sole purpose of developing, either in connection with a seminary or a place in the sun in Florida or California, their own spiritual insights. One of the great mistakes we are making at the present time in the Christian Church is to exult in immaturity. When are we ever going to honor and cherish religious wisdom and spiritual maturity over pulpit showmanship and popular appeal?

Is Christianity Ready?

Now I am not dealing with this theme of the Conversion of Outer Space just for the fun of it—although I see no reason why the scientists should have all of the fun and excitement. There are very serious overtones to this whole matter, and one of them which concerns me most of all is that Christianity, from where I stand today, does not seem to be ready to assume the kind of religious and moral leadership which the new Atomic Age demands. I may be wrong, and I hope I am, but there seems to be, in the main, a return to the theological thinking of the Middle Ages. A sanction of respectability has been placed upon the “end of the World” theology of popular evangelists by certain ecumenical groups. There is abroad, the feeling that the

norm of true religious thinking and practice rests in Minneapolis and Los Angeles. There are, to be sure, exceptions to this general rule, but unless the general trend is reversed we will, while using modern scientific gadgets, become more and more isolated from the very world which we are commissioned to save.

Adjustments in History

As an interim church historian, having seen the adjustments Christianity has made during the course of the centuries, and having noted the scores of false prophets who have predicted the end of the world and who have been discredited by the calendar, and noting that history has a way of honoring so-called heretics, I firmly believe that if we can save the world from atomic destruction, if we can only keep mankind from an atomic war, we will have as our own wonderful opportunity the planning of many decades of peace so fruitful and so helpful to all mankind, especially to the Far East and Africa, that even our quickened imaginations cannot dream of its possibilities. Instead of looking back a thousand years, the challenge of the moment is to look ahead with the full expectation that mankind will occupy this earth, before any major migrations to outer space, for another thousand years. This is the millennium which should really get us excited.

The Bible, instead of discouraging this point of view, really encourages it. When we get beyond the proof-text stage of Bible study and look at it as a whole, study its basic implications and receive its creative spirit, we will find that the Bible can serve as our guidebook for the future as well as of the past. Because this is true, there is all the more reason why we, as religious leaders, should get busy now with plans for the realities of the future. Naturally we do not imply that any of us will be around to witness the changes which will take place during the next few centuries, but we do strongly imply that the decisions we make within the next few years, yes, even within the next few months, can spell the difference between a world of chaos and a world of creative peace and mutual plenty.

Hard Struggle Ahead

We all appreciate the fact that it will be one of the hardest things in all the world to get religion to want to take leadership in relation to the future. The struggle for truth and freedom has always been tough, and will continue to be so. Human nature, sin, selfishness, so-called orthodoxy always block the way. But the remarkable thing is that

God has raised up, all through the centuries, pioneers, adventures of the spirit, brave souls who dare to listen to God and to obey Him. There will, we fear, always be persecution of one kind or another, but from age to age a little human progress will be made because a few have had the courage to insist that the eternal spirit supersede all materialism, no matter how powerful or glamorous it may be. The role of the true prophet of God is to advance, even against great odds, the concept and reality of the Kingdom of God on earth.

A School of the Future

This school in the past has produced many creative leaders, the most shining star of them all being Walter Rauschenbusch. And his star is still rising! Colgate Rochester still has the creative viewpoint, a warm evangelical spirit, the administrative leadership which will enable it to produce even more Christian leaders who will be a match for their own day and generation.

I cannot speak for the whole alumni body, but I can say this as one who will be eternally thankful that God directed my path from Lewiston, Maine, to Rochester, New York: I hope and pray Colgate Rochester will always train preachers and leaders not merely for a realistic today but also for a better tomorrow, no matter how much some professionals dislike the words "progress" and the "social gospel."

We do not pretend to know what tomorrow will bring forth, either of good or of evil, but let all of us who have any connection with this great divinity school do all we can to help it serve the needs of the current age, and at the same time do all we can to use the scientific knowledge and atomic energy which God has for the moment seen fit to entrust to us, for the welfare and salvation, rather than the destruction and damnation of mankind.

The Atomic Age began in practice when a new type of weapon was exploded over Hiroshima. "Christian" America developed and first used that terrible weapon of total destruction. The pilot of the plane, as he looked down upon that first explosion recorded in his logbook only two words, "My God!" It is quite apparent that these were words of exclamation mixed with awe. It is our task to convert those words into a prayer; into a word of praise for the Eternal God. It is our task to convert the whole Atomic Age so that when people think of atomic energy in the years to come they will not curse so-called "Christian" America, but thank God for its leadership in creating a real and lasting age of peace.

It Is Finished

J. A. SANDERS*

When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

What does it mean, this word *tetelestai*? According to John it accompanies the very expiration of Jesus' last breath. What does it mean? There are so many possibilities.

To be critically honest we should not find too much in the Greek verb *teleo*, meaning "accomplish" or "come to an end." Franz Delitzsch in his translation of the N.T. into Hebrew (1880) uses undoubtedly the mot juste when he translates it *kullah*—*It is finished*. The form critics are probably right in seeing these so-called "last seven words" as later accretions. If we are interested in what really happened we must probably be satisfied with the likelihood of a simple outcry of pain and anguish. What the evangelists are trying to say, as so often elsewhere in the gospels, is that the crucifixion fits into the divine pattern. The point that had first to be established for the faith and mission of the church was that this crucifixion was not just another that Josephus might chronicle alongside that of the 800 Pharisees whom Alexander Jannaeus crucified in 88 B.C. or those crucified in the War of Varus in 4 B.C. This was no accident of history.

In other words, the crucifixion is not at all what it seems to be, a tragedy of life, another case of a good man unjustly accused—a miscarriage of human justice. Far from that, it is the true statement of divine judgment on all mankind. Yet more and at the same time it is the true statement of divine grace. God did not conquer sin and solve man's predicament by fighting evil with evil but by conquering evil with suffering love.

Simply put, they wanted simply to say—this is not only a fact of history; this is the true sovereignty of God.

Then what is meant by *tetelestai*—*It is finished*?

From the days of slavery we inherit the spiritual "Were you there when they crucified my Lord?"

* Dr. Sanders is Joseph B. Hoyt Associate Professor of Old Testament Interpretation at Colgate Rochester and delivered this sermon at a regular morning worship service held in the Samuel Colgate Memorial Chapel on March 27, 1958. (All uses of scripture are indicated in italics.)

One of the outstanding factors in the cultic rites of Old Testament Israel was the act of remembrance, which we call today *anamnesis*. By this cultic principle Israel saw herself reflected in the stories which made up her cultic, or holy, history. For instance, by this principle later Israel claimed for herself in each generation the experience of the Exodus, or the vicissitudes and victories of Abraham and Jacob. Thus there was the sense of corporate personality whereby the patriarch Jacob was Israel latent or people Israel Jacob latent. The pattern of the inter-personal tensions between Jacob and Esau was the pattern of intertribal and international relations between Israel and Edom, or other nations. The blessings of Jacob (Gen. 49) or Moses (Deut. 33) upon the twelve patriarchs became little mirrors wherein the later tribes saw themselves well reflected. By the same principle, the church finds itself reflected in the gospel story. It is remarkable how the vicissitudes and victories of the twelve disciples are a portrait of the church since that time. Let us look carefully into the mirror which the last moment of Jesus' life affords, to see if perhaps the world has ever really escaped that moment or if in some sense we must not hear for ourselves the anguished cry, "It is finished."

Suppose we gather about the cross and observe the reactions of those the passion account tells us heard or might have heard this fearsome cry. We are told in Matthew that at Jesus' final word the curtain of the temple was torn in two and in the Gospel to the Hebrews that a large lintel of the temple fell down. Nature's response to this divine judgment was, as in the prophets, in concert with the curse, a fall of darkness at midday. Nature's response is, therefore, in the early Christian cultus clear and sharp. What was man's response?

What meaning did it have, this awesome cry, to those present, those who were there when they crucified my lord?

There were the two thieves, the one desperate for his life whose last hope of clinging to an empty existence was this teacher, this man of whom he had heard as the Christ. *Save yourself and us!* Let's see you make good your claims. Like the tempter in the desert at the start of Jesus' career this man at the end of his life challenges Jesus to show his supernatural powers. But all Jesus could respond was *It is finished*. Disappointment and derision were the reaction of the first thief—Yeah, it's over, but good. I knew you couldn't do anything for anybody, anyway. You're a big joke, Jesus. All life's one big joke. And we hear his raucous, derisive, but frightened laughter pierce our own doubting hearts.

There was the second thief, and the centurion. Their reaction was much the same. *We are receiving the due reward of our deeds; but this man has done nothing wrong* is the rebuke of the so-called "good thief" to his weak companion. Likewise the centurion, according to Luke, said *certainly this man was innocent*. These two statements represent at least the reaction of most men since that day. Jesus' crucifixion is history's prime example of the miscarriage of justice, the innocent oppressed and unjustly accused. This is humanism at its best: the cross is man's sin, his inability because of his own fears and insecurity, to insure justice's true balance and right execution, that trapped in his own fears and ambitions man yet fails to guarantee his own rights and dignity. *Certainly this man was innocent*, says the centurion, to our shame and to our failure.

Then there were the Roman soldiers. It was noon, they say, when they crucified him. Assigned to a detail they did their job. *And they crucified him*. A soldier doesn't ask why he drew this or that assignment; he does what he is ordered to do. *And they crucified him*. Nasty job to pull. But somebody has to. When your number's up, your number's up. *And they crucified him*. Wretched day. Hot. Humid. Cloudy. Storm brewing. Anybody for a quick game? *And they cast lots to divide his garments*. Thirsty! Listen to that one. He's thirsty! Who in Hades isn't on a damnable day like this? Here, give him some of that vinegar they throw out on their passover—that'll show him a thirst! If you are the king of the Jews, get out of this one—if you can! Not exactly a kingly brew, a royal potion. *Father, forgive them. It is finished*. A bad job; but it's over now. *It is finished*. Another day, another shekel.

Annas and Caiaphas heard it, and so did their legal advisors. A close call on that one. Seditious rebel. Can't afford to have the Romans on our necks for the likes of him. Jeopardize the whole nation? Not on his life!! King of Israel indeed! But it's over now. Case of the traitor Jesus closed. *It's finished*.

The crowd dwindles. The shouting subsides. Wagging their heads they snort and chuckle. Destroy the temple! Who did he think he was? Rebuild it in three days! He fancied himself at playing Solomon. Good riddance, I say. That was a good one. But, *it's finished* now.

Somewhere in the shadows lurked a freed man. Released from prison, his first day out of jail. Barabbas delivered from bondage! Term of sentence finished.

Off in the distance on the palace balcony, stand Pilate and his wife. A nightmare come true, but after all—I didn't really know him. It wasn't as though he were somebody important. What's done's done. *What I have written I have written*, says he. Call the house boy and have him remove this bowl and make sure he cleans the ring around the bowl. If there is anything I can't stand, says he, it's a dirty wash bowl. The towel too. I like things neat and trim, nothing half done, you know. And that's that. *It is finished.*

Back in the shadows on the hill a few remain. The disciples and the women. The tragic end of a noble adventure. Everything seemed fine last night at supper. I gave up my fishing, my whole life to follow him. And it comes to this. What went wrong? What happened? Nothing means anything anymore. You bet your life on the best you know and then this. It's all over. All I've believed in, everything I've put my faith in. *It is finished.* Disillusionment. Disappointment. Tragedy. Return to Galilee and return to trying to make a living fishing. That's all there is now. *It is finished.*

Down the hill away stands a husky fellow, a field laborer looking pensively at the figure on the cross. Simon of Cyrene says to himself, I thought it would help a bit to carry the cross. I didn't realize until now the hardest part—to have the cross carry you. Just to hang there. Poor fellow. I guess he's glad it is finished. *He* had the rough part. Just hanging there. It's good it is all over now; a body just couldn't take much more. *It's finished.*

All kinds of people look for the kingdom of God, like Joseph, the one from Arimathea. A pious man if ever there was one. A member of a local small town Sanhedrin. You can't blame him though. He didn't have anything to do with this. He's against capital punishment in the first place, and not only that, he couldn't be sure about Jesus—he was looking for the kingdom of God. But too late now. Right or wrong such people typically find what they are looking for a little too late. Nothing now to say or do for that matter but bury the remains. Well, that we can do in proper style. The best tomb available, the finest shrouds—pile the flowers high. Better late than never. The finish it is.

But in the stillness of eternity did you ever hear a heart break? In the chill of infinity did you ever hear the heart of God break? *I have given the beloved of my soul into the hand of the enemy.*

But *it is finished.* God broke his own heart and it was finished. The

love of God pursued us everyone to that hill where the cross stands. What does it mean to us that it is finished? Not with armies celestial or apocalyptic cataclysm, not with swords loud clashing, nor vengeance, not rebuke, nor justice, nor just deserts: the strife is o'er, the battle done! *It is finished.* Love pursued sin and evil, corruption, ignorance, rebellion, and pride all the way to Calvary and nailed them to the cross. We have done our worst. Man can do no worse than he has already done. *It is finished.* No Enochian Son of Man appearing in the clouds with angelic armies won this battle. No, God just broke his heart. And *it is finished.*

The strife is o'er, the battle done; the victory of life is won;

The song of triumph has begun; *It is finished!*

The powers of death have done their worst, but Christ their legions has dispersed

Let shouts of holy joy outburst; *It is finished!*

(Organ interlude pianissimo: "O Sacred Head Now Wounded")

Then I looked, and I heard around the throne . . . the voice of many angels, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice "Worthy is the Lamb who was slain to receive power and riches and wisdom and might and honor and glory and blessing." And I heard every creature in heaven and on earth and under the earth and in the sea saying, "To him who sits upon the throne and to the Lamb be blessing and honor and glory and might forever and ever!" Amen.

The Report of the Dean

FOR THE YEAR 1957-58

OREN HULING BAKER

I. ENROLLMENT

THE ACADEMIC year opened on September 10, 1957 with an enrollment of 130 students distributed among the three classes as follows: First Year 41, Second Year 38, Third Year 46. Four were accepted for limited studies as Special Students, and one continued as an Unclassified Student. Two students matriculated in the First Year Class in January 1958, and one Special Student entered at that time. There were three withdrawals. Five members of the Third Year Class and one Special Student completed their studies at the close of the autumn semester. This left a total of 124, including four Special Students and one Unclassified Student, continuing in course at the year's end. Denominationally, Baptist students numbered 87; Methodist 17; Presbyterian 12; Congregational 3; Disciples 2; Lutheran 1; Evangelical United Brethren 1; and Pentecostal 1. Thirty veterans were enrolled. Eighty-two colleges and universities were represented in the student body. Two students from foreign countries, Mr. John Mauritzen, of Oslo, Norway, and Mr. Michael Kromberg, of Johannesburg, South Africa, have enriched our fellowship during the year.

II. ADMISSIONS

Sixty applications were received during the year. Twenty-eight of these have been approved for entrance in September 1958. Five previously accepted bring the total to thirty-three. Nine have been rejected; six have been cancelled; seven are under consideration. Eight have been given tentative acceptance for 1959; one for 1960.

Among those accepted for September 1958, seventeen are married. Eleven have children. Twenty-six are Baptist in their denominational affiliation; three are Methodist; one is Congregational; one is Presbyterian; two are Disciples. Thirty-one colleges and universities are represented in the group. There will be twelve veterans in the new class.

The entering class for September 1958 will probably be as large as that of last year with the prospect of an increase in the total enrollment.

III. GUIDANCE AND PERSONAL COUNSELING

At the beginning of the year, each new student is interviewed for the purpose of making a final check on his documents of admission, for consultation concerning registration in the light of his vocational objective, and for routine matters which pertain to his settlement in the School. The Dean serves as Chairman of the Committee on Scholarship Aid. Each application is studied to determine the amount of assistance that may be required to enable the student to meet his financial obligations. It is expected that each student will participate, as much as his resources allow, in the payment of his tuition, and that he will maintain the academic average required for graduation. In this early interview, it is also determined whether the student will register for the three-year or the four-year plan. The latter is strongly urged upon men whose parish responsibilities are likely to add a burden that would threaten their academic attainment if they undertook to complete the requirements for the degree in three years. About forty percent of our current enrollment in the degree program are on the four-year plan.

Personal counseling has continued to be an important responsibility. Most of the students who use this service seek it on their own initiative. Occasions arise, however, when poor performance in a student's field work indicates that a personal problem is the basic source of difficulty. In these cases, the student is referred to the Dean for special study. The number requiring psychiatric treatment increased during the year. Dr. David C. Thurber has continued to serve us in the examination of our students on the plan of selection adopted last year, and has been on call for medical care when needed. He has been attentive in this work, and has given us wise counsel in special cases.

Some concern has been expressed during the year about the number of our graduates who enter the parish ministry. The percentages given below, for the decade ending with 1957, are a fair indication of the trend of interest in the pastorate among our students. Over a longer period, the fluctuation would probably not appear significant. Of the total number of living alumni in the United States, (1,283) 609 are pastors. Of these, 403 are serving Baptist churches and 206 other denominations.

1948 —	50%
1949 —	70%
1950 —	80%
1951 —	95%
1952 —	81%
1953 —	71%
1954 —	77%
1955 —	80%
1956 —	64%
1957 —	60%

IV. INSTRUCTION AND EDUCATIONAL ADMINISTRATION

In my report last year, I indicated that we had, at that time, completed one full year of experience with the new curriculum. This year we improved our administration of the program through a more systematic use of counseling in which the entire Faculty participated. Tentative appraisals of the revised plan of studies have been made in informal discussions at various times, but the final verdict cannot be rendered until the period of four years, for which it was projected, has expired.

The University of Rochester has continued to contribute to the education of our students. Four young men took courses at the undergraduate level in 1957 to remove entrance deficiencies in liberal arts studies. Three students were enrolled in the graduate school for special courses which will be credited toward the Bachelor of Divinity degree according to the agreement with the University under the new plan of cooperation adopted in 1954. Tuition costs for courses taken to remove entrance conditions were paid also from the Fund. The balance reported by the Bursar of the University of Rochester, September 30, 1957, including the annual increment, was \$4,889.68. Expenditures since that date for tuition purposes amounted to \$749.50. The balance in the account on March 31, 1958, was \$4,095.18.

Last year I drew attention to the decision of the Faculty to resume the program for advanced studies whereby qualified students may earn the degree of Master of Theology or the degree of Doctor of Theology. The Committee appointed to work out details of an appropriate plan completed its task in the early fall of 1957. Full announcements appeared in the January 1958 Catalogue. Two applicants for doctoral studies have been approved for the academic year 1958-59. One application for the Master's program is pending.

Significant among the new educational opportunities offered to our students during the year was the resumption of Clinical Pastoral Training at the Rochester State Hospital. It will be recalled that this program, inaugurated in 1937 as a summer course, was discontinued in 1949. With the appointment of the Rev. James E. Van Vessel as Protestant Chaplain at the Hospital, it became possible to make new arrangements for this work. The response of the students has been enthusiastic. Mr. Van Vessel is eminently qualified to direct this work. He has participated also in the regular instruction at the School by conducting a seminar in "Religion and Mental Health".

Two of our students, Mr. Lloyd Demcoe and Mr. Patrick Finleon, have been awarded Senior Honors Scholarships by the American Association of Theological Schools for the year 1958-59. The purpose of these awards is to free theological seniors from the necessity of remunerative work and enable them to devote all of their time to academic studies. The awards to our students were \$1,000 and \$850 respectively.

By your action in May 1957, three Graduate Fellows have been studying at other institutions during the current year. Mr. Frederick Sheldon Downs, Class of 1957, has been in residence at the University of St. Andrews, Edinburgh, during the current year. He reports progress toward his degree and will continue in the same institution for another year. Mr. Robert Marion Puckett, Class of 1957, began his studies for the degree of Doctor of Philosophy at the University of Chicago last October. Mr. Richard John McKenna, Class of 1956, has been engaged in similar work at Union Theological Seminary for the degree of Doctor of Theology. Mr. William Lacey Malcomson, Class of 1957, whom you appointed a Graduate Scholar has been at Princeton University engaged in a program of study to prepare him to teach religion in one of our foreign mission fields.

V. RECOMMENDATIONS

Action is requested on the recommendation of the Faculty that Mr. James Edward Cheek, and Mr. Bruce Donald Rahtjen, both of the Class of 1958, be appointed Graduate Fellows for a year of specialized study during the period 1958-59, and that an appropriation of \$1,000 each be allowed to assist them in financing their work. It is further recommended by the Faculty that Mr. Frederick Sheldon Downs, Class of 1957, be reappointed a Graduate Fellow with an appropriation of

\$1,000 to assist him in completing his studies at the University of St. Andrews, Edinburgh, Scotland.

Action is also requested on the recommendation of the Faculty that the Bachelor of Divinity degree be conferred upon the following members of the Class of 1958:

John T. Adamczyk

Howard C. Adams

James A. Braker

James E. Cheek

Dennis L. Crawford

C. Burtis Crooks

David C. Derby

Thomas H. Ellis

Edward F. Eskra

Lloyd D. Fett

Jerry C. Friert

Randolph B. Hellwig

John A. Hoyt

James W. King

Clifford E. Kolb

George R. Leissner

James G. Lovell

Mary Jean Mertz

John H. Minott

Edward D. Peachey

Frederik E. Petersen

Louis V. Phillips

Clair A. Popp

Bruce D. Rahtjen

G. Todd Roberts

Robert L. Rodgers

Jerold J. Savory

Howard L. Still

Roy L. Thompson

Annual Report of the Librarian

MAY 1, 1957—APRIL 30, 1958

To the President of Colgate Rochester Divinity School:

I have the honor to submit herewith my annual report as Librarian of the Divinity School for the year ending April 30, 1958.

SERVICE

The presentation of library statistics has but little interest for most readers of annual reports. Nevertheless, these figures indicate there is present among our library constituency a seriousness of intent and purpose. Regular circulation amounted to 12,980 books, including 4,045 overnight books. "Closed reserve" books given out at the Loan Desk amounted to 8,251, a slight increase over the previous year. Total circulation figures for the current year amounted to 21,231 volumes. A total of 1,305 titles, or 2,896 copies, were placed on "open" and "closed" reserve during the autumn and winter semesters. Evening attendance of 2,046 persons reflects a thirty percent decrease over last year. However, it should be pointed out that daytime use of the library was the highest since my association with the Divinity School. The production of religious classics in paper back form has made it possible for students to purchase at nominal cost their own copies of quite a few titles which formerly were available only from the library shelves.

ACQUISITIONS

A beautifully printed and illustrated book was presented to the Divinity School by Professor Henton Davies, a member of the faculty of the University of Durham, England, and Principal-Elect of Regent's Park College, Oxford University. During the current semester, Dr. Davies served as special lecturer in Old Testament at Colgate Rochester. The book is entitled, *The Relics of St. Cuthbert*. St. Cuthbert was an English monk and bishop of the seventh century. The large volume is a splendid example of fine bookmaking. It was printed for the Dean and Chapter of Durham Cathedral at the University Press, Oxford, in 1956.

Perhaps the most significant purchase is that of *The Golden Gospels*

of *Echternach*, a facsimile edition. The original *Codex* was made in the eleventh century. It is now in the possession of the Germanisches Museum in Nuremberg. Apart from their historical significance, the *Golden Gospels* rate highly as a work of art.

A very fine run of Baptist periodicals was received from the University of Rochester Library. The sixty volumes include *The New York Register*, *The Baptist Register*, *The New York Recorder and Register*, *The Examiner and Chronicle* and *The Examiner*.

From the estate of the late Reverend G. Nussmann, the Library received sixty-eight volumes of theological and religious periodicals published by the Evangelical Reformed Synod of North America, now known as the Evangelical and Reformed Church.

A total of 1,104 volumes were added to the Library during the last fiscal year. Of this number 137 were gifts and 163 were bound periodicals. Our Library holdings as of May 1st, 1958 amounted to 96,525 volumes.

CATALOGUING AND CLASSIFYING

The total number of titles catalogued and classified was 785. Cards filed in the official catalogue totaled 5,137, representing 4,004 new cards, 716 temporary cards, and 417 replacements and additions. Cards added to the shelf list catalogue amounted to 1,052, of which 761 were new cards, 271 replacements, and 50 Baptistia and Sermon Index cards. The grand total of cards filed was 6,219.

REPAIRING AND BINDING

Books marked or remarked amounted to 2,241. Author sketches clipped from book jackets and pasted in new books amounted to 586. One hundred twenty-two books and 164 periodicals were prepared for commercial binding. Eighty-two periodicals were sewed in red rope covers in our work room and 156 periodicals were checked, boxed, labeled, and shelved with the unbound periodical collection.

STAFF

I wish to record my appreciation for the very fine cooperation and service rendered by the regular members of the Library staff. Miss Ethel F. Sayre has been able to carry on throughout the year in her capacity of part-time cataloguer. Miss Eleanor M. Lussow, reference librarian, and Miss Etta M. Cook, general assistant, have discharged

their respective duties very effectively. The increase in the number of students, faculty, and courses offered has greatly increased the work at the loan desk, particularly in the matter of "closed reserves".

Mrs. Shirley A. Mastin (Mrs. Richard E. Mastin) who had served as secretary and typist found it necessary to resign early in the fall. She was succeeded by Mrs. Audrey B. Horan (Mrs. Raymond B. Horan). Messers. Smith Turner and Richard S. Boyle have served as Student Assistants at the Loan Desk. During the past school year, Mr. Samuel Bronfield has served as Stack Clerk.

LOOKING AHEAD

The periodical holdings of the Library are considered to be the backbone of the collection. Colgate Rochester is exceedingly fortunate in having an outstanding periodical collection. Approximately fifty *per cent* of the bound periodicals have been returned to their original location in the stacks. We hope to move the remaining periodicals as soon as the remaining portion of the Historical Collection is removed to its own stack room, thereby making our periodicals more readily accessible to students and faculty.

Every effort continues to be made by members of the staff to serve the Library needs of the Divinity School constituency.

Respectfully submitted,

THEODORE LOUIS TROST

May 8th, 1958

Colgate Rochester Divinity School

1100 SOUTH GOODMAN STREET
ROCHESTER 20, NEW YORK



TREASURER'S REPORT

April 26, 1958

FREDERICK A. PIOTROW
Treasurer

SECURITY TRUST COMPANY
Fiscal Agent

LINCOLN ROCHESTER TRUST CO.
Investment Supervisors

MILLER, FRANKLIN, McLEOD & COMPANY
Auditors

ACCOUNTANTS' CERTIFICATE

We have examined the books and records of Colgate Rochester Divinity School for the fiscal year ended April 26, 1958.

The Securities were verified by a certified detailed statement from the Fiscal Agent (Security Trust Company), mortgages verified by physical inspection, cash on deposit by direct communication from the banks.

The disbursements were substantiated by approved vouchers, and are in agreement with the financial books.

The receipts from investments were recorded on the books as reported on monthly statements of deposit from the Fiscal Agent, Security Trust Company. The receipts from rents, tuition and miscellaneous sources were not verified in detail for record of each item. We did make a test of receipts as recorded in the receipt book to cash book and daily deposits with Bank.

It is our opinion that the Balance Sheet, and supporting schedules, properly set forth the financial condition at April 26, 1958, and the operating results for the fiscal year then ended.

MILLER, FRANKLIN, McLEOD & COMPANY
Accountants and Auditors

April 26, 1958

TO THE BOARD OF TRUSTEES
COLGATE ROCHESTER DIVINITY SCHOOL

Gentlemen,

During the past year the assets of the school increased \$143,275.71 as follows:

Additions

Endowment Funds		+ \$241,940.79	
Plant Funds	\$176,304.18		
Less, loan from Endowment	<u>-127,000.00</u>		
Plant Funds, net increase		+ <u>49,304.18</u>	+ \$291,244.97

Deductions

Centennial Fund balance of April 26, 1957, transferred to Endowment ...	- 140,991.27		
Decrease in Current Funds	<u>- 1,977.99</u>		- 142,969.26

Total Increase + \$148,275.71

A more comprehensive analysis of these totals will be found in Schedule 1, page 8. However, mention should be made of the significant increase in the school's endowment funds amounting to \$241,940.79. Of this sum, \$140,000 (rounded figures) came from transferring last year's unspent balance of the Centennial Fund to permanent endowment. The Board of Trustees authorized this action at the May 1957 meeting because it saw that current giving had reached the point at which the school's field work program could henceforth be financed without the continued aid of this fund. Consequently, the trustees authorized making the balance a permanent part of endowment. The additional increases in endowment are explained in Schedule 1, page 8.

Another significant operation of the year was the construction of the Kate R. Andrews House for married students toward which Miss Andrews has made a generous contribution. This apartment house contains twelve apartments, ten of which have been occupied since January 20, 1958. Mr. Maurice Rowley, chairman of our Property Committee, will give a more detailed report on this building. Of one thing we can be sure: he will not mention the selfless devotion, time, thought, and skill he has given to this project. Miss Andrews, Mr. Rowley, Mr. G. Storrs Barrows, the architect, Mr. Raymond Mottshaw, the landscape advisor, Mr. Thomas Gosnell, chairman of the Building Committee, and the members of the Property Committee have contributed greatly to making it possible for the school to provide comfortable and well-appointed apartments for more of our students. The action of the trustees authorizing this construction is appreciated.

The major portion of the cost of Andrews House was financed by a loan of \$127,000 from Endowment Funds. To make this loan possible the Finance Committee authorized the sale of a common stock item whose market value gave a return of only about 1.75%. (The sale of this investment incidentally resulted in a profit of about \$90,000.) In addition to this loan, the balance of the required funds has come from donations by friends and current operations. It is confidently expected that these latter two sources will be the means of eventually liquidating the balance of the loan. And furthermore, if the administration's hopes are realized, the school will benefit from slight net additional income over and above the expenses of maintaining Andrews House.

From the operating angle, the school again has a small surplus after providing for expenses and appropriations. Income from all categories—tuition, endowment, gifts, and auxiliary activities—shows increases. The expenses on the other hand are smaller than the amount spent last year. It should be noted, however, that the school this year was without the full-time service of two professors in its instructional departments. For details of income and expense, please refer to Exhibit B.

In spite of present economic conditions the market value of our securities continues at the moment to have a good relationship to their cost. The ratio this year is 148%, whereas last year it was 151%. This is a drop of only about 2%.

Respectfully submitted,

F. A. PIOTROW,
Treasurer.

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT A

Balance Sheet

April 26, 1958

	Assets		Cost
	Market Value April 1958	April 26, 1958	April 26, 1957
Endowment Fund Assets, at cost			
Bonds (schedule 4)	\$2,350,310	\$2,514,350.00	\$2,489,728.73
Preferred stocks (schedule 4)	623,925	653,490.00	643,850.00
Common stocks (schedule 4)	4,111,226	1,506,820.00	1,518,950.00
Mortgages	84,159	84,159.49	72,291.60
Emergency Loans	4,552	4,552.44	6,995.14
(\$5,432.44 less reserve \$880)			
Due from Plant Funds	127,000	127,000.00	—
Savings accounts	52,270	52,270.56	52,270.56
Uninvested cash	121,879	121,879.96	38,495.63
Total	<u>\$7,475,321</u>	<u>5,064,522.45</u>	<u>4,822,581.66¹</u>
Plant Fund Assets, at cost			
Cash		21,059.45	—
Construction in progress		153,790.55	—
Educational and general buildings		973,360.44	971,906.26
Dormitories and apartments		346,113.87	346,113.87
Contents		226,684.01	226,684.01
Land and improvements		177,864.28	177,864.28
Total		<u>1,898,872.60</u>	<u>1,722,568.42</u>
Current Fund Assets			
Cash on hand and in banks		31,211.19	32,734.16
Savings accounts		6,883.73	5,148.33
Sub-total		<u>38,094.92</u>	<u>37,882.49</u>
Accounts receivable		1,198.98	3,389.40
Total		<u>39,293.90</u>	<u>41,271.89</u>
Centennial Development Fund Assets			
Bonds		—	140,991.27
Combined Total Assets		<u>\$7,002,688.95</u>	<u>\$6,727,413.24</u>

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT A

Balance Sheet

April 26, 1958

Funds and Liabilities

	April 26, 1958	April 26, 1957
Endowment Funds		
Unrestricted endowment (schedule 2)	\$2,437,222.84	\$2,432,722.84
Restricted endowment (schedule 2)	1,789,033.95	1,643,517.68
Net profit on securities sold	573,158.23	481,233.71
Total endowment	4,799,415.02	4,557,474.23
Reserve funds—temporarily functioning as endowment	265,107.43	265,107.43
Total	5,064,522.45¹	4,822,581.66¹
 Plant Funds and Liabilities		
Due endowment funds	127,000.00	—
From gifts	1,360,482.73	1,349,632.73
From interest and profits on investments	155,395.84	155,395.84
From unrestricted endowment and current funds ..	119,203.86	80,749.68
From unidentified sources	136,790.17	136,790.17
Total	1,898,872.60	1,722,568.42
 Current Funds		
Unexpended restricted funds (schedule 3)	15,536.07	17,701.02
Unexpended general fund		
Balance, April 26, 1957	23,570.87	19,741.35
Add, excess of income of current year	186.96	3,829.52
Sub-total	23,757.83	23,570.87
Total	39,293.90	41,271.89
 Centennial Development Fund (expendable)		
Unexpended gifts	—	140,991.27
Combined Total Funds and Liabilities	\$7,002,688.95	\$6,727,413.24

¹ In addition to these funds Colgate Rochester has a perpetual one-ninth interest in the income from the Inman Fund held permanently by the Lincoln Rochester Trust Company. The Fund's total market value at this date is approximately \$130,000. The market value of our one-ninth interest is, therefore, \$14,444.

COLGATE ROCHESTER DIVINITY SCHOOL

EXHIBIT B

Statement of Income for the years ended
April 26, 1958 and April 26, 1957

	April 26, 1958	April 26, 1957
Income for Educational and General Purposes		
Tuition: from cash	\$ 20,362.35	\$ 16,337.56
from scholarships	21,899.00	20,767.00
Sub-Total	42,261.35	37,104.56
Endowment Income		
Bonds (Less amortization \$1,370)	79,193.66	75,180.25
Preferred Stocks	28,457.52	28,007.52
Common Stocks	160,326.22	154,074.45
Mortgages	3,021.92	2,781.11
Savings Accounts	1,735.40	1,478.00
Inman Fund	454.26	437.19
Emergency Loans	217.90	184.09
Interest transferred to Development Fund	—	—3,953.00
Sub-Total	273,406.88	258,189.61
Gifts		
Alumni	8,767.00	8,086.16
American Baptist Convention	1,600.00	2,850.00
Churches	21,196.49	20,175.42
Friends	56,083.21 ¹	51,099.10 ¹
Gifts for Scholarships	3,299.40	1,819.00
Sundry	3,105.00	2,675.00
Sub-Total	94,051.10	86,704.68
From Funds		
Development Fund (\$35,633) and others	—	36,611.00
Deduct: Designated Income	—7,245.00	—6,915.00
Total for Educational and General Purposes	402,474.33	411,694.85
Income for Auxiliary Purposes		
Dormitories and Apartments		
Dormitories—our students	6,091.00	3,952.00
Dormitories—medical students	2,475.05	3,502.59
Apartments	16,408.95	13,411.77
Conferences and Sundry	3,624.63	2,752.45
Sub-Total	28,599.63	23,618.81
Refectory	20,790.27	18,828.43
Total for Auxiliary Enterprises	49,389.90	42,447.24
Total Income Available for Current Use	\$451,864.23	\$454,142.09

¹ Includes non-recurring gift of \$10,000.

COLGATE ROCHESTER DIVINITY SCHOOL

EXHIBIT B

Statement of Expense for years ended
April 26, 1958 and April 26, 1957

	April 26, 1958	April 26, 1957
Expense for Educational and General Purposes		
Administration, Publications, and Placement Services	\$ 55,786.52	\$ 54,036.47
Investment	7,873.73	7,945.21
Public Relations	24,201.69	18,680.97
Retirement Benefits		
Pensions	10,147.68	9,147.74
Annuity Premiums	8,649.65	9,048.00
Federal Social Security Taxes	2,058.43	1,936.72
Major Medical Premiums	469.44	—
Sub-Total	21,325.20	20,132.46
Instruction	141,758.24	138,377.68
General Library	22,006.17	21,572.74
Scholarships		
General	23,875.91	23,899.00
Graduate	2,500.00	3,500.35
Clinical	360.00	—
From Gifts	3,299.40	1,819.00
Sub-Total	30,035.31	29,218.35
Physical Plant (Educational)	56,625.68	67,868.25
Total for Educational and General Purposes	359,612.54	357,832.13
Expense for Auxiliary Enterprises		
Dormitories and Apartments		
Trevor and Eaton Hall	8,573.66	8,833.32
Girls' Dormitory	244.40	241.75
Apartments	16,519.39	15,154.59
Sub-Total	25,337.45	24,229.66
Refectory	26,597.28	25,069.78
Total for Auxiliary Enterprises	51,934.73	49,299.44
Other Expense—Annuity Payments	130.00	130.00
Total Expense	411,677.27	407,261.57
Transfers:		
Investment Reserve	3,000.00	3,000.00
Maintenance Reserves	—	4,200.00
Development Fund Reserve	—	25,000.00
Elevator Fund (\$5,851) and Contingencies	—	10,851.00
Plant Funds a/c Andrews House	37,000.00	—
Total Transfers	40,000.00	43,051.00
Total Expense and Transfers	451,677.27	450,312.57
Excess of Income for the Year	186.96	3,829.52
Total	\$451,864.23	\$454,142.09

Schedule 1
Colgate Rochester Divinity School
Summary of Changes in Fund Totals of Balance Sheet
for year ended April 26, 1958

<i>Endowment Funds</i>			
Balance April 26, 1957			\$4,557,474.23
Additions:			
Leon Yawger Fund	\$	500.00	
Georgiella Wixson Fund		1,000.00	
Annual Transfer to Investment Reserve from Current Operations		3,000.00	
Profit on Sale of Securities		91,924.52	
Centennial Betterment Fund		142,516.27	
James Dalton Morrison Memorial Fund		3,000.00	+241,940.79
			<u> </u>
Balance April 26, 1958			\$4,799,415.02
<i>Funds Temporarily Functioning as Endowment</i>			
Balance April 26, 1957	\$	265,107.43	
Additions		0	
			<u> </u>
Balance April 26, 1958	\$	265,107.43	
<i>Centennial Development Fund</i>			
Balance April 26, 1957	\$	140,991.27	
Additions:			
Pledge Payments		+1,525.00	
Deductions:			
Transferred to Gosnell Fund		-142,516.27	
			<u> </u>
Balance April 26, 1958		0	
<i>Plant Funds</i>			
Balance April 26, 1957			\$1,722,568.42
Additions:			
Disbursements (final) a/c Elevator in Strong Hall	\$	1,454.18	
Donations to Andrews House (Miss Kate R. Andrews \$10,000)		10,850.00	
Contributed by Current Funds Toward Cost of Andrews House		37,000.00	
Temporary Loan from Endowment		127,000.00	176,304.18
			<u> </u>
Balance April 26, 1958			\$1,898,872.60
<i>Current Funds</i>			
Balance April 26, 1957	\$	41,271.89	
Additions:			
Restricted Gifts (Sch. 3)	\$	3,911.99	
Restricted Endowment Income (Sch. 3)		7,245.00	
Earmarked Funds from Operations (Sch. 3)		2,537.00	
Current Year's Excess of Income		186.96	+\$13,880.95
			<u> </u>
Deductions:			
Expenditures from:			
Restricted Gifts (Sch. 3)		1,405.43	
Restricted Endowment Income (Sch. 3)		7,903.40	
Earmarked Funds (Sch. 3)		6,550.11	-15,858.94
			<u> </u>
Net decrease			-1,977.99
Balance April 26, 1958	\$		39,293.90
			<u> </u>

Schedule 2
Analysis of Funds
April 26, 1958

1. Unrestricted Endowment Funds:

General Endowment Fund	\$ 583,941.27
Greater Colgate Rochester Fund	480,325.85
75th Anniversary Fund	58,809.80
New World Movement Fund	104,265.72
John J. Jones Fund	650,042.32
Professorship Fund	299,520.43
Anna H. Saxton Fund	10,000.00
Henry A. Strong Fund	25,000.00
Lloyd Emergency Fund	20,082.25
Russell Colgate Fund	10,000.00
Mary M. McIntosh Fund	1,000.00
George W. Atwell Fund	1,000.00
Albert W. Beaven Fund	949.16
School Student Body for A. W. Beaven Memorial	727.15
Elisha H. Mack Fund	15,000.00
Henry Kirke Porter Fund	6,489.85
John R. McIntosh Fund	7,135.65
John R. McIntosh Fund	1,000.00
Janet McIntosh Fund	1,000.00
Carrie M. Smith Fund	1,000.00
Emma F. Douglas Fund	9,420.84
Ada M. Dearing Fund	20,880.00
Charles M. Thoms Memorial Fund	10,000.00
Waldo S. Butler Fund	3,189.22
Katherine S. Kinzie Fund	2,000.00
Sadie E. Manzler Fund	500.00
Samuel C. Dare Memorial Fund	23,850.00
Investment Reserve	88,593.33
Georgiella Wixson Fund	1,000.00
Leon Yawger Fund	500.00

Total (Exhibit A) \$2,437,222.84

2. Restricted Endowment Funds:

(a) Lectureship and Professorship Funds:

James B. Colgate Fund	25,000.00
J. J. Joslin Fund	20,000.00
Cornelius Woelfkin Professorship Fund	101,321.00
Trevor Lectureship Fund	10,000.00
Wilfred W. Fry Memorial Fund	14,000.00
Albert W. Beaven Fund	50,029.00
Rauschenbusch Memorial Fund	36,204.30
Wayland Ayer Memorial Fund	25,000.00
Eli Perry Fund	77,351.25
Arthur J. Gosnell Memorial Fund	169,270.00
Mr. and Mrs. William Winn Fund	100.00

Sub-Total 528,275.55

(b) Scholarship Funds:

John J. Jones Fund	651,508.61
Matthias Lont Fund	3,000.00
Mary Elizabeth Stewart Fund	3,698.56
Colgate Rochester General Scholarship Fund ..	207,890.34
Alvah Pierce Memorial Fund	113,415.61
Hugh R. Jones Memorial Fund	3,000.00
Irene Buell Lewis Fund	2,000.00
Hezekiah Harvey Fund	6,000.00
Isaac A. Smith Memorial Fund	10,000.00
Frantz Haverstick Fund	2,000.00

Sub-Total 1,002,513.12

Schedule 2

Analysis of Funds—*concluded*

April 26, 1958

(c) Library Funds:	
Ambrose Swasey Library Fund	\$ 53,034.88
General Library and Reading-Room Fund	127,000.00
Samuel Colgate Baptist Historical Collection Fund	47,028.33
Sub-Total	227,063.21
(d) Annuities:	
Delphine Antisdel	2,850.00
Alice A. Chester	1,000.00
Caroline Morey	480.00
Sub-Total	4,330.00
(e) Sundry Restricted Funds:	
Frank Lemoine Wilkins Prize Fund	1,200.00
Emergency Loan Fund	10,000.00
Isaac W. Grimes Rotary Student Loan Fund ..	931.84
Alumni Fund	95.23
The Reverend Enoch Pond, M.A., Memorial Fund	3,043.75
Mrs. B. L. Bixby	200.00
Rest Fenner Fund	300.00
Mrs. Frederick A. Cole Fund	8,081.25
James Dalton Morrison Memorial Fund	3,000.00
Sub-Total	26,852.07
Total (Exhibit A)	\$1,789,033.95
3. Profit on Securities Sold (Exhibit A)	573,158.23
Total Endowment Funds (Exhibit A)	\$4,799,415.02
4. Special Reserves: (temporarily functioning as endowment)	
Library Reserves	\$ 1,290.95
Building and Equipment Reserve	83,163.49
Reserve for Contingencies	30,610.00
Development Fund Reserve	150,042.99
Total	\$ 265,107.43

Schedule 3

Analysis of Unexpended Restricted Income

April 26, 1958

Description	Balance April 25, 1957		Additions	Deductions		Balance April 26, 1958	
	\$		\$	\$		\$	
Gifts: (Purpose Restricted)							
Class Funds	113.18		44.50	25.85		131.83	
Hobson Fund	327.71			208.27		119.44	
Erie Endowment Fund	4.80					4.80	
James Morrison Memorial Fund	10.00					10.00	
Pfaff Revolving Loan Fund	10.00		20.00			30.00	
Anonymous Gift for Research and Surveys	1,776.95		3,331.49	921.31		4,187.13	
Subbarow Loan Fund	96.69		516.00	250.00		362.69	
Sub-Total	2,339.33		3,911.99	1,405.43		4,845.89	
Unexpended Income: (From Restricted Endowment Funds)							
Rauschenbusch Lectureship Fund	4,197.34		2,215.00	3,433.33		2,979.01	
Ayer Lectureship Fund	234.16		1,530.00	1,334.07		430.09	
Samuel Colgate Baptist Historical Collection Fund	128.00		2,774.00	2,828.00		74.00	
Grimes Rotary Student Loan Fund	173.00		41.00			214.00	
Fenner Fund	10.00		11.00	12.00		9.00	
Wilkins Prize Fund	113.00		73.00			186.00	
Pond Memorial Fund	352.00		186.00			538.00	
Mrs. Frederick A. Cole Fund	296.00		306.00	296.00		306.00	
Morrison Memorial Fund			109.00			109.00	
Sub-Total	5,503.50		7,245.00	7,903.40		4,845.10	
Current Funds Earmarked for Current Purposes							
For Contingencies	5,000.00			126.87		4,873.13	
For Insurance	3,433.25		2,537.00	4,998.30		971.95	
For New Elevator	1,299.94			1,299.94			
For Sundry Commitments	125.00			125.00			
Sub-Total	9,858.19		2,537.00	6,550.11		5,845.08	
Total (Exhibit A—Current Funds Balance Sheet)	\$17,701.02		\$13,693.99	\$15,858.94		\$15,536.07	

Schedule 4

Description of Securities

April 26, 1958

Par Value	BONDS	Book Value
U. S. GOVERNMENT		
65,000	U. S. Savings Bonds, Ser. "G", 2½s, due 1959-60	\$65,000
175,000	U. S. Treasury Bonds 2½s, due 1980-75	177,320
75,000	U. S. Treasury Bonds 2½s, due 1959-62	75,000
50,000	U. S. Treasury Bonds 3½s, due 1983	50,000
		\$367,320
CANADIAN		
25,000	Province of Nova Scotia 3½s, 1964	24,900
25,000	Province of Ontario 3½s, 1972	24,430
30,000	Province of Quebec 2½s, 1971	29,320
		78,650
RAILROAD		
25,000	Canadian Pacific Cons. Deb. 4s, Perpetual	25,120
25,000	Louisville & Nashville-Equipts. 3½s, 1964	24,950
25,000	Oregon-Washington RR & Nav. Co. "A" 3s, 1960	25,000
30,000	Pennsylvania Railroad Co. "A" 4½s, 1965	30,460
		105,530
PUBLIC UTILITY		
25,000	American Telephone & Telegraph Deb. 2½s, 1975	25,000
25,000	American Telephone & Telegraph Deb. 2½s, 1980	24,130
50,000	American Telephone & Telegraph Deb. 4½s, 1985	50,570
50,000	Appalachian Electric Power Co. 1st 3½s, 1970	51,640
50,000	Arkansas Power & Light 3½s, 1985	50,220
25,000	Atlantic City Electric 2½s, 1980	24,370
50,000	Boston Edison Co. 1st "A" 2½s, 1970	50,900
50,000	Chesapeake & Potomac Tel. Co. of Balt. 3½s, 1995	51,280
50,000	Cleveland Electric Ill. Co. 3s, 1989	50,160
50,000	Commonwealth Edison Co. 3s, 1977	51,750
50,000	Consolidated Natural Gas 3s, 1978	49,870
50,000	Consumers Power Co. 3½s, 1990	51,000
50,000	Detroit Edison Co. Gen. & Ref. "H" 3s, 1970	51,400
50,000	Duke Power Co. 1st & Ref. 2½s, 1979	50,000
50,000	Duquesne Light Co. 1st Mtg. 2½s, 1977	50,100
50,000	Houston Power & Light Co. 3s, 1989	50,080
50,000	Indiana & Michigan Electric Co. 3½s, 1984	50,190
25,000	Kentucky & W. Virginia Power Co. 1st 3s, 1979	25,420
50,000	Louisiana Power & Light Co. 1st 3s, 1974	50,190
50,000	Metropolitan Edison Co. 3½s, 1984	50,090
50,000	New York Power & Light Corp. 1st Mtg. 2½s, 1975	46,870
50,000	New York Telephone Co. Ref. 2½s, 1982	48,140
30,000	Ohio Edison Co. 3½s, 1985	30,270
25,000	Ohio Power Co. 3½s, 1981	25,540
25,000	Ohio Power Co. 3½s, 1983	25,000
50,000	Pacific Gas & Electric Co. 3½s, 1987	51,350
25,000	Pacific Tel. & Tel. Co. Deb. 2½s, 1986	25,330
25,000	Potomac Electric Power Co. 1st 3½s, 1987	25,440
49,000	Public Service Electric & Gas Co. 1st & Ref. 2½s, 1979	49,780
25,000	Rochester Gas & Electric Co. 3½s, 1985	25,370
35,000	San Diego Gas & Electric Co. 3½s, 1985	34,300
50,000	Virginia Electric Power & Light 3½s, 1985	50,530
15,000	West Penn Traction Co. 5s, 1960	15,000
25,000	Wisconsin Electric Co. 3½s, 1984	25,630
		1,386,910

Schedule 4

Description of Securities—*continued*

April 26, 1958

Par Value	BONDS	Book Value
INDUSTRIAL		
25,000	Allied Chem. & Dye Corp. Debs. 3½s, 1978	\$24,760
50,000	Borden & Co. Debs. 2½s, 1981	49,590
50,000	Continental Oil Co. 3s, 1984	50,000
50,000	General Electric Co. 3½s, 1976	49,620
50,000	General Motors Corp. 3½s, 1979	51,070
50,000	General Motors Acc. Debs. 3s, 1960	50,000
50,000	National Dairy 3½s, 1976	50,630
50,000	National Steel Corp. 1st 3½s, 1982	50,000
50,000	Procter & Gamble 3½s, 1981	50,620
50,000	Service Pipe Line 3.20, 1982	50,500
50,000	Shell Union Oil Corp. 2½s, 1971	50,000
50,000	Standard Oil of New Jersey Deb. 2½s, 1971	49,150
		<u>\$575,940</u>
<i>Total Bonds</i>		<u><u>\$2,514,350</u></u>

Shares	PREFERRED STOCKS	Book Value
RAILROAD		
2,500	Virginia RR .60 cum	\$31,270
		<u>\$31,270</u>
PUBLIC UTILITY		
500	Connecticut Light & Power Co. \$2 cum	26,750
500	Consolidated Edison Co. of New York, Inc. \$5 cum	49,910
500	Consumers Power Co. \$4.50 cum	49,560
400	Dayton Power & Light Co. 3½% cum Ser. "A"	40,240
1,000	Duquesne Light Co. \$2.10	51,350
300	Indiana & Michigan Electric Co. 4½% cum	30,980
200	Kansas City Power & Light Co. 3.80%	19,090
500	Niagara Mohawk Power Co. \$3.60 cum	48,330
500	Northern States Power Co. (Minn.) \$3.60 cum	44,090
200	Rochester Gas & Electric Corp. 4% cum Ser. "F"	20,750
200	Southern Indiana G. & E. 4.8% cum	19,480
100	Southwestern G. & E. 5% cum	10,210
		<u>410,740</u>
INDUSTRIAL		
500	Aluminum Co. of America 3.75% cum	49,190
800	American Sugar Refining Co. 1½%	28,700
500	Colgate-Palmolive Co. \$3.50 cum	47,430
300	General Motors Corp. \$5 cum	22,830
100	Marshall Field & Co. 4½% cum	9,800
400	United States Steel Corp. \$7 cum	53,530
		<u>211,480</u>
<i>Total Preferred Stocks</i>		<u><u>\$653,490</u></u>

Schedule 4

Description of Securities—*continued*

April 26, 1958

Shares	COMMON STOCKS	Book Value	
RAILROAD			
3,000	Atchison, Topeka & Santa Fe	\$41,280	
400	Carolina, Clinchfield & Ohio (GTD)	37,650	
800	Great Northern	35,120	
3,000	Union Pacific	26,060	
			\$140,110
PUBLIC UTILITY			
3,793	American Gas & Electric Co.	\$40,060	
605	American Tel. & Tel. Co.	88,260	
900	Atlantic City El. Co.	7,050	
1,800	Baltimore Gas & Electric Co.	48,070	
2,975	Cincinnati Gas & Electric Co.	38,810	
1,600	Cleveland Electric Illuminating Co.	36,050	
600	Columbus & Southern Ohio Elec. Co.	14,880	
1,200	Commonwealth Edison Co.	29,210	
1,000	Con. Edison of New York	26,180	
1,575	Philadelphia Electric Co.	32,590	
			361,160
INDUSTRIAL			
875	Allied Chemical & Dye Corp.	45,860	
800	American Can Co.	21,700	
1,500	Atlantic Refining Co.	14,150	
1,040	Borden Company	37,220	
2,000	E. I. DuPont de Nemours & Co.	81,540	
4,100	Eastman Kodak Company	57,540	
2,000	General Electric Company	29,680	
1,922	Gulf Oil Corp.	39,170	
2,000	Humble Oil & Refining Company	20,730	
1,500	Ingersoll Rand Company	24,980	
1,000	Inland Steel Company	29,950	
1,000	International Nickel Co. of Canada Ltd.	34,340	
721	International Paper Co.	29,810	
600	Standard Oil of Indiana	26,250	
7,308	Standard Oil (New Jersey)	58,940	
2,000	Sterling Drug, Inc.	34,370	
1,000	Union Carbide & Carbon Corp.	25,400	
2,500	United States Gypsum Co.	43,280	
1,000	F. W. Woolworth Company	42,380	
			697,290
BANK			
800	First National City Bank of New York	47,600	
600	Guaranty Trust Company of New York	31,600	
1,020	Irving Trust Company (New York)	26,100	
1,100	Lincoln Rochester Trust Co.	44,990	
222	J. P. Morgan & Co.	50,170	
600	New York Trust Company	32,420	
			232,880

Schedule 4

Description of Securities—*continued*

April 26, 1958

Shares	COMMON STOCKS	Book Value
	INSURANCE	
1,100	Federal Insurance Company	\$13,420
800	Great American Insurance Company	13,320
625	Hartford Fire Insurance Company	28,110
1,080	Insurance Company of North America	20,530
		<u>\$75,380</u>
	<i>Total Common Stocks</i>	<u><u>\$1,506,820</u></u>

LEVEL
ONE

Colgate Rochester Divinity School Bulletin

Vol. XXXI

Rochester, N. Y., January, 1959

No. 1c

Catalogue

Register and Announcements

1959—1960

CALENDAR 1959

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
4	5	6	7	8	9	10	5	6	7	8	9	10	11
11	12	13	14	15	16	17	12	13	14	15	16	17	18
18	19	20	21	22	23	24	19	20	21	22	23	24	25
25	26	27	28	29	30	31	26	27	28	29	30	31	
FEBRUARY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	2	3	4	5	6	7	8
8	9	10	11	12	13	14	9	10	11	12	13	14	15
15	16	17	18	19	20	21	16	17	18	19	20	21	22
22	23	24	25	26	27	28	23	24	25	26	27	28	29
							30	31					
MARCH							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30	31				
APRIL							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
5	6	7	8	9	10	11	4	5	6	7	8	9	10
12	13	14	15	16	17	18	11	12	13	14	15	16	17
19	20	21	22	23	24	25	18	19	20	21	22	23	24
26	27	28	29	30			25	26	27	28	29	30	31
MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
3	4	5	6	7	8	9	1	2	3	4	5	6	7
10	11	12	13	14	15	16	8	9	10	11	12	13	14
17	18	19	20	21	22	23	15	16	17	18	19	20	21
24	25	26	27	28	29	30	22	23	24	25	26	27	28
31							29	30					
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
7	8	9	10	11	12	13	6	7	8	9	10	11	12
14	15	16	17	18	19	20	13	14	15	16	17	18	19
21	22	23	24	25	26	27	20	21	22	23	24	25	26
28	29	30					27	28	29	30	31		

CALENDAR 1960

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
3	4	5	6	7	8	9	3	4	5	6	7	8	9
10	11	12	13	14	15	16	10	11	12	13	14	15	16
17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30
31							31						
FEBRUARY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
7	8	9	10	11	12	13	7	8	9	10	11	12	13
14	15	16	17	18	19	20	14	15	16	17	18	19	20
21	22	23	24	25	26	27	21	22	23	24	25	26	27
28	29						28	29	30	31			
MARCH							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
6	7	8	9	10	11	12	4	5	6	7	8	9	10
13	14	15	16	17	18	19	11	12	13	14	15	16	17
20	21	22	23	24	25	26	18	19	20	21	22	23	24
27	28	29	30	31			25	26	27	28	29	30	
APRIL							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
3	4	5	6	7	8	9	2	3	4	5	6	7	8
10	11	12	13	14	15	16	9	10	11	12	13	14	15
17	18	19	20	21	22	23	16	17	18	19	20	21	22
24	25	26	27	28	29	30	23	24	25	26	27	28	29
							30	31					
MAY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30					
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
5	6	7	8	9	10	11	4	5	6	7	8	9	10
12	13	14	15	16	17	18	11	12	13	14	15	16	17
19	20	21	22	23	24	25	18	19	20	21	22	23	24
26	27	28	29	30			25	26	27	28	29	30	31



VIEW OF THE CAMPUS FROM THE NORTH

The campus is bounded by Highland Avenue (south), Goodman Street (west), and Highland Parkway (north). Buildings—President's house (at right), Colgate Memorial Chapel (with tapering spire), Main building, Ambrose Swasey Library, Alvah Strong Hall (with tower), Jones Hall (dining hall and kitchen), Trevor Hall Dormitories (extreme left).

Colgate Rochester Divinity School Bulletin

VOLUME XXXI

No. 1c

TWENTY-NINTH CATALOGUE

JANUARY 1959

REGISTER FOR 1958-1959

ANNOUNCEMENTS FOR 1959-1960

¶ Published six times each year, in October, December, January, March, May, and June, by the Colgate Rochester Divinity School, at Rochester, N. Y. Entered as second-class matter April 11, 1913, at the post office at Rochester, N. Y., under Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 30, 1930.

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Calendar

January 1959 to May 1960

1959

<i>January</i>	6	Classes resume at 8:30 A.M.
	20-23	Autumn Semester Examinations
	23	Autumn Semester ends
	27	Winter Semester begins at 8:30 A.M.
<i>March</i>	27	Good Friday. No classes held
	27 to	Spring Recess, Convocation,
<i>April</i>	6	and Alumni Week
	7	Classes resume at 8:30 A.M.
	10-12	Spring Conference on the Ministry
<i>May</i>	8	Final Date for Completion of Senior Week
	14, 15	Winter Semester Examinations
	15	Winter Semester Ends
	17	Baccalaureate Service at 4:00 P.M.
	18	Annual Meeting of the Corporation of the Colgate Rochester Divinity School
		Annual Meeting of the Board of Trustees
		Convocation for the Conferring of Degrees at 8:00 P.M.
<i>June 1-Aug.</i>	31	Summer Conferences, Clinical Training, and Field Work
<i>Sept.</i>	11, 12	Orientation Retreat for New Students
	15	Autumn Semester Opening. Reception and Matriculation of New Students
		Public Opening at 7:30 P.M. Speaker, Professor V. E. Devadutt
	16	Autumn Semester Classes begin at 8:30 A.M.
<i>October</i>	25-31	Seniors' Conference, Green Lake, Wisconsin
<i>November</i>	25	Thanksgiving Recess begins at 5:20 P.M.
	27-29	Fall Conference on the Ministry
<i>December</i>	1	Classes resume at 8:30 A.M.
	18	Christmas Recess begins at 5:20 P.M.

1960

<i>January</i>	5	Classes resume at 8:30 A.M.
	26-29	Autumn Semester Examinations
	29	Autumn Semester ends

<i>February</i>	2	Winter Semester begins at 8:30 A.M.
<i>April</i>	1-3	Spring Conference on the Ministry
	15	Good Friday. No classes held
	18-25	Spring Recess, Convocation, and Alumni Week
	26	Classes resume at 8:30 A.M.
<i>May</i>	13	Final Date for Completion of Senior Week
	19, 20	Winter Semester Examinations
	20	Winter Semester Ends
	22	Baccalaureate Service at 4:00 P.M.
	23	Annual Meeting of the Corporation of the Colgate Rochester Divinity School
		Annual Meeting of the Board of Trustees
		Convocation for the Conferring of Degrees at 8:00 P.M.

Introductory

THE Colgate Rochester Divinity School is a corporation organized under the provisions of Chapter 418 of the Laws of 1927. The articles of incorporation were filed on July 11, 1928. The Colgate Rochester Divinity School continues the work of the Colgate Theological Seminary formerly of Hamilton, New York, and of the Rochester Theological Seminary formerly of Rochester, New York.

The Colgate Rochester Divinity School is a corporation composed of annual members and also members appointed by Baptist churches. Its president is The Reverend Wilbour Eddy Saunders, D.D., of Rochester, New York. It continues the legal existence of the Baptist Education Society of the State of New York organized at Hamilton, New York, on September 24, 1817, and of the New York Baptist Union for Ministerial Education, organized in Rochester, New York, on May 11, 1850.

The government and care of the Divinity School are committed to a Board of Trustees, consisting of thirty-six members, one third of whom are elected annually by the Corporation. The Chairman of the Board is Mr. Arthur L. Stewart, of Rochester. The Chairman of the Executive Committee is Mr. Thomas H. Remington, of Rochester.

During their history these institutions have had many friends who have contributed generously to their support, but the income from the endowment funds is neither sufficient to meet the new and enlarging work of the Divinity School, nor to carry on its present tasks with the highest degree of efficiency. This can be done only upon the condition of the continued help of the churches and the beneficence of friends.

Colgate Rochester Divinity School

Wilbour Eddy Saunders, President

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J. EDWARD HOFFMEISTER
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INSTRUCTOR IN SPEECH

(36 Highland Parkway)

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AND CHURCH MUSIC

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*JUSTIN WROE NIXON, B.A., B.D., D.D.

WILLIAM NEWTON CLARKE PROFESSOR EMERITUS
OF CHRISTIAN THEOLOGY AND ETHICS

(93 Beverly Street)

Annual Appointments

DAVID ALEXANDER MacLENNAN, M.A., B.D., D.D.

LECTURER IN HOMILETICS

(120 Brookwood Road)

PROFESSOR DOCTOR EDUARD SCHWEIZER

DEPARTMENT OF NEW TESTAMENT INTERPRETATION

UNIVERSITY OF ZURICH

ZURICH, SWITZERLAND

GILES FRANCIS HOBIN, B.M.

DIRECTOR OF MUSIC

(62 Oak Hill View)

JAMES E. VAN VESSEM, B.A., B.D.

LECTURER IN PASTORAL THEOLOGY

(52 Azalea Road)

Lecturer on the Rauschenbusch Foundation for 1959

PAUL JOHANNES OSKAR TILlich, B.D., D.D., Ph.D.

PROFESSOR OF THEOLOGY, HARVARD DIVINITY SCHOOL

CAMBRIDGE, MASSACHUSETTS

Convocation Chaplain

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FORMER MINISTER, THE FIRST BAPTIST CHURCH

CLEVELAND, OHIO

Alumni Orator

THOMAS BEDDOE RICHARDS, B.D.

DIRECTOR OF MEN'S SERVICE CENTER

ROCHESTER, NEW YORK

*Died July 11, 1958

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Colgate Rochester Alumni Association

Officers—1958–1959

<i>President</i>	George W. Hill, '40, Rochester, New York
<i>First Vice President</i>	Fenwick T. Fowler, '33, Salt Lake City, Utah
<i>Second Vice President</i>	Isamu Chiba, '28, Tokyo, Japan
<i>Orator</i>	Thomas B. Richards, '40, Rochester, New York
<i>Necrologist</i>	Glenn B. Ewell, '11, Rochester, New York
<i>Faculty Advisor</i>	Winthrop S. Hudson, '37, Rochester, New York
<i>Alumni Fund Chairman</i>	Robert E. Slaughtcr, '40, Rochester, New York

Alumni Council

<i>Chairman</i>	Ritchard E. Lyon, '42, Lockport, New York
<i>Vice Chairman</i>	Bruce M. Lambert, '38, Rochester, New York
<i>Secretary</i>	W. Herbert Grant, '26, Rochester, New York

TERM EXPIRES 1959

Raymond H. Draffin
Hilton, N. Y.

W. Herbert Grant
Rochester, N. Y.

Calvin F. Hamilton
Ferndale, Mich.

Kent L. Kiser
Pittsburgh, Pa.

Bruce M. Lambert
Rochester, N. Y.

Robert F. Lester
Tonawanda, N. Y.

Ritchard E. Lyon
Lockport, N. Y.

George H. Munger
Penn Yan, N. Y.

TERM EXPIRES 1960

James B. Ashbrook
Granville, Ohio

Russell H. Bishop
Cleveland, Ohio

Lewis M. Brehaut
Saratoga Springs, N. Y.

James V. Davison
Ithaca, N. Y.

James M. Dick
Alfred, N. Y.

J. Paul Faust
Albion, N. Y.

Richard N. Hughes
Albany, N. Y.

J. Henry Rood
Groton, N. Y.

TERM EXPIRES 1961

Bryan F. Archibald
Washington, D. C.

Roy B. Deer
Rochester, N. Y.

Augus C. Hull, Jr.
East Cleveland, Ohio

Gordon F. Kurtz
Rochester, N. Y.

Livingston H. Lomas
Pittsford, N. Y.

Hugh F. Miller
Brockport, N. Y.

Gordon M. Torgersen
Worcester, Mass.

Donald N. Tubbs
Syracuse, N. Y.

Forms of Gifts to the Work of Ministerial Education

Due to the reduced rate of return on invested capital, income from endowment funds has been greatly curtailed. If the Divinity School is to be maintained at the high level expected of it, more endowment must be secured or income must be supplemented by contributions to the current expense budget. The following forms provide for both of these possibilities.

Form of Bequest

I give and bequeath to the Colgate Rochester Divinity School, a corporation located at Rochester, N. Y., the sum of dollars, to be applied to the maintenance of the Colgate Rochester Divinity School, under the direction of the Board of Trustees.

Subscription for the Founding of a Scholarship

I hereby agree to pay to the Colgate Rochester Divinity School, the sum of, for the purpose of founding a scholarship, the interest of this sum to be expended annually in aiding approved students in pursuing their studies for the ministry of the Gospel, and the scholarship to be named "The Scholarship."

This form of giving for Ministerial Education enables one to leave a perpetual memorial of himself or of some departed friend.

Sustaining Member's Pledge

For the purpose of giving greater efficiency to the work of the Colgate Rochester Divinity School at Rochester, and to enable it to carry out its plan of student aid, I hereby agree to pay the School annually, on or about the day of, in each year, the sum of dollars; it, however, being understood, as the express condition of this pledge, that I may at any time terminate my obligations by giving notice of my wish, in writing, to the Secretary of the School. Name Church P. O. Address

Address communications to Frederick A. Piotrow, Treasurer.

Information

Cultural Advantages of Rochester

ROCHESTER is a city of more than 330,000 population, closely surrounded by numerous thriving smaller cities, incorporated towns and villages. It offers to theological students a place of residence highly desirable in intellectual, aesthetic, and social aspects. The University of Rochester, historically related to the Divinity School, consists of the College of Arts and Science, the College for Men and Women, the Division of Graduate Studies, the University School of Liberal and Applied Studies, the School of Medicine and Dentistry, the School of Nursing, and the Eastman School of Music. Each of these makes its definite contribution to the cultural life of the city. Through the Eastman School of Music and related agencies, Rochester enjoys the privilege of hearing in concert or recital each year a number of artists prominent in the musical world. Symphony and Philharmonic orchestras add to the musical advantages to be enjoyed in this city. The public schools of Rochester have a national reputation. The Rochester Institute of Technology enrolls several thousands of pupils each year and gives training of the highest order in a great variety of practical lines. Several significant libraries are assets for intellectual culture. A new Central Public Library, the Sibley Music Library and the Watson Memorial Art Gallery are especially notable.

The religious organizations of Rochester are many and strong. The Federation of Churches of Rochester and Vicinity, Inc., is one of the most efficient and successful in the country. The Young Men's Christian Association is an important factor in the life of the region with a central building and several effective branches. The churches of Rochester are of many types ranging from the largest residential or family church and the institutional church to churches in newer districts and missions among the foreign-speaking peoples and the underprivileged. These afford abundant opportunity for observation and experience in relation to the work of the minister. Social and charitable projects are well organized and serve the theological students as examples of such activities.

The Divinity School enables the student to avail himself of the advantages thus offered. He becomes acquainted with some through the

medium of regular classes, to others he is introduced by means of visitation under the guidance of lecturers, and in others he becomes a participant in their activities. The purpose of these contacts is to ensure familiarity with certain social and religious agencies with which the Christian minister should work co-operatively. The cultural, social and religious contacts of the city are used as a means of a broader training supplementing that of the classroom.

The Campus *

The campus of the Colgate Rochester Divinity School consists of twenty-four acres, located at 1100 South Goodman Street, directly opposite Rochester's interesting and beautiful Highland Park. It contains an amphitheatre, with a large stage and accommodations for 1200 persons, tennis courts, baseball space, parking facilities, well-selected shrubs, beautiful roads and walks. It is only a few minutes by automobile or bus to the principal railway stations and the heart of the city's business district. The Divinity School campus is within easy range of the campus of the University of Rochester which is located about one mile away. The landscape architect was Alling S. De Forest of Rochester.

Divinity Hall

The main building is known as Divinity Hall. It consists of Strong Hall, Jones Hall, and the Ambrose Swasey Library. Strong Hall is a memorial to Augustus Hopkins Strong, D.D., LL.D., for forty years president of the Rochester Theological Seminary, to his father, Alvah Strong, its first treasurer, and to his brother, Henry Alvah Strong, its generous benefactor. On the main floor are the administration offices, classrooms, exhibit cases and parlor. On the second floor are faculty offices and various classrooms. On the third floor are auxiliary offices, an infirmary, superintendent's quarters, and other rooms.

In the foyer of the Ambrose Swasey Library are display cases and the card catalogue. The Cyrus F. Paine Reading Room, named in honor of one who was for more than forty-five years treasurer of the Rochester Theological Seminary, adjoins a well-equipped periodical alcove. A cataloguing room, four levels of stacks, and a large Assembly

* Two special numbers of THE BULLETIN (*November 1932*, and *November 1936*) contain a complete description of the new campus and buildings.

Room, together with other facilities make the Library one of the best equipped in the country.

The Auditorium, with its large stage, projection and broadcasting facilities and a pipe organ, is admirably suited for public meetings such as the Commencement Exercises, the Foundation and Special Lectures, and for practical instruction in religious drama. Adjacent to the stage are dressing rooms. The North Gallery may be used as a small auditorium, or for social purposes. At the end of the gallery is the Grace Beaven Memorial Room. The main floor will easily accommodate four hundred persons, and the galleries an additional two hundred. It is the center of the School's social and public life.

Jones Hall, named in honor of John J. Jones, a notable contributor to the funds of the School, has club rooms for faculty and students, the dining hall, kitchen and the gymnasium, with bowling alley, basketball and handball courts, shower baths and lockers.

At the spring convocation in 1937 the "Andrews-Hale Chimes" of thirteen bells were dedicated. These bells are located in Divinity Tower, which dominates the entire campus, and add greatly to the life of the School. They are played from the organ console in the chapel. The bells were given to honor the memory of Mr. Ezra R. Andrews, a member of the Board of Trustees from 1866 to 1900, and of Mr. William B. Hale, a member of the Board from 1907 to 1938, and its chairman from 1932 to 1938.

The Samuel Colgate Memorial Chapel

Immediately adjacent to the Ambrose Swasey Library there was erected in the summer of 1936 the Samuel Colgate Memorial Chapel and the connecting cloister. The exterior is of tapestry brick and Indiana limestone, while the interior is given an atmosphere of warmth and beauty by the use of red antique brick, with oak for furnishings, paneling and ceiling. The chapel will accommodate two hundred persons. At the west end, over the chancel, is a large rose window rich in symbolic religious suggestion, at the center of which is an adaptation in stained glass of Thorwaldsen's "The Christ of Benediction." The side walls of the nave provide space for six art glass windows within heavy stone arches, each window containing some symbol of the religious life. At the east end, over the narthex, are four lancet windows, illuminated at night, bearing the names and figures of Roger Williams,



Interior of the Samuel Colgate Memorial Chapel looking toward Chancel

Adoniram Judson, William Newton Clarke and Walter Rauschenbusch, while closer to the observer are four other windows with the traditional representations and symbols of the four Evangelists. Here also is a bronze portrait plaque in memory of Mr. Samuel Colgate (1822-1897) executed by The Gorham Company, and donated by his son. The entire interior contains a wealth of decoration designed to create an atmosphere of worship. In the chancel, besides the pulpit and lectern, are the communion table into which has been built a reproduction of Leonardo da Vinci's "Last Supper" carved by Alois Lang, a member of the Oberammergau family, the console of the organ and seats for the leaders of the service and for the choir. The carving is kept illuminated by subdued electric lights. The contour of the campus made attractive rooms under the chapel possible. A robing room for the choir, the studio for the Director of Music, a practice room for the Divinity School choir and other facilities have been provided here. This worshipful center of the religious life of the School was made possible by generous gifts from the children and grandchildren of Samuel Colgate, prominent among whom was Mr. Russell Colgate, of West Orange, New Jersey.

The Ambrose Swasey Library *

The Library is the laboratory for the various departments of the Divinity School. At first it combined 55,000 volumes from the library of the Rochester Theological Seminary with about 7,000 volumes that were formerly used by Colgate Theological Seminary. The entire collection of Professor Johann August Wilhelm Neander, the famous church historian, enriches the historical section. Generous and important selections from the libraries of the late President Ebenezer Dodge, Professors Horatio B. Hackett, William Arnold Stevens, Walter Robert Betteridge, and Walter Rauschenbusch are found on its shelves. The gift of \$25,000 by Mr. William Rockefeller, of New York City, which was to be entirely expended for books, furnished means for extensive and discriminating additions. Numerous and valuable accessions are constantly being made from the "Bruce Fund," a legacy of \$25,000 from the estate of John M. Bruce, of New York City, as well as from other funds. A recent addition is an extensive and valuable collection of tracts and books published during the German Reformation. The

* In the *Rochester Historical Society Publications*, vol. xvi, pp. 133-157, a complete history of the Library may be found.

collection contains forty-four items printed before 1530. There are included at least fifty works not found in any other American library. At least ten items are known in only from two to six copies. A manuscript copy of Bullinger's work consists largely of material not in print. For the gift of this unique collection, the Library is indebted to Dr. Henry H. Covell, of New York, N. Y.

In 1925, the Library received an addition of \$50,000 to its endowment fund and in 1929 a gift of \$100,000 for its new building from Dr. Ambrose Swasey, of Cleveland, Ohio. These are the largest gifts ever received for the Library from a living donor.

The Ambrose Swasey Library, named in honor of its donor, was first opened for use in the autumn of 1932. It constitutes the west wing of Divinity Hall. It has dignity and beauty as well as ample space and equipment for the convenience and comfort of all who use the Library. The Reading Room and Periodical Alcove will accommodate eighty-eight readers at one time.

The Library contains 96,525 separate bound volumes, in addition to large numbers of pamphlets and facsimiles of manuscripts. Biblical and historical study is aided by an excellent collection of maps and visual aids.

The book collection is carefully and completely catalogued and classified and from the standpoint of a working library it will bear comparison with the best in the country. One of the prominent features of the Library is its accessibility. The "open shelf" system is in use and the students have direct access to the volumes, although a "closed section" provides safety for many rare items owned or on deposit. No unreasonable limitation is placed upon the drawing of books, and no student will find himself handicapped in reading or research. The Library is open throughout the year, except holidays and August.

Books for recommended or required reading in the different courses are placed on reserve on the shelves of the Reading Room.

The Reference Collection is housed in the Cyrus F. Paine Reading Room and consists of dictionaries, encyclopedias, periodical indexes, yearbooks, almanacs, atlases, biographical sets and other standard reference works. About two hundred and fifty American and foreign periodicals, mostly of a theological and religious nature, are regularly received. Most of these are subsequently bound and preserved in permanent files.

It is the constant endeavor of the Librarian and his staff to keep the Library in a high state of efficiency. A careful watch is kept for new publications.

The Rush Rhees Library of the University of Rochester and the Public Library including the Reynolds Reference Collection are available for the use of students of the Divinity School, free of cost.

The Library of the American Baptist Historical Society

During the summer of 1955, the American Baptist Historical Society, a cooperating society of the American Baptist Convention, moved its library from Chester, Pennsylvania to Rochester, New York. At the same time, the Historical Society assumed the administration of the Samuel Colgate Baptist Historical Collection which, until 1948, was at Colgate University. The combined libraries, now housed in Strong Hall of the Colgate Rochester Divinity School, have been named the Samuel Colgate Baptist Historical Collection of the American Baptist Historical Society.

The combination of the two largest collections of Baptistiana in existence makes available in a single location the basic source of materials of Baptist history. The library consists of approximately 50,000 volumes as well as more than 200,000 pamphlets and reports. There is also an extensive collection of photographs, manuscripts, clippings and Baptist memorabilia. Noteworthy among the holdings is the Henry Sweetser Burrage collection relating to English Baptists of the seventeenth and eighteenth centuries which was purchased from Champlin Burrage, named in honor of his father, and presented by the late Richard M. Colgate.

The library offers excellent opportunities for the study of Baptist life, and is accessible to all who wish to undertake research in this and related fields. Churches and individuals are urged to deposit records and historical materials, not only for safe-keeping, but to provide comprehensive records of denominational history and doctrine.

The Society publishes a quarterly magazine devoted to Baptist history and theology. This appears under the name *Foundations*. The Society is also in the process of publishing a *Baptist Bibliography*, five volumes of which have been issued. Edward C. Starr is Librarian of the Society and Curator of its historical collection.

Dormitory Accommodations *

SINGLE MEN

The Men's Dormitory, a separate, fire-proof building in close proximity to the main building, contains 14 double, 1 triple, and 62 single rooms. Each of the two wings has, on the second floor, a club room with fireplace, furnished as a music room with piano and radio.

All rooms are furnished, singly or *en suite*, with a comfortable bed, a chiffonier, desk and desk chair, an easy chair, curtains and bookcase. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

No rent is charged for the rooms, but a dormitory fee of one hundred and ten dollars (\$110.00) for the academic year is imposed to cover depreciation, heat, light, and partial care of the room.

In cases of minor illnesses, the residents of the men's dormitory receive free medical care not exceeding one call by a physician per semester.

All the above, including the use of an individual locker in the gymnasium and of a post-office box in the corridor of Strong Hall, is included in the dormitory fee.

SINGLE WOMEN

A very small number of furnished rooms for single women students is provided on the third floor of Strong Hall. The fee for these is one hundred and ten dollars (\$110.00) for the academic year. This includes medical care of one call per semester by a physician. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

ANDREWS HOUSE

These apartments, named for Miss Kate R. Andrews, generous benefactress of the School, were erected in 1957 to complete the group of buildings provided for married students. Each of the twelve apartments consists of a living room, bedroom, kitchen, and bath. The living

* *Room or Apartment Deposit.* In all cases, occupants of dormitory accommodations will be required to deposit a sum to insure the School against loss or damage to equipment and furnishings. In the case of rooms the amount will be \$5.00, in the case of apartments it will be \$10.00.



Beaven House



Axling House

room, in each, is furnished with dining table, desk, bookcase, Simmons Hide-a-Bed, coffee table, end table, two straight chairs, an easy chair, two table lamps, a floor lamp, rug, window drapes, waste basket. The bedroom contains a double bed with mattress and pad, two straight chairs, two scatter rugs, combination dressing table and closets, and window drapes. The kitchen is equipped with cupboards, electric stove, electric refrigerator, and automatic disposall. The bathroom has tub and other appropriate fixtures. The rent is fifteen dollars (\$15.00) per week. Reservation, as in all of the other residence halls, is accomplished by making a ten dollar (\$10.00) deposit.

BEAVEN HOUSE

These apartments for married students were erected in 1936 and provide housekeeping accommodations for couples without children. Each apartment consists of a large living room with a disappearing bed, a kitchenette, bathroom and dressing closet. Two of the twelve apartments have a separate sleeping room. The rent for the small apartments is \$11.00 weekly; for the larger apartments the charge is \$12.00. In the basement is a large common room with fireplace, furnished for social and recreational purposes, and individual storage cubicles. *It is not possible to allow pets in any of the School's apartments.*

APARTMENT FURNISHINGS

Apartments in Beaven House are of two types:

Those consisting of living room, kitchenette, and bathroom, and those consisting of living room, bedroom, kitchenette, and bathroom. In the former, the living room is furnished with rug, bed, two side chairs, two armchairs, table, desk, two bookcases, desk lamp, table lamp, floor lamp, wastebasket, and curtains. The kitchenette has curtains, tea kettle, dish pan, bread and cake box, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool. A shower curtain is furnished in the bathroom.

In the second type of apartment, the living room is furnished with two rugs, two side chairs, two armchairs, table, desk, two bookcases, desk lamp, table lamp, floor lamp, studio couch, wastebasket, curtains. The bedroom is furnished with double bed, mattress with pad, two pillows, two rugs, two dressers, mirror, two side chairs, wastebasket, cur-

tains. The bathroom has shower curtain, toilet brush, window curtains. The kitchenette has curtains, tea kettle, dish pan, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool, bread and cake box.

AXLING HOUSE

A residential building containing six apartments was erected opposite Beaven House in 1936 for the use of missionaries on furlough, especially such as desire to pursue further studies at the Divinity School, the University of Rochester or the Eastman School of Music. Two of these apartments constitute a memorial to the Reverend A. Judson Barrett, D.D., of the Class of 1876 and his wife—the father and mother of Mrs. William A. Montgomery. Two others are in memory of Mrs. Alice H. Bennett of Hartford, Connecticut, and were made possible by a gift from her two sisters, the Misses Mary and Edith Howard. The two remaining apartments were provided by Mrs. Marguerite G. Strong, one in memory of the Reverend Charles B. Tenney, D.D., of the Class of 1900, and his wife, and the other a memorial to Mrs. Elizabeth G. Moody, wife of the Reverend Thomas Moody, D.D., of the Class of 1890.

Two of these apartments have a large living room, kitchenette, dressing room, bathroom and a separate sleeping room; four of them have the same with the addition of a dinette and a second sleeping room. All of the living rooms are equipped with a studio day bed. There is a common playroom in the basement and individual family storage cubicles. The rent for the smaller apartments is \$12.50 weekly; the charge for the larger apartments is \$15.00.

EATON HALL AND TREVOR HALL APARTMENTS

In 1945, the Divinity School converted one wing of the Men's Dormitory into apartments for married students. These, with four recent additions in Trevor Hall, will accommodate fourteen couples. The apartments consist of a bedroom with double bed and mattress, a living room furnished with rug, table, chairs and closet space. A "community kitchen" is provided for each five couples with separate stove, work and utensil space, storage and refrigeration. The weekly rental is \$11.00–13.00.

The Divinity School reserves the right to increase the weekly rentals

if necessary. *The residence of all student occupants terminates at the time of their graduation.*

Apartments are assigned on the basis of the priority acquired by the date of application for admission, the time formal request is made to the Dean, proper distribution of housing among residents and students accepted for entrance. Residence on campus does not automatically confer priority over incoming students.

Further information concerning these apartments may be secured from the Dean.

Montgomery House

The home of the President, situated near the main building, was largely the gift of Mr. and Mrs. William A. Montgomery, the former being a trustee of the Baptist Education Society.

The architect of the entire group of buildings was Mr. James Gamble Rogers, of New York.

Public Exercises

Graduating Exercises were held on Monday, May 19, 1958. The Convocation Address was delivered by The Reverend George Arthur Buttrick, Plummer Professor of Christian Morals, Harvard Divinity School, Cambridge, Mass. His subject was "The Church and Personal Worth". The address to the Graduating Class was given by Associate Professor Harmon R. Holcomb of the Divinity School Faculty. The Baccalaureate Service was conducted by President Wilbour Eddy Saunders, D.D., LL.D., in connection with a service of Holy Communion for the graduates, their families, and friends. The subject of his address was "Objectivity and Commitment". The Degree of Bachelor of Divinity was conferred upon twenty-nine members of the Class of 1958.

The Public Opening

The Public Opening of the Divinity School occurred on Tuesday evening, September 16, 1958. The principal address was delivered by Dr. J. Alvin Sanders, whose subject was "Habakkuk in Qumran Paul and the Old Testament". Dr. Arthur M. Adams, President of the Federation of Churches of Rochester and Vicinity, spoke for the cooperating denominations.

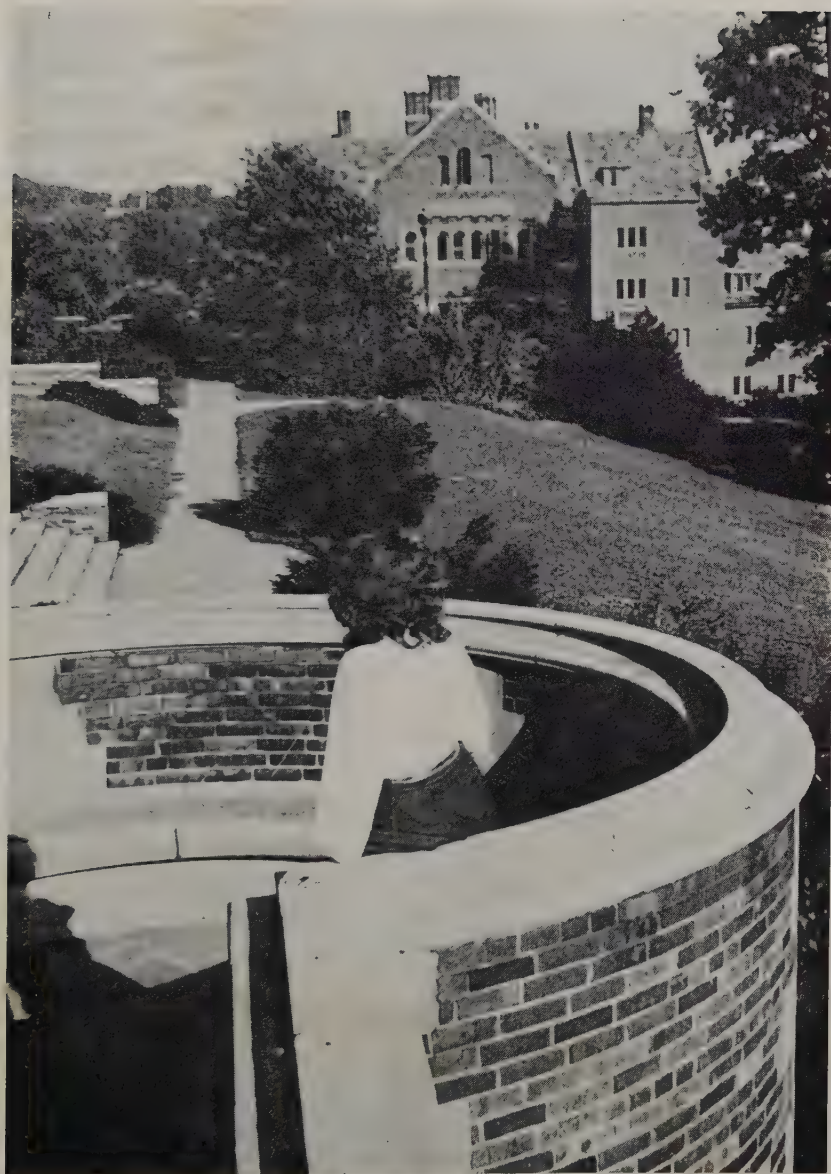
Chapel Exercises

Services of worship are held in the Samuel Colgate Memorial Chapel on Tuesday, Wednesday, Thursday and Friday mornings of each week, from 10:40 to 11:05 o'clock. Members of the Faculty and Senior Class share responsibility for these services.

Endowed Lectures

THE TREVOR-JONES LECTURES

By the generosity of Mrs. John B. Trevor, of Yonkers, N. Y., a sum of ten thousand dollars was presented to the Divinity School for the purpose of establishing a lectureship in memory of the late John B. Trevor. It provides for the delivery from time to time of lectures supplementary to the regular course of instruction by men eminent in their several departments upon subjects related to theological study.



Perspective from Chapel Terrace—Trevor and Eaton Halls

THE FRANCIS WAYLAND AYER LECTURESHIP

This lectureship was founded in May 1928, by Mr. and Mrs. Wilfred W. Fry, of Camden, New Jersey, in memory of Mrs. Fry's father, the late Francis Wayland Ayer. Under the terms of the foundation, the lectures are to fall within the broad field of the history or the interpretation of the Christian message. These lectures are now given in alternate years and are subsequently published in expanded form.

The series for 1958 was on the general theme, "How Shall We Think of Jesus Christ." The lecturer was Dr. Robert L. Calhoun, Professor of Historical Theology at Yale University Divinity School, New Haven, Connecticut.

THE RAUSCHENBUSCH MEMORIAL LECTURESHIP

The founding of a lectureship in memory of the late Professor Walter Rauschenbusch was made possible through the contributions of friends in connection with the successful forward movement of the Divinity School in 1929. The lectureship was inaugurated in 1931 with the provision that the themes in successive years should be chosen in the field of applied Christianity. These lectures are delivered annually at the Spring Convocation, and others as announced. The lectures are later set forth in more ample form for publication.

The theme of the Rauschenbusch Lectures for 1958 was "The Racial Problem in Christian Perspective." The lecturer was Dr. Kyle E. Haselden, Pastor of the Baptist Temple at Charleston, West Virginia.

Spring Convocation, 1959

Beginning on Monday, March the thirtieth, and continuing through Wednesday, April the first, the Annual Spring Convocation will be held.

The Rauschenbusch Memorial Foundation will present this year a series of four addresses by Dr. Paul Tillich, University Professor, Harvard Divinity School, Cambridge, Massachusetts. His subject will be Kairos and Utopia—Religious Principles and Political Aspirations.

Preceding each day's lectures, a devotional address will be given at the Morning Worship Service in the Samuel Colgate Memorial Chapel. The Chaplain for 1959 will be Dr. Harold Cooke Phillips, Minister Emeritus, First Baptist Church, Cleveland, Ohio. At the Alumni

Dinner on Wednesday evening, The Reverend Thomas B. Richards, Director of the Men's Service Center, Rochester, New York, will deliver the Alumni Oration.

It is expected that many of the alumni of the School will return for this week, and that their number will be augmented by ministers and others from Rochester and vicinity. The Faculty considers the lectures, conferences and addresses of this Convocation as a part of the regular educational program of the School, and also as a contribution to the wider service of the Divinity School to the community. Every alumnus who can do so is urged to avail himself of these advantages and all others interested are invited to attend.

Special Lectures and Sermons

From time to time during the academic year, the Divinity School invites eminent specialists and preachers to appear on its platform and in its pulpit.

Organizations

The Students' Organization

THE students of the Divinity School are largely self-governing. They are organized under the name of "The Students' Association of the Colgate Rochester Divinity School." The executive group is known as "The Student Executive Council" and is composed of the officers and representatives of the various classes. The activities of the Student Body are directed by a number of committees which work in close collaboration with the President of the Divinity School.

Refectory

An unusually fine dining hall has been provided by the Divinity School. Board of wholesome quality is furnished under the management of the Administration at a low rate, made possible by underwriting by the School.

The Alumni

In connection with the Commencement of 1929 an Alumni Association of the Colgate Rochester Divinity School was organized. All graduates of the Colgate Theological Seminary and of the Rochester Theological Seminary were enrolled as members. The purpose of the organization is the cultivation of fellowship and of interest in theological education among the graduates. The annual meeting of the Association occurs during the Spring Convocation.

The Divinity School is conscious of the important part which the alumni can play in its life. Endeavors are made to keep in constant touch with those who have graduated. In various sections of the country, state organizations of the Alumni have been formed and are active. The four issues of the *Alumni News* go each year to all members of the Alumni Association so far as their addresses are known. Any alumnus who fails to receive them will confer a favor by informing the Divinity School office. A decennial General Catalogue containing biographical sketches of all alumni, 1822-1930, was published in September 1930. The latest supplement was published in October 1952.

The Divinity School Chorus

Upper Classmen electing Courses P.S. 65abc, constitute the Divinity School Chorus. This class is primarily conducted for advanced Voice Training and introduction to Church Music Appreciation. The Chorus each year accepts a limited number of appointments for local and out-of-town appearances and radio programs. The group has at various times been on the American Baptist Convention programs, and has sung for New York State Conventions and other Church Assemblies. Selected members sing in the Chapel Choir at the daily Chapel Exercises of the Divinity School. Special programs are given in celebration of Christmas and Easter.

Student Service in the Churches

All students in the Divinity School are required to engage in some form of service with churches as a part of their educational preparation for the ministry. A considerable number teach in the church schools, assist in young people's work, or conduct boys' clubs, either on a voluntary or remunerative basis. Others serve as pastors. The religious work which these students perform is always well received, and has proved itself fruitful both in service to the churches and in the practical training of the students. Correspondence relating to student field work should be addressed to Professor Milton C. Froyd.

Television Program

Beginning Sunday, October 14, 1956, the Divinity School inaugurated, in cooperation with WVET-TV of Rochester, a special Sunday morning feature entitled *Sunday*. It is a service of worship, and includes church music, a story dramatized in terms of an interview, and a brief message for the day. Mr. Edward Willingham, who is engaged in special study at the Divinity School in preparation for a radio-TV ministry, is responsible for the preparation of the script and arrangements. The Reverend Robert E. Slaughter, pastor of Immanuel Baptist Church, serves as moderator. Members of the Divinity School staff serve in an advisory capacity.

Conditions of Residence and Graduation

Admission

THE Divinity School admits men and women of Christian character and approved educational attainment from any Christian denomination. The curriculum is primarily designed for the training of pastors and preachers for work at home and abroad. In addition the School admits persons of equal qualifications who wish to fit themselves for other forms of Christian leadership.

An applicant for admission to a course leading to graduation including the conferring of the Bachelor of Divinity degree is required to furnish evidence of graduation from an approved college or university, including Colleges of Agriculture in accordance with the program formulated by the Conference on Co-operation between Colleges of Agriculture and Theological Seminaries.*

Blanks upon which application for admission should be made may be secured from the Registrar on request. Each application will be judged upon its merits, and the School reserves the right to refuse any application without expressed reason. The documents listed below are required as a part of the application for admission. In cases of documents from Oriental institutions they should be accompanied by a translation into English.

- (a) A statement of Christian experience and personal history.
- (b) A transcript of all academic work above high school grade showing at least ninety (90) semester hours of arts and science courses, and including a certificate of college graduation.
- (c) A license to preach from some responsible ecclesiastical body.
- (d) Certificates of good character from the head of the school most recently attended, and from two other persons, preferably clergymen of recognized standing.
- (e) In case of a transfer from another theological school a transcript

* In appraising the value of college degrees, the ratings of such standardizing agencies as the Association of American Universities, the Association of Colleges and Secondary Schools of the Middle States and Maryland, the North Central Association of Colleges and Secondary Schools, and the Education Department of the State of New York are, in general, followed.

of completed courses and a statement of honorable dismissal from that school.

(f) Two small unmounted photographs.

(g) In the case of a student coming from a college under the auspices of the American Baptist Foreign Mission Society a certificate of approval from the Committee of Reference on that particular field. Such of the required documents as do not accompany the application must be on file before matriculation is completed. It is highly desirable that application should be made as soon as a decision has been reached in order that due time may be given to collect the necessary credentials.

The Colgate Rochester Divinity School urges upon all who are contemplating theological training the importance of proper breadth and balance in their college preparation. The college student who is preparing for a theological seminary is advised to avoid *specialization* in religion in his college studies. The student's college training should result in an ability to use English correctly, to think clearly, and to make scholarly use of at least one foreign language; it should acquaint him with the world of nature as well as with the world of men and ideas in which he lives; and it should result in a genuine sense of achievement on his part.

The Divinity School strongly recommends that among the total number of semester hours required in order to achieve college graduation, the following should be included as a minimum:

English Composition and Literature, 12-18 semester hours.

Philosophy, a course in either Introduction to Philosophy or the

History of Philosophy, and a course in either Ethics or Logic.

General History, 6-9 semester hours.

Psychology, 6 semester hours.

Foreign Languages, reading ability in at least one.

Natural Science, one course in Physical and one in Biological Science.

The Social Sciences, courses in Economics, Sociology, Government, Social Psychology, Education, 9-18 hours.

Religion, 6-9 hours.

The Divinity School will study the college transcripts of candidates for admission to its courses with the foregoing recommendation in mind. *The Faculty of the Divinity School reserves the right to prescribe ad-*

ditional work in any of the above subjects to entering students whose preparation in the same is markedly deficient.

Any applicant who has completed one or more years of the regular course in an approved theological seminary and who brings a certificate of credits and of honorable dismissal will be admitted to the Second Year Class provided his transcript shows that he has completed equivalents of the prescribed courses. All entering students pay a matriculation fee of five dollars (\$5.00).

Further information and application forms may be secured by writing to Dr. Oren H. Baker, Dean, or Mr. Roger K. Powell, Registrar, 1100 South Goodman Street, Rochester 20, New York.

PRETHEOLOGICAL STUDENT GRANTS

Since the Colgate Rochester Divinity School receives no funds through denominational contributions, its aid to Baptist ministerial students in college is limited to students enrolled in the two colleges mentioned below.

STUDENT GRANTS IN COLGATE UNIVERSITY. The Colgate Rochester Divinity School offers a certain number of grants, available at Colgate University, to young men preparing to enter the regular course in the Colgate Rochester Divinity School. In order to be eligible for a grant, a student must maintain a ratio between the number of semester hours and quality points of 1:1.1. This provision does not apply to members of the Freshman Class. Qualifying students may receive a grant which provides the sum of seventy-five dollars (\$75) in the first year, eighty-seven dollars and fifty cents (\$87.50) in the second year, and one hundred fifty dollars (\$150) in each of the two final years, all to be paid by the Treasurer of the School into the treasury of the University to apply on tuition. Applicants for these grants are advised to correspond with the president of Colgate University, or with the Dean of the Divinity School.

STUDENT GRANTS IN THE UNIVERSITY OF ROCHESTER. The Colgate Rochester Divinity School has at its disposal the income from certain funds in the custody of the University of Rochester, available primarily to persons who are preparing themselves to enter the regular course at the Colgate Rochester Divinity School. A regularly matriculated student in the University, approved by the School, may receive a grant to apply on tuition, provided that no grant shall exceed two

hundred and twenty-five dollars (\$225) in any one year. These grants will be recognized by the Scholarship Committee of the University, provided the student is eligible to receive aid under the rules of the University, which at present require that the student rank in the upper half of the class. The grants will be paid in orders upon the University Bursar. Any existing surplus in the income may be applied to the payment of fees in the Graduate or Extension Divisions of the University. Applicants for these grants are advised to correspond with the Secretary of the Grant Committee of the University, or with the Dean of the Divinity School.

These grants in both Colgate University and the University of Rochester are not, however, guaranteed against possible reduction by the School in case of necessity.

Preparation of Chaplains

Graduates of this Divinity School are accepted by both the Army and the Navy for appointments as Chaplains, provided they meet the requirements other than theological which the Services prescribe, and that vacancies in either Chaplains' Corps exist. This Divinity School was approved by the Navy Department as an institution within the Naval V-12 Chaplaincy Training Program.

Requirements for Graduation

This Divinity School requires at least ninety-three (93) semester hours of resident graduate study for graduation, forty-two (42) of these hours being prescribed, and fifty-one (51) hours being elective. The prescribed courses are those considered by the Faculty to be basic both in content and method. Theological courses previously offered as a part of the requirements for a degree already received will not be credited toward a degree from this School. For schedule of hours see page 44. No student will be recommended for graduation unless all institutional bills have been paid, and his record with the Library has been cleared.

A thorough grounding in Historical Studies, Christian Interpretation and Practical Studies is considered a matter of prime importance to success in the work of the ministry. As the School of Law insists upon the candidate's attainment of a certain minimum of knowledge with regard to all the main branches of legal science, and much knowledge



Photo by Schiff

Section of Library Reading Room

about Contracts is no equivalent for the absence of knowledge about Evidence; as the School of Medicine will not graduate a student who has never studied Anatomy, whatever his achievements in *Materia Medica*, so this Divinity School refuses to confer its degree upon any student who is not reasonably proficient in *all* the principal areas of theological science.

In calculating the requirements for graduation, the following schedule will be used:

(1) A credit hour is one class hour of instruction or one field work hour per week for the period of a semester.

(2) Students who contemplate completing the course in three years will carry an academic load of fourteen and fifteen hours per week during the first two years. Credit of two hours will be given for field work during the first year and two hours during the second year. During the third year such students will carry an academic load of fifteen hours per week. No credit will be given for field work in the third year.

(3) Beginning with the academic year 1952-53, all students serving as pastors of churches will be required to extend their course to four years. Such students will have a class load of twelve hours for the first two years. During the third year students on this plan will have an academic schedule of twelve hours without credit for field work. During the fourth year the schedule will be ten hours of academic studies each semester.

(4) All of the above schedules are considered by the Divinity School to be full time schedules.

(5) While actual credit hours for field work are not assigned, except as indicated above, every student is expected to engage in field work throughout his entire course. His performance in this responsibility is appraised by the Faculty and satisfactory attainment is a part of the requirement for graduation. Failure to achieve this result may lead to the withholding of the degree, even though all academic courses have been passed.

The Prescribed Courses

At the conclusion of the work of the First Year the Faculty will pass upon the general professional promise of the members of each class. Should it be deemed unwise for any individual to proceed in his studies, he will receive counsel as to a more desirable program.

When the courses of the First and Second Years have been satisfactorily completed, the Faculty will by vote advance such students as have shown worthiness, and promise of ability in religious leadership to candidacy for the degree of Bachelor of Divinity. Those so approved may pursue the courses of the Third Year.

The Degree of Bachelor of Divinity

A student in order to become a candidate for the degree of Bachelor of Divinity must, as a minimum, have received a first college degree acceptable to the Faculty. In the courses required for graduation the candidate must have maintained an average standing of not less than seventy-five (75%) per cent.

Every candidate for the degree of Bachelor of Divinity must satisfy the Faculty that he has access to the resources of scholarship and is familiar with its methods, by furnishing proof that he has done satisfactory work either in the Hebrew language, or in New Testament Greek, or in a modern language other than his native tongue, or by demonstrating his acquaintance with scientific, philosophical or historical method.

The degree of Bachelor of Divinity will be conferred at the close of the Third Year or Fourth Year upon all students who have met the requirements, including the payment of a graduation fee of fifteen dollars (\$15.00).

Graduates of former years who completed their course during the period when the Bachelor of Divinity Degree was not conferred at the end of the required period of three years may apply to the Faculty for consideration as candidates for the degree on the same basis as students who are now receiving it.

In order to become eligible for the degree, former students of other approved institutions ordinarily will be required to complete a minimum of two years of controlled work in residence in addition to the above requirements.

The annual catalogue will publish the names of all who shall have received the degree within the year.

Advanced Degrees

At the time of the union of The Rochester Theological Seminary with the Colgate Theological Seminary in 1928, to constitute the Colgate

Rochester Divinity School, the Board of Regents of the University of the State of New York authorized graduate studies beyond the degree of Bachelor of Divinity leading to the degree of Master of Theology and the degree of Doctor of Theology. In the following descriptions of conditions required in this work, it should be understood that the objective of these studies is to provide opportunity for students to intensify and broaden their educational preparation for a more effective ministry.

THE DEGREE OF MASTER OF THEOLOGY

This degree is offered for the purpose of encouraging a limited number of qualified students to pursue graduate studies, and its bestowal is intended to be a distinct recognition of professional competence within the chosen field.

The conditions for admission to a course of study looking to this degree include:

1. Graduation from this Divinity School with the degree of Bachelor of Divinity, or graduation with equivalent rank from some other accredited theological institution, the presentation of a record or a certificate of satisfactory proficiency in earlier studies, the passing of such preliminary examinations as the Committee on Graduate Studies may prescribe.

2. In those fields in which a working knowledge of languages, other than English, is necessary to the successful pursuit of his studies, a student shall be required to demonstrate his competence in the languages prior to admission to the course of study.

3. A further condition of admission to the course of study shall be a comprehensive statement of the proposed work, developed in consultation with the professor in the field, and approved by the Committee on Graduate Studies and by the Faculty.

4. The student shall be admitted to candidacy for the degree when the subject of his thesis has been approved. The subject of the thesis is to be selected in consultation with the professors in charge of his work. It must be selected not later than a semester and a half before the date of the commencement when the degree is to be conferred.

5. During his course of study, the candidate must pass such examinations as his instructors may provide. He must also pass a final oral examination on the entire field of his graduate studies, including his thesis, to be conducted by the professors in charge and a representative of the Committee on Graduate Studies. To cover cost of diploma and hood, a graduation fee of thirty-five dollars (\$35.00) is charged.

6. The period of graduate study for the degree of Master of Theology

shall be not less than one academic year of full-time residence. In case the work is not completed in one year, the term of residence may be extended to not more than three years.

THE DEGREE OF DOCTOR OF THEOLOGY

This degree is offered for the purpose of encouraging a limited number of qualified students to pursue graduate studies, and its bestowal is intended to be a distinct recognition of outstanding professional competence within the chosen field of study and supported by evidence of effectiveness in the pastoral ministry during a period of at least three years following graduation with the B.D. degree. *For the year 1959-60, this program will be available only in the field of church history and related studies, and in the field of the theology of missions.*

The conditions for admission to a course of study looking to this degree include:

1. Graduation from this Divinity School with the degree of Bachelor of Divinity, or graduation with equivalent rank from some other accredited theological institution, the presentation of a record or a certificate of satisfactory proficiency in earlier studies, the passing of such preliminary examinations as the Committee on Graduate Studies may prescribe.

2. In those fields in which a working knowledge of languages, other than English, is necessary to the successful pursuit of his studies, a student shall be required to demonstrate his competence in the languages prior to admission to the course of study.

3. A further condition of admission to the course of study shall be a comprehensive statement of the proposed work developed in consultation with the professor in the field, and approved by the Committee on Graduate Studies and by the Faculty.

4. The whole of the work undertaken in candidacy for the degree of Doctor of Theology shall be under the direction of at least three (3) professors, after a statement of the field of the proposed investigation has received the approval of the Committee on Graduate Studies and of the Faculty. This must be accomplished at least three (3) semesters prior to the final examination.

5. The candidate, in consultation with the professors in charge of his work, shall select a thesis within the field of his studies. The dissertation must be the result of an independent investigation which demonstrates the candidate's creative ability, balanced judgment, and scholarly competence. The completed dissertation must be presented in triplicate

for acceptance at least four weeks prior to the time of the final examination. Two copies shall be deposited in the Ambrose Swasey Library.

6. The candidate will be subject to examination at the end of his first and second semesters of residence, and thereafter at such times as may be necessary to appraise his progress on his dissertation. In addition, the candidate must pass a final examination upon the whole of the work undertaken for the degree, such examination to be conducted before a committee of not fewer than five members of the Faculty, including the professors under whose direction the work has been pursued. The graduation fee is fifty dollars (\$50.00).

7. The period of graduate study in residence for the degree of Doctor of Theology shall be not less than four semesters each having the equivalent of fifteen hours, the entire period to be devoted to advanced studies appropriate to the special field of investigation. In special cases, judged worthy by the Committee on Graduate Studies, time for the completion of the dissertation may be extended, but in no case shall the extension exceed five years from the date of matriculation for the degree.

Advanced Degrees in the University of Rochester

The Colgate Rochester Divinity School has entered into relations with the University of Rochester whereby properly qualified students of the former School may work for a post-graduate degree in the University. Registration in the University must occur before the work is begun. In each case the credentials presented must include a statement from the Dean of the Divinity School that the graduate work to be undertaken has the approval of its faculty. The requirements for the degree shall be determined in each individual case by the University Dean of Graduate Studies and the Head of the college department concerned, in consultation with a selected officer of the Divinity School.

Scholarships and Student Grants

The Divinity School administers the income of certain bequests designated for scholarship purposes, and for the academic year 1959-60 announces the following plan:

1. THE JOHN J. JONES SCHOLARSHIP FUND, the proceeds of which, in sums not to exceed one hundred fifty dollars (\$150), are used to help defray the cost of undergraduate tuition. The awards are made on the basis of need, and the academic record attained by the beneficiary during the college course.

2. THE GENERAL SCHOLARSHIP FUND, the proceeds of which are awarded as follows:

(a) *Merit Scholarships in Aid*. These are open to students needing such assistance in order to pursue their theological course, and who maintain the average in academic studies required for graduation (75%) and whose record in field work performance is satisfactory. These scholarships are limited to application on tuition only.

(b) *Co-operative Grants*. Whenever Baptist Education Societies of other states make grants to aid students enrolled in this Divinity School, the School will co-operate by a further grant from its own funds, the total of which shall not exceed the maximum that may be received by an undergraduate as scholarship or grant.

(c) *Foreign Student Grants*. A limited number of co-operative grants toward which the Divinity School will pay the sum of three hundred dollars (\$300) in such cases as a Foreign Mission Society or some responsible organization on the mission field is willing to pay two hundred dollars (\$200). Nationals of those lands where the American Baptist Foreign Mission Society of the American Baptist Convention operates are eligible for these grants, provided they are properly qualified by a reading and speaking knowledge of the English language and by educational training to enter the Divinity School, and who also give satisfactory evidence of actual achievement and of promise for future usefulness. Holders of these grants must pursue studies as regular students in the Divinity School for at least one complete academic year. Applications for such grants must be accompanied by testimony from the Mission Society and from officials in the mission field from which the applicant comes regarding the applicant's character, training, ability, and prospective work. All documents in connection with applications for these grants should be in the possession of the Registrar not later than the first of May preceding the school year during which the grant is to be used.

(d) *Rural Parish Summer Service Grants*. In co-operation with the American Baptist Home Mission Society and the Baptist Missionary Convention of the State of New York, the Divinity School has the authority to nominate one or more students to enjoy these awards. These grants will be awarded annually to students who are willing to give at least twelve weeks of summer service to country parishes in New York State to which they may be assigned. These parishes are to

be situated, whenever possible, so that the students shall be under the supervision of some person competent to observe and supervise the student's work, such fields preferably to be closely identified either with some larger parish, a united church, a federated church, or some other form of progressive rural work. It is further understood that the students so selected do not necessarily commit themselves to the rural field as a permanent place of life work, but do undertake to secure for themselves a thorough-going understanding of the rural problem.

Each grant will include provision for board and lodging on the field for the term of service, and in addition a sum of not less than \$200 from the co-operating organizations.

3. THE WILFRED W. FRY MEMORIAL FUND. This fund was established in 1943 by Mrs. Anna Ayer Fry in memory of her husband, an outstanding Christian layman and business leader, also a trustee of the Baptist Education Society of the State of New York from 1928 to 1935. The income from this fund provides an annual scholarship awarded to the student showing special promise in the field of Homiletics and who is judged to be in a position to afford assistance in the Homiletical or Practical Department.

Graduate Scholarships

The Divinity School has established a limited number of Graduate Scholarships which have been designated the Cauldwell, the Knowlton, and the Randall Graduate Scholarships, in memory of generous contributors to the funds of the Society. These Scholarships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional fitness for Christian leadership. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the scholar's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.

Fellowships

The Divinity School has established a limited number of Fellowships

for advanced postgraduate theological study. Two of these Fellowships are named the General and the Stillman Witt Fellowships in memory of generous contributors to the funds of the Society. These Fellowships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional gifts for research and scholarly productivity. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the Fellow's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.

The Frank Lemoyne Wilkins Prizes

Through the generosity of Mrs. Frank L. Wilkins of Providence, Rhode Island, there has been established a memorial prize in honor of her husband, the Reverend Frank Lemoyne Wilkins, D.D., a graduate of the Rochester Theological Seminary in the Class of 1879. As a result of her gift, two annual prizes, one of thirty dollars and the other of twenty dollars are offered to the authors of the best essays submitted on the subject, "Kingdom Principles in the Teachings of Jesus, with particular emphasis on the permanent values of Jesus' religion and teachings."

The conditions governing the award are as follows: Eligibility to the competition shall be limited to the ten members of the Third Year Class in the Colgate Rochester Divinity School who receive the highest rating in the first two years of their course provided they have taken their entire theological course at this Divinity School. A list of eligible students is posted early in the Autumn Semester. The essays submitted are to be passed upon by the Faculty of the Divinity School. The prizes are awarded each year during the exercises of the Spring Convocation.

FIELD OF INVESTIGATION

The general field of investigation shall be "Jesus and the Kingdom of God," with any one or more of these suggested areas of research:— (1) What was Jesus' view of the Kingdom; (2) Agreements and disagreements from Jesus; (3) Comparison between Jesus' view and that

of the early church; (4) Early Christian reconstructions; (5) Mediaeval Christian reconstructions; (6) Early modern Christian reconstructions; (7) The Social Gospel of the 19th century; (8) Millennial interpretation; (9) Past and present Catholic interpretations; (10) History of the concept of the Kingdom of God.

SPECIFICATIONS FOR THESIS

1. The thesis must be typed on 8½ x 11 inch paper and be at least 5,000 words in length.
2. The investigation must be historical and critical, not homiletical.
3. There must be a table of contents.
4. Quotations must be indented, and typed in single-space style.
5. The points made must be supported by footnotes, showing the source or sources.
6. A bibliography must be appended, arranged as to (a) books; (b) dictionary articles; (c) pamphlets; (d) periodical articles.
7. The form of bibliographical reference should be: name of author, title, place of publication, date.
8. The essay must be submitted not later than March 15 under an assumed name; the real name of the writer shall be inclosed in a sealed envelope, which also bears on the outside the same assumed name. These envelopes will not be opened until after the judges have made the awards.

Student Field Work

As indicated in the description of the curriculum, all regularly matriculated students are expected to meet the field work requirement for graduation. Dr. Milton C. Froyd, Director of Field Work Research, and Mr. Robert H. Eads, assisted by other members of the Faculty, undertake to provide careful guidance for the student in this work in order that maximum educational value may be gained from it. Correspondence on placement in field work positions should be addressed to Dr. Froyd or Mr. Eads.

Placement and Pastoral Changes

The Divinity School assumes responsibility for the placement of its graduates. In the matter of pastoral changes, the School undertakes to assist alumni in their efforts to secure new fields of service. While denominational offices and agencies are the primary channels through which pastors must seek churches, the School welcomes opportunity to

send supporting recommendations when the name of an alumnus is known to be before a congregation. Correspondence from pulpit committees seeking pastors is also encouraged. Dr. William F. Davison is Director of this service. Communications on this subject should be addressed to him at the School, 1100 South Goodman Street, Rochester, New York.

Emergency Loan Fund

The Divinity School has established an Emergency Loan Fund, from which, in cases of special need, students may borrow certain limited amounts. These loans are to be secured by a contract with definite terms as to interest and repayment.

Summary of Tuition and Other Expenses

This statement is made in the form recommended by the American Association of Theological Schools.

A. THE TUITION charge to cover cost of instruction is \$375 which may be met in whole or in part by scholarship aid from the Colgate Rochester Divinity School. Such grants will be made on the basis of an application showing need and presented by the student at the beginning of each academic year. Students who take less than nine credit hours per term, the minimum full-time load, will be charged a tuition rate of sixteen dollars (\$16.00) per hour.

B. DORMITORY FEE. In the Single Men's Dormitory the fee for the use of a room including a post-office box, gymnasium locker, heat, lights, and supervisory service, is one hundred and ten dollars (\$110) annually. Information concerning apartments for Married Students will be furnished by the Dean on request. There is also a room deposit of five dollars (\$5.00).

C. BOARD. Board is furnished by the Administration in the Refectory. Payment for board is by the purchase of tickets.

D. REGISTRATION FEE. There is a matriculation fee of five dollars (\$5.00) payable once only, on or before the time of first registration.

E. GRADUATION FEE. For the bachelor's degree the fee is fifteen dollars (\$15.00).

F. LIBRARY FEE. None.

G. HEALTH FEE. For residents in the Single Men's and Single Women's Dormitory, this fee is included in the dormitory rent. For men not residents of the dormitory the optional fee is five dollars (\$5.00) annually.

H. ATHLETIC FEE. Included in Student Association dues.

I. STUDENT ASSOCIATION DUES. By vote of the Student Association a tax of eight dollars (\$8.00) is collected for the use of the Association. This is used for athletic, social, and traveling expenses.

The estimated cost of spending an academic year on the campus is, for a single man, approximately \$800, exclusive of tuition. For married students the estimate is \$1,700. Neither of these figures includes the cost of owning and operating an automobile. All field work assignments are income-producing and the industrious student rarely experiences difficulty in meeting his expenses.

The Curriculum

THE primary purpose of the Colgate Rochester Divinity School, an institution unconditionally accredited by the American Association of Theological Schools, is to prepare men and women for the work of the Christian ministry.

The curriculum of the Colgate Rochester Divinity School is organized in three major divisions: The Division of Historical Studies, The Division of Christian Interpretation, and the Division of Practical Studies. The first includes Old and New Testament and Church History; the second, Philosophy of Religion, Christian Theology, Social Ethics and Ecumenical Theology; the third, Homiletics and Liturgics, Pastoral Theology, Religious Education, and Field Work. Supplementary studies in speech, church music, and Christian bibliography are also included in the Practical Division.

The complete course of studies requires a minimum residence of three years and culminates in the Bachelor of Divinity degree. A four year plan is provided for those students whose field work responsibilities are of such magnitude as to jeopardize their academic attainments. The curricular scheme outlined below, and described in detail in the course offerings, is the basic pattern of the three year course. Modifications, to meet the situation of students adopting the four year plan, appear in a later section. Ninety-three (93) semester hours are required for graduation.

In the organization of studies, the following principles are recognized: (1) *Prescription* of basic courses in all the major fields to be completed during the First Year involving a total of thirty-one (31) credit hours. A prescription of eleven (11) hours to be taken during the Second Year. (2) *Election* covering the remaining fifty-one (51) hours required for graduation. Within this group, a distinction is made between *controlled* electives and *free electives*. Controlled electives comprise a total of twenty-seven (27) hours distributed among the three Divisions in the amount of nine (9) hours each. These will be taken at the option of the student during the Second and Third Years. Free electives totaling twenty-four (24) hours are unrestricted and may be taken at the discretion and convenience of the student after the prescribed courses have been completed. (3) *Vocational objective* is also given con-

sideration in the curricular arrangements. While the basic pattern is drawn to the requirements of the pastorate, certain modifications and substitutions are allowable in order to accomplish specialized vocational goals in the fields of teaching, the university pastorate, religious education, Christian social service, social research of institutions, and the chaplaincies.

The courses which follow are arranged in terms of an academic year consisting of two semesters divided into sixteen weeks for the Autumn Semester and fifteen weeks for the Winter Semester, a total of thirty-one weeks. The standard schedule of hours for students on the three year plan is as follows: First Year, Autumn 16, Winter 15; Second Year, Autumn 16, Winter 16; Third Year, Autumn and Winter Semesters, 15 hours each. Students on the four year plan will defer Church History and Social Ethics, prescribed for the First Year, until the Second Year. Excepting the Autumn Semester of the First Year, these students will have a schedule of 12 hours. Both of these plans are considered full-time loads. Chorus may be elected in the Winter Semester of the First Year and continued through three years with accumulative credit of three hours.

In the listing of courses, the numbers 1-19 designate those which are prescribed. Those numbered 20-69 are elective lecture courses. Seminars and research courses are numbered 70-135. The initial letters, HS, CI, PS prefixed to a number indicate the divisional classification of the course—historical studies, Christian interpretation, or practical studies.

In summary, the basic curriculum for the pastorate, from which all modifications proceed, may be outlined as follows:

First Year

PRESCRIBED

<i>Autumn Semester</i>				<i>Winter Semester</i>			
HS 1	Old Testament	4 hrs.		HS 3	Church History	4 hrs.	
CI 6	Social Ethics	4 hrs.		CI 4	Philosophy of Reli-		
CI 5	Theology	4 hrs.			gion	4 hrs.	
PS 7	The Ministry	2 hrs.		HS 2	New Testament	4 hrs.	
PS 8	Speech Improvement .	1 hr.		PS 11	Church Administration	2 hrs.	
PS 12A	Field Work	1 hr.		PS 12B	Field Work	1 hr.	
16 hrs.				15 hrs.			

Second Year

PRESCRIBED

PS 10	Pastoral Care and Counseling	3 hrs.	PS 9	Homiletics and Liturgics	3 hrs.
PS 13	Religious Education ..	3 hrs.	PS 12D	Field Work	1 hr.
PS 12C	Field Work	1 hr.		Electives	12 hrs.
	Electives	9 hrs.			—
		—			16 hrs.
		16 hrs.			

Third Year

Electives 15 hrs.

Electives 15 hrs.

In following this pattern of studies, the student will, in beginning his electives, keep in mind the limits within which his choices will be made—nine (9) hours must be taken from each Division, and not more than six (6) hours may be selected in a particular field of a Division. For example, Old Testament belongs in the Division of Historical Studies. The restriction within the Division means that no more than six of the nine hours may be chosen in Old Testament studies. The rule applies in a similar manner to New Testament, Church History, and all the fields in the other Divisions. But it should be remembered that when the twenty-seven (27) hours of controlled electives have been accounted for, on these terms, there remain twenty-four (24) hours of free electives to be taken at the option of the student, as his schedule permits, during the Second and Third Years.

Another feature of the curriculum should be observed. A reading of the course descriptions will disclose the fact that the offerings in each of the fields are arranged in a two-year cycle to provide variation in subject matter and to extend the areas of investigation. From this, it will be seen that all courses of the controlled group are fixed for a period of two years.

OPPORTUNITIES FOR SPECIALIZATION

While the Colgate Rochester curriculum is designed mainly to provide rigorous academic disciplines for students preparing for the parish ministries, it incorporates a wide diversity of interests which are undergirded by a faculty of recognized competence and supported by a spirit of community marked by devotion to all of the Christian vocations.

The range and depth of the curricular offerings, combining flexibility with a core of basic studies, offer ample opportunity for the student to pursue a program directed toward specialized vocational objectives in the fields of Religious Education, the Rural Church, the Chaplaincies, the University Pastorate, Christian Social Service, Social Research in religious institutions, and Teaching in Higher Education. In supplementation of the opportunities for specialization in the Divinity School, the resources of the University of Rochester are available to regularly matriculated students and may, within limits, be utilized in pursuit of a Master's program in that institution. By arrangement with Cornell University, at Ithaca, New York, students desiring to take special studies in the rural church, or industrial and labor relations, may acquire as many as fifteen credit hours in that institution and use them in meeting the requirements for the Bachelor of Divinity degree at Colgate Rochester. If approved by the Faculty, students requiring Biblical languages for their field of specialization may substitute Hebrew and Greek for twelve (12) hours of the prescribed courses in the Division of Practical Studies of the First and Second Years.

Graduate scholarships and fellowships are available in limited number for qualified students who desire to complete their preparation for college teaching through a doctoral program at a graduate school of religion.

RESEARCH

Individualized Work. The purpose of individualized work is to provide opportunity for students of Senior rank to engage in research in fields of their special interest, to explore in a systematic and intensive manner areas of concern lying beyond the boundaries of the regular courses.

1. Eligibility for individualized work shall be limited to Seniors who have maintained an average of B or above in their previous studies in the field in which the work is chosen.

2. Individualized work shall be limited to eligible students who have demonstrated their capacity to do work on a research basis.

3. Individualized work shall have the dimensions of a three-hour course and the student will report to the supervising pro-

fessor regularly for conference periods according to a schedule agreed upon at the beginning of the semester.

4. Individualized work shall carry a number in the catalogue and be subject to the usual requirements of registration after consultation with the Dean and the professor under whose direction the research is to be conducted.

THE DIVISION OF HISTORICAL STUDIES

I. BIBLICAL GROUP

The courses of study in the Old Testament are designed to make the student familiar with the Hebrew scriptures and with the origin and development of the institutions and religious ideas of the Hebrew people. These are studied not only for their own value but also because Christianity has important roots in Hebrew soil. The courses in the New Testament are planned to give the student as thorough knowledge as possible concerning the situation in which Christianity arose and the forces which operated in its origin and early development. The history of the use and interpretation of the New Testament receives attention. Courses in the original and cognate languages of the Bible are offered. The work is intended to enable the student intelligently to appreciate the Bible and to understand the first age of Christianity.

A. OLD TESTAMENT

PRESCRIBED

1. *Introduction to the Old Testament.* A survey of Biblical history from ca. 2000 B.C. to 63 B.C. with emphasis upon the development of the religion of Israel and the spread of Judaism. The idea of prophecy will be particularly explored determining its influence upon Old Testament law and historiography and the Hagiographa. The entire Old Testament will be read in search of the various expressions of Biblical faith. Each year, First Year, Autumn Semester, four hours, Tu–Fri. Associate Professor Sanders.

ELECTIVE LECTURE COURSES

20. *Theology of the Bible.* The questions of the unity of the Bible and the authority and relevance of the Bible fully considered and openly discussed. A secure acquaintance with the contents of the Bible and Biblical criticism is considered prerequisite. 1959–60, Autumn Semester.
21. *Old Testament Theology.* A brief review of the history of Biblical criticism and Old Testament interpretation will precede a

thorough study of recent attempts to arrive at an Old Testament theology. The several current positions in Biblical theology will be critically evaluated. 1958-59, Winter Semester, three hours. Associate Professor Sanders.

22. *The Prophets*. A study of the messages of the reform prophets and their use in Judaism and Christianity. 1959-60, Winter Semester, three hours. Associate Professor Sanders.
23. *The Problem of Suffering*. A consideration of early questions of theodicy. A study of solutions found in the Bible, including Jeremiah, Ezekiel, the Second Isaiah, Habakkuk, Malachi, the Psalms, Job and the New Testament—and, as time permits, a view of attitudes found in the intertestamental literature. Particular emphasis will be put on the question "How may we survive?" (Ezek. 33:10). 1958-59, Winter Semester, three hours. Associate Professor Sanders.
24. *Biblical Poetry*. A study of the importance of poetry in the religious life of Israel. A consideration of the Psalms, their provenance and their use in Judaism and Christianity. 1959-60, Winter Semester, three hours. Associate Professor Sanders.

HEBREW LANGUAGE AND OLD TESTAMENT EXEGESIS

- 25A, B. *Elementary Hebrew*. Grammar and syntax will be mastered in preparation for exercises in sound critical exegesis. Each year, Autumn and Winter Semesters, three hours. Rabbi Benjamin Marcus.
- 26A. *Intermediate Hebrew*. Prerequisite, Course 25 or equivalent. Each year, Autumn Semester, three hours. Associate Professor Sanders.
- 26B. *Advanced Hebrew*. Associate Professor Sanders.

SEMINARS AND RESEARCH

70. *The Intertestamental Period: The Background of the Early Church*. A study of Judaism, its history and problems from the

exile to ca. 200 A.D. The varieties of Jewish religious experience as found in the Hagiographa, apocrypha, pseudepigrapha, Philo and early rabbinical (Tannaitic) literature will be discussed. 1959-60, Autumn Semester, a seminar. Associate Professor Sanders.

71. *Old Testament Times*. A study of Israel in relation to its neighbors in the ancient Near East. A view to the importance of comparative studies for the understanding of the Bible. The significance of archeology. 1960-61, Autumn Semester, a seminar. Associate Professor Sanders.
72. *Individualized Work*. Turn to page 47 of this catalogue for further information.

SPECIAL ELECTIVES IN NEW TESTAMENT

1959-60

- SA. *Lordship and Discipleship in the New Testament*. The meaning of the Lordship of Jesus and of Discipleship: (a) for the Disciples following the earthly career of Jesus; (b) for the Palestinian church; (c) for the Hellenistic church. Special attention will be given to the Jewish and Hellenistic backgrounds, New Testament titles given to Jesus; formulas and hymns used by the church in the New Testament. 1959-60, Autumn Semester, three hours. Visiting Professor Eduard Schweizer.
- SB. *First Corinthians*. Exegetical study of this Epistle with special emphasis on method of interpretation and the meaning of the Letter for the church today. 1959-60, Autumn Semester, three hours. Visiting Professor Eduard Schweizer.

B. NEW TESTAMENT

PRESCRIBED

2. *The Synoptic Gospels*. This course will give attention to the areas of historical background which are valuable for an understanding of Jesus, including the political, the economic, and

the religious conditions in Palestine. It will also deal with the synoptic problem and the proposed solutions of it. Most of the time in the course will be given to the study of the person Jesus, His mission, and His message. It will deal with the inevitable questions which always present themselves in an honest study of the Gospels. Each year, First Year, Winter Semester, four hours, Tu-Fri. Professor Branton.

ELECTIVE LECTURE COURSES

27. *Paul and His Letters.* This course will consider the dual cultural background of Paul and the events which resulted in the Damascus road experience. His relation to the Jerusalem Church, to Barnabas and to his own churches will be considered. His place in the spread of early Christianity and his message and missionary methods will also be studied with an effort to understand his message as contained in his letters. Special attention will be given to the doctrine of the church. 1960-61, Autumn Semester, three hours. Professor Branton.
28. *The Fourth Gospel.* This course will deal critically with authorship and date as important introductory matters. Then chief emphasis will be placed on: (a) The nature of the Gospel in the light of its purpose; (b) The Christology of the Gospel as a contribution to the interpretation of the Christian message to a Gentile world; (c) The nature of the Christian life; (d) Its Eschatology, will be studied and compared with earlier systems and with views of today. 1960-61, Autumn Semester, three hours. Professor Branton.
29. *The Book of Romans.* This course will consist of an exegetical study of this most important letter of Paul. The Christology and Theology will receive special attention, and the interpretation of man will be studied carefully. The nature of the spiritual life in relation to God's purposes in Christ will be studied. 1959-60, Autumn Semester, three hours. Professor Branton.
30. *The Book of Revelation.* This course will first deal with critical questions regarding authorship, date, purpose and original

meaning. Then a brief survey of the place of Revelation in the life of the church through the centuries. Thereafter all the time will be given to an exegetical study of the book with attention on its practical value today, its message for our times and how to interpret it convincingly in contrast to so many sensational presentations of our times. Attention will be given to its eschatology. 1959-60, Autumn Semester, three hours. Professor Branton.

GREEK LANGUAGE AND NEW TESTAMENT EXEGESIS

31. *AB Beginning Greek.* This course deals with elementary forms and syntax. Passages from the New Testament are translated. Each year, Second Year, Autumn and Winter Semesters, three hours. Professor Branton.
32. *Advanced Greek.* Translation and interpretation of the Gospel of Matthew, with out-of-class work in grammar and word studies. Open to students in all classes who have an adequate knowledge of Greek. Each year, Winter Semester, three hours. Professor Branton.

SEMINARS AND RESEARCH

73. *The Formation of the New Testament.* A study of the life of the New Testament Church in relation to the growing body of literature with attention to the emergence of certain writings as crucial and how these were first regarded, how they grew in importance and how they were canonized. Some attention will be given to the method of transmission and how we receive the New Testament today. 1959-60, Winter Semester, a seminar. Professor Branton.
74. *Christology of the New Testament.* This course will begin with the effort to see what Jesus thought of Himself and what *His* message was. It will study the early chapters of Acts to find the interpretation of His person and work by the apostolic group and to ascertain the Kerygma of that period. Then the Christology of Paul will be presented and that of the Fourth Gospel analyzed. If time permits, there will be a study of the Chris-

tology of Hebrews and Revelation and an analysis of the First Epistle of John and also of I Peter. There will be a summary study of the various interpretations to see whether there is growth or simply elaboration. 1959-60, Winter Semester, three hours. Professor Branton.

75x. *The Life of Christ*. A critical study of the Synoptic Gospels will be used. The mission of Jesus will be studied in the Gospels, and in the interpretations of modern writers. His methods of teaching, His death and the reason for it, and His own hopes for the future will be considered. This will be related to the course in Christology. Winter Semester, time to be designated. Professor Branton.

76. *Individualized Work*. Turn to page 47 of this catalogue for further information.

II. CHURCH HISTORY GROUP

A religious leader must have some knowledge of Christian history if he is to read religious literature intelligently and deal sympathetically with the denominationalism of our country. The historical courses are planned to convey the essential facts. A religious leader needs even more a scientific understanding of the workings of religious history, the forces which build religious institutions, crystallize religious beliefs, and precipitate religious movements. The personal experience of the individual is too brief to give this. Historical insight will give the backward and forward look that makes a man more than a day laborer in the Kingdom of God.

PRESCRIBED

3. *The Shaping of the Free Church Tradition*. The major focus of this course will be upon seventeenth and eighteenth century developments in England and America. It will deal with the rise of the denominational system, religious toleration, modern democracy, evangelicalism, and the modern missionary movement. Particular attention will be devoted to the distinctive features of Anglican, Presbyterian, Congregational, Baptist, Quaker, and Methodist churches. Each year, First Year, Winter Semester, four hours, Tu-Fri. Professor Hudson.

ELECTIVE LECTURE COURSES

35. *The Development of the Church to the Reformation.* An examination of the evolving structure of the church in relationship to its own developing self-consciousness and in response to changing conditions both in its own life and in society. 1960-61, Winter Semester, three hours. Professor Hudson.
36. *Sixteenth Century Reformation.* The nature of Protestantism and its central affirmations. Lutheranism, Calvinism, and Anglicanism as contrasting Protestant types. The radical reformation of the Anabaptists, Socinians, and Spiritual Reformers. 1960-61, Autumn Semester, three hours. Professor Hudson.
37. *Christianity in America Since 1800.* Attention will be given to the factors shaping American Church life, including political status, westward movement of population, revivalism, immigration, urbanization, industrialization, and the impact of new intellectual currents. 1959-60, Autumn Semester, three hours. Professor Hudson.

SEMINARS AND RESEARCH

78. *Modern Roman Catholicism.* The history, structure, dogmas, piety, and program of the post-Tridentine Roman church. 1959-60, Winter Semester, a seminar. Professor Hudson.
79. *The Faith and Life of the Baptists.* An historical examination of crucial issues in contemporary Baptist life. 1960-61, Autumn Semester, a seminar. Professor Hudson.
80. *The American Churches, 1850-1950.* A detailed analysis of the changes in size and social status of the major denominations and an examination of the factors which brought about these changes. Each year, Autumn Semester, a seminar. Professor Hudson.
- 80x. *The Social Orientation of American Preaching.* A seminar involving the preparation of studies of the sermons of outstanding preachers. Winter Semester, time to be designated. Professor Hudson.

81. *Individualized Work.* Turn to page 47 of this catalogue for further information.

THE DIVISION OF CHRISTIAN INTERPRETATION

SYSTEMATIC GROUP

The courses of study pursued in the field of Christian Interpretation are intended to introduce the student to a further insight into the basic character of the religious life in mankind universally and to an apprehension of its significance in relation to the world of human experience, with the aim of unfolding the supreme character of the Christian faith and its mission to all mankind. This group of studies embraces the disciplines known as the Philosophy of Religion, Christian Theology with the intimately related subject of Christian Ethics, and Social Ethics. In the Philosophy of Religion, the nature of the religious experience is studied as it is seen in both the Christian and the non-Christian religions, and the philosophic basis of an adequate religious view of the world is sought. In Christian Theology the attempt is made, from the standpoint of the Christian experience in its widest range, to present an orderly exposition of the genius of the Christian faith, its fundamental principles and beliefs as respects its relation to human life, to the world and to the Supreme Being and a vindication of its claim to a universal human allegiance. Christian Ethics examines the nature of the moral ideal, its relation to the Christian view of God and man and the world, and the use of Christian character and conduct as a test of truth in theology. Social Ethics aims to interpret the relation of individual character and personality to environing social influences and to socially approved standards, and to seek to understand how to direct the social forces and guide man's social character toward the ideal of the Kingdom of God.

A. PHILOSOPHY OF RELIGION

PRESCRIBED

4. *Faith, Truth, and Evidence.* The purpose of the course is to arrive at an understanding of the nature of Christian affirmations and their relation to secular standards of evidence, truth,

and sound reasoning. After an historical introduction through selections from Hume, Kant, Hegel, Kierkegaard, and Schleiermacher, contemporary treatments of the problem will be discussed as helps toward an adequate answer. Each year, First Year, Winter Semester, four hours, Tu-Fri. Associate Professor Holcomb.

ELECTIVE LECTURE COURSES

40. *Christian Apologetics*. A lecture-seminar study of some of the non-Christian alternatives by which men live in western society. The best representatives of such movements as naturalism, humanism, and communism will be read, and the Christian use of the language of myth and symbol will be investigated. The central problem will be to determine what is involved in claiming one ultimate faith to be an "answer to" or "more truth than" another. 1960-61, Winter Semester, three hours. Associate Professor Holcomb.
41. *Philosophical Theology*. A study of the main forms of contemporary philosophical theology, ranging from neonaturalism to Catholic natural theology. The men chosen for special attention are Tillich, H. H. Farmer, Charles Hartshorne, and Maritain. 1959-60, Winter Semester, a lecture-seminar. Associate Professor Holcomb.
42. *Philosophy of History*. Examples of major types of philosophy of history are reviewed in terms of their understanding of the nature of history, its goal or purpose or meaning. The ways of faith in interpreting history will be compared with secular methods with a view toward bringing out the distinctively Christian bases of an understanding of history. 1959-60, Autumn Semester, a seminar. Associate Professor Holcomb.

SEMINARS AND RESEARCH COURSES

82. *Man, Sin, and Ways of Salvation in the Modern Novel*. The contemporary understanding of what it means to be a man, of what men may hope for, and of how men can suffer damnation is traced in ten modern novels. A proper relation between

the themes of the novelists and the Christian message is sought. 1959-60, Autumn Semester, a seminar. (To be taken as a "free elective." Does not count toward fulfillment of the 9 hours required for the Division.) Associate Professor Holcomb.

83. *Christian Faith and Dramatic Tragedy.* The relation of the Christian faith to the tragic view of life, the tragic hero, and the resolution of tragedy is studied in connection with fourteen plays selected from Greek, Renaissance, and modern drama. 1960-61, Autumn Semester, a seminar. (To be taken as a free elective counting toward the requirements for graduation but not toward fulfillment of the 9 hours required for the Division.) Associate Professor Holcomb.
85. *Scientific Thought and the Christian Faith.* The first half of the seminar is devoted to readings in the major developments of science since Galileo. Then the principal contemporary philosophies of science are studied in relation to religious beliefs. Finally, the current emphasis upon Christian truth as communicable only through paradox, symbol, and myth is assessed in response to a scientific understanding of truth. 1960-61, Autumn Semester, a seminar. Associate Professor Holcomb.
87. *Individualized Work.* Turn to page 47 of this catalogue for further information.

B. CHRISTIAN THEOLOGY AND ETHICS

PRESCRIBED

5. *God, Man, and Christ.* A study of the basic problems in contemporary and historical theology; the doctrine of God and the problem of evil; the nature of man, the person and work of Christ; the church and sacraments, the Christian life, and eschatology. Lectures and discussion sections. Each year, Autumn Semester, four hours. Associate Professor Hamilton.

ELECTIVE LECTURE COURSE

43. *The Doctrine of the Grace of God.* An historical survey and contemporary restatement of the doctrine of the grace of God,

along with a study of the relation of this doctrine to the Christian understanding of man, forgiveness, the sacraments, and eschatology. 1958-59, Winter Semester, three hours. Associate Professor Hamilton.

SEMINARS AND RESEARCH COURSES

88. *Calvin's Institutes*. A careful investigation of the theology of John Calvin, primarily by means of an intensive study of his *Institutes of the Christian Religion*. 1959-60, Winter Semester, three hours. Associate Professor Hamilton.
- 89A. *History of Christian Doctrine*. A lecture course in the history of Christian thought, from the early church to the Reformation. 1960-61, Autumn Semester, three hours. Associate Professor Hamilton.
- 90B. *History of Christian Doctrine*. A lecture course in the history of Christian thought from the Reformation to the present. 1960-61, Winter Semester, three hours. Associate Professor Hamilton.
91. *Studies in Contemporary Theology*. Analysis and discussion of a number of works in recent Christian theology, beginning with Karl Barth's *Epistle to the Romans*. 1960-61 Winter Semester, three hours. Associate Professor Hamilton.
92. *Seminar in Christology*. Discussion of the main issues in the person and work of Christ, using in part D. M. Baillie's *God Was in Christ*, and D. Bonhoeffer's *The Cost of Discipleship*. 1961-62, Autumn Semester, three hours. Associate Professor Hamilton.
93. *Individualized Work*. Turn to page 47 of this catalogue for further information.

C. SOCIAL ETHICS AND SOCIOLOGY OF RELIGION

PRESCRIBED

6. *Christianity and Social Ethics*. An inquiry into Christianity as a historical and contemporary ethical force bearing upon col-

lective processes, social institutions and culture. Background thinking toward a theological basis for Christian personal and social responsibility will be developed. The problem of translating Christian ultimate ideals into social policies and concrete actions will be treated. The total theory will be related to case problems in the local parish. Each year, First Year, Autumn Semester, four hours. Tuesday-Friday. Professor Pemberton.

ELECTIVE LECTURE COURSES

50. *Christian Action by a Local Congregation in Its Community.* Attention will focus first upon new dynamics in the American community, whether urban, transitional, suburban, rural or rural. Methods for parish and community survey and self-analysis will be studied. These methods will be tied in with possible planning for long-range ministries designed to train laymen for Christian responsibility in the community and in areas of social conflict. 1959-60, Autumn Semester, three hours. Professor Pemberton.
51. *Christianity and Culture.* The first part of this course will provide a sociological and psychological analysis of culture which will then be applied to a primitive society, to Hebrew society from the time of Joshua through the prophets, and to the suburb of the United States in our time. Richard Niebuhr's *Christ and Culture* will provide important theological and historical resources. 1960-61, Autumn Semester, three hours. Professor Pemberton.

SEMINARS AND RESEARCH COURSES

96. *Christianity, Property and Economic Responsibility.* After a historical analysis of the Christian doctrine of property, the study will be directed toward the formulation of a Christian position amidst contemporary economic forces and institutions. Economic ideologies and such practical issues as labor-management relations, taxation, economic security, automation and our economy of abundance in relation to under-developed nations will be examined in the light of Christian affirmations.

1959-60, Winter Semester, lecture-seminar. Professor Pemberton.

97. *Christianity, the State, Politics and Marxist Communism.* An interpretation of a Christian's political responsibility will be developed. Biblical, Greek and Roman traditional factors contributing to the development of constitutional democracy will provide a background for treatment of such current political problems as machine politics, pressure groups, corruption, states' rights, etc. Marxist Communism, the Soviet Union, World Communism and the Cold War will receive special attention. 1960-61, Winter Semester, lecture-seminar. Professor Pemberton.
98. *Sociology of Communication.* This will be a sociological study of communication as a process increasingly important in modern society. Attention will be given to the mass media, to propaganda, advertising, art forms and other aspects of the communicative process. Insights important for the Christian mission to culture will be drawn, including attention to the problem of communicating the Gospel to modern man. 1959-60, Winter Semester, lecture-seminar. Professor Pemberton.
99. *Christianity, Marriage and the Family.* Starting with a summary of historical Christian approaches to this important realm of experience, the course will then be concerned with a sociological inquiry into the dynamics of modern marriage and of man's and woman's changing roles in marriage. The aim will be to formulate a Christian interpretation of sex, marriage and family which can strengthen the minister in his parish duties, especially, in his effort to serve those confused amidst the chaotic attitudes toward sex so characteristic of our time. 1960-61, Winter Semester, lecture-seminar. Professor Pemberton.
100. *Individual Work.* Turn to page 47 of this catalogue for further information.

D. ECUMENICAL THEOLOGY AND MISSIONS

The Missionary Movement of the Protestant Churches and the Ecumenical Movement are closely related. The Missionary Movement has been responsible for the phenomenal widening of the Church's frontiers, so that the Christian Movement is now of world-wide dimensions. Churches inspired by common desire to become the means of God's redemptive ends throughout the world were bound, sooner or later, to discover not only their identity in vocation, but the divisions that separate them and to recognize accordingly the need of some instrument that would recover for them a measure of visible unity. The Ecumenical Movement is a response in part to this situation.

The Missionary Movement is entering a new era with new problems and challenges facing it, and yet with the deepening of the conviction that the mission of the Church belongs to the very being of the Church. Churches are realizing increasingly the spiritual need for ecumenical participation, but the call to ecumenical participation raises theological questions for which sound answers must be found. This division of studies will undertake to direct the student in his facing of these problems as a leader of the Church.

ELECTIVE COURSES

54. *The Theological Basis of the Church's Mission.* The Christian Mission is ultimately based on certain theological assumptions in that while it is humanitarian and, to that extent, shares with other human agencies concern for the redemption of man from his earthly ills, it also conceives man's total redemption as connected in some intimate manner with the revelation and work of God in Christ Jesus. The course will attempt to study carefully these theological assumptions, entering at the same time into sympathetic conversation with those who deny the validity of these assumptions. Each year, Winter Semester, three hours. Professor Devadutt.
55. *History of the Modern Protestant Missionary Movement.* While a brief historical survey of the modern Protestant Missionary Movement is the chief undertaking in this course, stress will also be laid on the effects of missionary work in various countries and an attempt made to see the meaning of the Missionary

Movement in relation to history in general. Missionary methods will be considered and an assessment will be made of them. Contemporary developments in and the future of the Missionary Movement, especially with reference to emerging problems in the life of the Younger Churches, will be carefully considered. 1959-60, Autumn Semester, three hours. Professor Devadutt.

56. *History of the Modern Ecumenical Movement.* Organizational and ideological history of the Ecumenical Movement, with biographical accounts of the life of some of the outstanding leaders of the Movement, will be undertaken in this course. Emphasis will also be placed on the development of the National Council of Churches and its work in America. 1958-59, Winter Semester, three hours. Professor Devadutt.
57. *History of the Major Religions of the East. I: Hinduism and Buddhism.* This course will aim at a careful study of the principal doctrines, beliefs, and practices of Hinduism and Buddhism. The influence of these religions on the culture and ethos of their adherents will be considered, as also the response of these religions to modern influences from various directions. Acquaintance with source material will be expected. While the approach to the study will be objective and sympathetic, a Christian critique of the principal doctrines will be undertaken, and problems that Christianity faces in the lands of the Younger Churches will be considered. 1960-61, Autumn Semester, three hours. Professor Devadutt.
58. *History of the Major Religions of the East. II: Islam, Confucianism and Shinto.* Content of this course will parallel that of I above. 1959-60, Winter Semester, three hours. Professor Devadutt.

SEMINARS AND RESEARCH

104. *Theological Issues in Ecumenical Conversation and Study of Ecumenical Documents.* The Ecumenical Movement is a fellowship of many denominations and confessions representing many nationalities. It is held together by a common core of

meaning and purpose, and yet, because of differences in theological tradition, it is marked by a state of tension. Nevertheless, conversations carried on in this fellowship are bound to lead, on the one hand, to the discovery of new meanings underlying the existing substratum of unity and, on the other, to further exploration of issues that are yet to be resolved. This course will concentrate on subjects that emerge in ecumenical conversation with the aid of several ecumenical documents. 1959-60, Autumn Semester, three hours. Professor Devadutt.

105. *Study Projects of the World Council of Churches.* The World Council of Churches undertakes, among other things, various study projects from time to time through its Study Department. These projects are in the interests of the Church as a whole. In the past, they have been concerned with such subjects as "Responsible Society in a World Perspective"; "Our Oneness in Christ and Our Division as Churches" etc. One or more of these studies will be examined by the students, using such material as can be obtained from the World Council of Churches besides other independent material. 1960-61, Winter Semester, three hours. Professor Devadutt.
106. *Christians in the Struggle for World Community.* This course will address itself to (1) A theoretical analysis of possible Christian objectives in regard to World Community, recognizing the reality of pluralism in culture, religion, and politics among nations; (2) an analysis of forces at work in contemporary international relations and the attempt to discover responsible Christian attitudes; (3) a study of the ideological basis, organizational structure and operations of such international bodies as the United Nations and its several organs, in an effort to understand Christian responsibility for them. The work of the Churches' Council on International Affairs will be studied as a concrete project. 1960-61, Autumn Semester, three hours. Professor Devadutt.
107. *Individualized Work.* Turn to page 47 of this catalogue for further information.

THE DIVISION OF PRACTICAL STUDIES

CHRISTIAN LEADERSHIP

The courses in this department are concerned with the effective application of the Christian message in all human relationships. They fall into two major groups. The first deals with preaching, worship, pastoral theology, and church organization. The second deals with the principles, organization, and administration of religious education. Other concerns are the specialized vocations and Christian bibliography. An important phase of the activity of this division is the supervision of the field work of the students. The principle of this supervision is the conviction that such work should be viewed primarily from the educational point of view rather than from the economic. Accordingly reports are made at stated intervals to the supervisor of extramural work by students who are ministers of churches, and by those who are acting as assistants in churches and church schools or who are engaged in practical religious work of any kind. Reports are received also from those with whom such students may be engaged as assistants. During the academic year members of the Faculty visit the various fields where students are employed and observe the work in process. Upon the basis of such reports and observation, helpful and constructive advice is given through personal conferences. The extramural religious work of students is thus treated as part of the training for the pastorate. *No student will be graduated by the Divinity School who has not given evidence of successful achievement in the practical field. Field work is prescribed for all students.*

A. THE PASTORATE

PRESCRIBED

7. *The Ministry.* A course designed to aid the student in a meaningful orientation to his program of theological education. Following are the major considerations dealt with in the course: (1) The resources of Colgate Rochester; (2) the *call* to the ministry; (3) the nature and function of the ministry; (4) varied vocational opportunities within the ministry; (5) the nature and purpose of theological education; (6) the vocation of theological study. Each year, First Year, Autumn Semester, two hours. For 1959-60 also given in Winter Semester, Second Year. Professor Froyd.

8. *Speech*. A course designed to enable each student to improve the effectiveness of his own speech, through lecture, selected reading and personal conferences with the instructor. Essentially an analysis of the speech phenomenon, including psychology of speech, voice, articulation, contextual problems and oral interpretation. Each year, First Year, Autumn Semester, one hour. Mr. Powell.
9. *Preaching and Public Worship*. a) Principles of preaching and preparation and delivery of sermons. b) Conduct of public worship: resources for public worship, orders of service, reading of Scripture, public prayer, ordinances. Each year, Second Year, 60th Semesters, three hours. Professor Skoglund.
10. *Pastoral Care and Counseling*. Historical roots of pastoral care; the nature of counseling and the distinctive work of the pastor; pre-marital counseling and marital problems; case histories exhibiting the art of the minister in guiding persons through problem situations; the function of religion in counseling. Each year, Second Year, Autumn Semester, three hours. Professor Baker.
11. *Church Administration*. Principles and objectives of church administration; church politics and denominational relations; organization and management; enlistment of the membership; pastoral calling, baptism, weddings, funerals; professional ethics; evangelism and community relations. Each year, First Year, Winter Semester, two hours. Professor Baker.
12. *Field Work A, B, C, D*. Each year, First and Second Years, both semesters. Mr. Eads.

ELECTIVE COURSES

61. *An Introduction to Church Music*. History and Theory of Church Music. Music as applied to the Service, the Church Year, Selection of Hymns, Anthems, and Incidental Music. The Music Committee and Choir Director(s). Music in Religious Education, for special services, and group meetings. Practical guidance in sight reading and in the art of directing group

singing and simple choral music. Discussion of the ministry of music in general with suggestion for greater effectiveness. Each year, Autumn Semester, three hours. Mr. Hobin.

62. *Church Politics.* A course for non-Baptist students to provide instruction in the mode of government and practice of various denominations. The religious bodies concerned will appoint instructors for this purpose from year to year. One hour of credit in the Third Year.
63. *Creative Preaching.* Life situation preaching. Preaching and world need. Planning a year's preaching ministry. The development of illustrative material. Practice in sermon preparation and delivery. Use of recorder for self-evaluation and individual work with instructor. 1958-59, Winter Semester, three hours. Dr. MacLennan.
64. *The Bible in Preaching.* The Bible as a source of preaching. The use of biblical materials in preaching. Preparation and practice in the use of the Bible in preaching. 1960-61, Autumn Semester, three hours. Professor Skoglund.
65. *Chorus A, B, C.* Open to all students as an elective. Two hours per week with accumulative credit of three hours. Autumn and Winter Semesters. Mr. Hobin.
66. *Public Worship.* Advanced development of the principles of public worship, including a study of the development of traditional liturgies, and the problems involved in creative worship in modern times. 1960-61. Winter Semester, three hours. Professor Skoglund.

SEMINARS AND RESEARCH COURSES

110. *Clinical Theology.* Basic Christian ideas in relation to the needs of persons; psychotherapeutic values and health attitudes in the Bible; the functional use of Scripture in personal and group counseling; worship and psychosynthesis. 1959-60, a seminar, Autumn Semester. Professor Baker.

113. *Evangelism*. The meaning of evangelism; individual and social evangelism; the dynamic for evangelism; characteristics of the pastor-evangelist; methods of evangelism. 1959-60, Winter Semester, a seminar. Professor Baker.
114. *Psychology of Religious Character*. An analytic approach to the function of religion in the integration of personality. Case studies of St. Francis, George Fox, John Bunyan, Albert Schweitzer, Kagawa, Gandhi, and others. "Free elective" only. 1958-59, Winter Semester, a seminar. Professor Baker.
115. *Problems of the Pastorate*. (1) Problems in organization and finance. (2) Problems in interpersonal relations. (3) Organizing the church for evangelism. (4) Problems in counseling. Agenda to be outlined by the class. 1960-61, Autumn Semester, a seminar. Professor Baker.
116. *Workshop in Preaching and Worship*. A seminar for advanced students designed to develop preaching materials and skills and to enrich public worship. Special attention will be given to the use of the voice in preaching and in leading public worship. 1959-60, Autumn Semester, three hours. Professor Skoglund, Mr. Powell.
- 117x. *Prayer and Christian Psychotherapy*. A study of the Christian view of man in the light of modern psychology and in relation to the reconstruction of the inner life; prayer as a discipline of the healing art. "Free elective" only. Winter Semester. Professor Baker.
- 118A. *Clinical Pastoral Training*. A program involving a theological internship at the Rochester State Hospital. Limited to five seniors who are approved by the Dean and the Instructor and are able to spend the equivalent of two days per week at the Hospital, on an approved schedule. 1958-59, Winter Semester, three hours. Mr. Van Vessem.
- 118B. *Clinical Pastoral Training*. A summer course of twelve weeks under the Council for Clinical Training. Open to selected students with credit of six hours. Mr. Van Vessem.

- 118C. *Clinical Pastoral Training*. Identical with 118A. 1959-60, Autumn Semester, three hours. Mr. Van Vessem.
- 119x. *Great Preachers and Their Message*. A study of the method and message of a selected number of great preachers. Special attention will be given to the preachers of the Reformation and the nineteenth and twentieth centuries. "Free elective" only. Autumn Semester, three hours. Professor Skoglund.
120. *Individualized Work in Pastoral Theology*. Turn to page 47 of this catalogue for further information.
121. *Individualized Work in Homiletics and Liturgics*. Turn to page 47 of this catalogue for further information.

B. RELIGIOUS EDUCATION

PRESCRIBED

13. *The Curriculum of Religious Education*. The psychology of moral and religious development; the teaching process and the study of principles and methods in relation to the development of religious personalities; the history of the curriculum of religious education; current concepts, methods, and materials; the development and direction of an integrated program of religious education for the home, the church, the school and the community; the use of the Bible in religious education; family, stewardship, and missionary education; alcohol education; training for churchmanship. Each year, Second Year, in two sections, Autumn and Winter Semesters, three hours. Professor Willkens.

ELECTIVE LECTURE COURSES

67. *The Religious Education of Adults*. A survey of the Adult Education movement and its implications for Religious Education; adult characteristics and needs; objectives, materials, and methods; leadership education; parent training; stewardship, missionary, social and alcohol education; young adults; the church's program for members of the armed forces; preaching and education; denominational, interchurch and interdenomi-

national projects for adults. 1959-60, Autumn Semester, three hours. Professor Willkens.

68. *The Religious Education of Youth.* The psychology of adolescence; the church's program of religious education for young people; current materials and methods; community, denominational and interdenominational agencies for youth; the program of religious education for college youth; religious education for young people in the armed forces; preparation for marriage and home life; youth and social action. 1959-60, Winter Semester, three hours. Professor Willkens.
69. *The Religious Education of Children.* The psychology of childhood; a survey of current programs and practices in the religious development of children; the place of the home in the teaching of religion to children; the integrated program and the children's division of the church; cooperation with the public school and other character-building institutions. 1960-61, Autumn Semester, three hours. Professor Willkens.

SEMINARS AND RESEARCH COURSES

123. *Philosophies of Religious Education.* A study of outstanding leaders in the field of religious education, their educational philosophies, chief contributions, and the movements in which they exerted a dominant influence. 1960-61, Winter Semester, a seminar. Professor Willkens.
124. *Audio-Visuals and Creative Activities in Christian Education.* A study of worship, music, hymnology, story-telling, symbolism, art, drama and architecture in relation to the program of religious education. 1960-61, Winter Semester, a seminar. Professor Willkens.
125. *Parish Program Building.* A review of the basic principles of religious education and their implications for the minister as a director of the program for Sunday church schools, weekday church schools, vacation schools, summer camps and conferences, schools of missions, inter-church and inter-faith social

action projects. 1959-60, Winter Semester, a seminar. Professor Willkens.

- 127x. *Weekday, Vacation and Parochial Church Schools.* A study of the various endeavors to provide more time for religious education beyond the Sunday School; a discussion of the basic reasons for these new ventures; an investigation of some of the objectives and procedures in connection with the attempts to teach "Moral and Spiritual Values," on the part of the public schools, within the framework of the principle of "Separation of Church and State." A special attempt will be made to undergird this study by field trips and field work supervision and guidance. 1959-60, Autumn Semester. Professor Willkens.
128. *Individualized Work.* Turn to page 47 of this catalogue for further information.

C. RELIGIOUS LEADERSHIP IN COLLEGES

SEMINARS AND RESEARCH COURSES

131. *Religion in Higher Education, I.* A study of the history, contending philosophies and problems of religion in higher education and their significance for religious leadership on the campus today. Also, an examination of the literature in the field dealing with the teaching of religious values as they relate to particular academic disciplines. Each year, 1959-60, Autumn Semester, a seminar. Professor Froyd.
132. *Religion in Higher Education, II.* A survey of the growth, present work and significance of the national and international movements of religion among students: church related colleges, the teaching of religion, the Student Christian Associations, the Schools of Religion, Chaplaincy, and the newer plans for official leadership of religious programs, and the W.S.C.F. Each year, Winter Semester, a seminar. Mr. Eads.

D. BIBLIOGRAPHY AND LIBRARY METHODS

SEMINARS AND RESEARCH COURSES

134. *Minister's Library*. An introductory, orientation course in the history of printing, bookmaking, and libraries. Approved methods of book selection. The care of the minister's library. Use of reference books and periodicals; care of pamphlets and clippings; classifying and cataloguing a private library. Principles and practice of book reviewing. 1960-61, Autumn Semester, a seminar. Associate Professor Trost.
135. *Bibliographical Research*. An introduction to the principles and practice of research. Study of typical researches as models; practice in location and defining problems for research; technique of investigation; the assembling and classification of bibliographies; the constructing of schedules, questionnaires and other instruments; the organization of data and interpretation of results; the various forms of presentation of materials; the critical use of documents and source materials. 1961-62, Autumn Semester, a seminar. Associate Professor Trost.

Extension Department

A. THE ALUMNI LENDING LIBRARY

The Divinity School aims to be of service at all times to its alumni who are out on the field, and in this connection the Library assumes an important part. Many graduates find themselves far removed from such special collections as one finds in a seminary library, but is not provided by the more general collection of a public library.

To meet what we believe to be a genuine need on the part of alumni, the Library has been enabled to inaugurate a special circulating service for graduates of the School. This is constantly recruited by the most recent important theological books, and is kept entirely apart from similar books in constant circulation on the campus or within the city. These books, purchased from a special fund appropriated by the Board of Trustees are housed separately from the main library books and are reserved for the exclusive use of the alumni.

The following regulations governing the use of the Alumni Lending Library are in effect:

1. Not more than *four* books may be charged to a borrower at any one time.

2. Books may be kept not longer than *one* month from the date of receipt. It is imperative that the time limit be observed if future requests are to be honored.

3. Books are *not* renewable.

4. Ten cents in stamps to cover mailing costs is to accompany each request for books. The borrower will also pay the mailing costs of returning borrowed books to the Library. *The postage rate for borrowers living within New York State or within the first three postal zones is four cents for the first pound plus one cent for each additional pound or fraction thereof. The postage rates for borrowers living outside the first three postal zones is eight cents for the first pound and four cents for each additional pound.*

5. All books returned to the Library via mail or express must be packed in a cardboard container or wrapped in corrugated paper. Wrapping paper alone does not protect the books from injury.

6. It is advisable that a list of five to ten titles in the order of preference be submitted since the first choice may not always be available.

Requests to borrow books and suggestions of titles to be acquired by the Lending Library should be addressed to

The Alumni Lending Library
The Colgate Rochester Divinity School
1100 South Goodman Street
Rochester 20, New York

B. THE LIBRARY

The Library of the Divinity School is prepared to furnish assistance by loan of books to religious workers who desire to pursue reading courses, with or without guidance.

C. CLINICAL TRAINING

During the summer vacation an Extension Course, open to a limited number of selected students, is conducted by the Divinity School in co-operation with the Council of Clinical Training of New York City. The representative of the Faculty in this work is Professor Baker.

Degrees Conferred

May 1958

JOHN TERRANCE ADAMCZYK, B.A.	-	-	-	-	<i>New Market, New Jersey</i>
HOWARD CROSSETT ADAMS, B.S., M.A.	-	-	-	-	<i>Park Ridge, Illinois</i>
JAMES ADAM BRAKER, B.A.	-	-	-	-	<i>Pittsburgh, Pennsylvania</i>
JAMES EDWARD CHEEK, B.A.	-	-	-	-	<i>Greensboro, North Carolina</i>
DENNIS LEE CRAWFORD, B.A.	-	-	-	-	<i>Bremerton, Washington</i>
CHARLES BURTIS CROOKS, JR., B.A.	-	-	-	-	<i>Oaklyn, New Jersey</i>
DAVID CHARLES DERBY, B.A.	-	-	-	-	<i>Weedsport, New York</i>
THOMAS HENRY ELLIS, B.A.	-	-	-	-	<i>Buffalo, New York</i>
EDWARD FRED ESKRA, B.A.	-	-	-	-	<i>St. Louis, Missouri</i>
LLOYD DEANE FETT, B.A.	-	-	-	-	<i>Campbell, Minnesota</i>
JERRY CLARK FREIERT, B.A.	-	-	-	-	<i>Rochester, New York</i>
RANDOLPH BRADFORD HELLWIG, B.A.	-	-	-	-	<i>Milford, Connecticut</i>
JOHN ARTHUR HOYT, B.A.	-	-	-	-	<i>Middleport, Ohio</i>
JAMES WILSON KING, B.A.	-	-	-	-	<i>Jamestown, New York</i>
CLIFFORD ELLSWORTH KOLB, JR., B.A.	-	-	-	-	<i>Rockaway, New Jersey</i>
GEORGE RICHARD LEISSNER, B.A.	-	-	-	-	<i>Erie, Pennsylvania</i>
JAMES GILBERT LOVELL, B.A.	-	-	-	-	<i>Hingham, Massachusetts</i>
MARY JEAN MERTZ, B.A.	-	-	-	-	<i>Kalamazoo, Michigan</i>
JOHN HOWARD MINOTT, B.A.	-	-	-	-	<i>Melrose, Massachusetts</i>
EDWARD DEWITT PEACHEY, B.A.	-	-	-	-	<i>Elmira, New York</i>
FREDERIK EUGENE PETERSEN, B.A.	-	-	-	-	<i>Baltimore, Maryland</i>
LOUIS VAN DORN PHILLIPS, B.A.	-	-	-	-	<i>Orlando, Florida</i>
CLAIR ALBERT POPP, B.A.	-	-	-	-	<i>Red Oak, Iowa</i>
BRUCE DONALD RAHTJEN, B.A.	-	-	-	-	<i>Rochester, New York</i>
GARLAND TODD ROBERTS, B.A.	-	-	-	-	<i>Charleston, West Virginia</i>
ROBERT LEWIS RODGERS, B.A.	-	-	-	-	<i>Flora, Indiana</i>

JEROLD JAMES SAVORY, B.A.	- - - -	<i>Binghamton, New York</i>
HOWARD LOUIS STILL, B.A.	- - - - -	<i>Ida Grove, Iowa</i>
ROY LEE THOMPSON, B.S.	- - - - -	<i>Cleveland, Ohio</i>

Graduate Fellows

James E. Cheek, B.A., B.D. Shaw University, 1955 Colgate Rochester Divinity School, 1958	<i>Drew University</i> Madison, New Jersey Greensboro, North Carolina
Frederick S. Downs, B.A., B.D. The College of Wooster, 1954 Colgate Rochester Divinity School, 1957	<i>University of St. Andrews</i> Edinburgh, Scotland Rochester, New York
Bruce D. Rahtjen, B.A. University of Rochester, 1955 Colgate Rochester Divinity School, 1958	<i>Drew University</i> Madison, New Jersey Rochester, New York

GRADUATE STUDENTS

John Terrance Adamczyk, B.A., B.D. Rutgers University, 1955 Colgate Rochester Divinity School, 1958	<i>New Market, N. J.</i> 3 Beaven House
Lloyd James Averill, Jr., B.A., B.D., M.A. University of Wisconsin, 1947 Colgate Rochester Divinity School, 1950	<i>Maywood, Ill.</i> 6 Axling House
George Livingston Earnshaw, Jr., B.A., B.D., Ed.M. Pennsylvania State College, 1949 Colgate Rochester Divinity School, 1953	<i>Gwynedd, Pa.</i> Penfield, N. Y.

Third Year Class 1959

Jack Merle Averill, B.A. Denison University, 1956	<i>Maywood, Ill.</i> 7 Beaven House
Donald William Barton, B.A. Ottawa University, 1955	<i>Ogdensburg, N. Y.</i> Port Byron, N. Y.
Richard Victor Bergren, Jr., B.A. Amherst College, 1955	<i>White Plains, N. Y.</i> 5 Andrews House
Bruce Elwin Billman, B.A. Oberlin College, 1956	<i>New Castle, Pa.</i> 306 Trevor Hall
Richard Adrian Bowser, B.A. Kalamazoo College, 1956	<i>Niagara Falls, N. Y.</i> 406 Trevor Hall
James Kenneth Brown, B.A. Richmond College, 1955	<i>Boise, Idaho</i> Shortsville N. Y.
Ralph Stanley Casperson, Jr. B.S. Geneseo State Teachers College, 1956	<i>Rochester, N. Y.</i> 12 Andrews House

Anna Sue Coker, B.A. University of Redlands, 1955	Redlands, Calif. 207 Trevor Hall
Gary Vance Cole, B.A. Seattle Pacific College, 1955	Washington, D. C. Ontario N. Y.
Lloyd Robert Demcoe, B.A. McMaster University, 1956	St. Owens, Manitoba, Canada 225 Eaton Hall
Leigh Norman Deming, B.A. Hobart College, 1955	Seneca Falls, N. Y. Seneca Castle, N. Y.
Patrick Charles Finleon, B.A. University of Buffalo, 1956	Buffalo, N. Y. 402 Trevor Hall
Verner Eugene Hertzog, B.A. Gordon College, 1947	Stanley, N. Y. Elba, N. Y.
Frederick Miner Hudson, B.A. Kalamazoo College, 1956	Skaneateles, N. Y. 3 Axling House
Ernest William Kerrison, B.A. Roberts Wesleyan College, 1956	Hilton, N. Y. Avon, N. Y.
Charles Eugene Kinzie, B.A. College of Wooster, 1956	Niagara Falls, N. Y. 421 Eaton Hall
Gordon Wendell Knapp, B.A. Colgate University, 1955	Oneida, N. Y. Williamson, N. Y.
Paul Wilbur Light, B.A., M.S. Miami University, 1954 Ohio State University, 1956	Mansfield, Ohio 1 Axling House
John Lee Macklin, B.A. Denison University, 1955	Cleveland, Ohio Livonia Center, N. Y.
Elsa Marsland Heidelberg University, 1958	Erndtebruch, Germany 228 Eaton Hall
Richard Earl Mastin, B.S. Cornell University, 1955	Binghamton, N. Y. Macedon, N. Y.
Willis John Merriman, B.A. Macalester College, 1956	St. Paul, Minn. 6 Andrews House
Harold Dale Moore, B.A. Ottawa University, 1955	Emporia, Kans. Rochester, N. Y.
Wesley Mason Olds, B.A. Mercer University, 1956	Warner Robbins, Ga. 202 Trevor Hall
William Leo Peacock, B.A. Mercer University, 1956	Macon, Ga. 210 Trevor Hall
Hudson Bissell Phillips, Jr., B.A. Colgate University, 1956	Fort Sill, Okla. 323 Eaton Hall
John Anthony Phillips, B.A. Colgate University, 1956	Fort Sill, Okla. 323 Eaton Hall
William Horace Polis, B.A. University of Rhode Island	Warwick, R. I. 1 Andrews House
Allen Thomas Quindlen, Jr., B.A. Franklin College, 1956	Philadelphia, Pa. 512 Trevor Hall

William Gordon Rafnel, B.A. University of Rochester, 1955	<i>Murphysboro, Ill.</i>	Stafford, N. Y.
Robert Carl Reynolds, B.A. Linfield College, 1956	<i>Eugene, Ore.</i>	5 Axling House
David Arthur Ryan, B.A. Ottawa University, 1955	<i>Pittsburgh, Pa.</i>	Mumford, N. Y.
Philip Dye Schaal, B.S. Purdue University, 1951	<i>South Byron, N. Y.</i>	South Byron, N. Y.
Reuben Alphonse Sheares, Jr., B.A. Talladega College, 1955	<i>Charleston, S. C.</i>	LeRoy, N. Y.
Keith Ray Shinaman, B.A. Syracuse University, 1955	<i>Marcellus, N. Y.</i>	309 Trevor Hall
Frederick Barry Stipp, B.A. Moravian College, 1952	<i>Lawton, Okla.</i>	2 Beaven House
Garth Raymond Thompson, B.A. Mount Union College, 1957	<i>Richmond, Ohio</i>	405 Trevor Hall
Paul Frederick Thompson, B.A. Morehouse College, 1956	<i>Kinston, N. C.</i>	407 Trevor Hall
Carrol Aurelius Turner, B.A. Capital University, 1956	<i>Youngstown, Ohio</i>	9 Andrews House
William Tolbert Vandever, Jr., B.A. Denison University, 1956	<i>Philadelphia, Pa.</i>	501 Trevor Hall
Robert Edgar Washer, B.A. Colgate University, 1956	<i>Hudson Falls, N. Y.</i>	402 Trevor Hall
Ottie Lee West, B.A. Shaw University, 1956	<i>Willard, N. C.</i>	415 Trevor Hall
Wiley Howard White, B.A. Utica College of Syracuse University, 1954	<i>Ilion, N. Y.</i>	Westmoreland, N. Y.
Thomas Gilkey Wylie, B.A. Kalamazoo College, 1955	<i>Kalamazoo, Mich.</i>	501 Trevor Hall

Second Year Class

1960

Charles Stanley Ackerson, B.A. William Jewell College, 1957	<i>St. Ann, Mo.</i>	11 Andrews House
Norman Clifford Boley, B.A. William Jewell College, 1957	<i>Kansas City, Mo.</i>	Knowlesville, N. Y.
Robert Charles Boyer, B.A., M.A. University of Chicago, 1941 University of Chicago, 1948	<i>Chicago, Ill.</i>	Rochester, N. Y.
Richard Sommerville Boyle, B.A. University of Rochester, 1957	<i>Darien, Conn.</i>	12 Beaven House

Samuel Hayden Bromfield, B.A. City College of New York, 1957	<i>South Ozone Park, N. Y.</i> 3 Andrews House
Paul Calhoun Carter, Jr., B.A. Bucknell University, 1957	<i>Valley Stream, N. Y.</i> 511 Trevor Hall
William Collins, Jr., B.S. St. Louis University, 1956	<i>St. Louis, Mo.</i> 4 Axling House
David Winfield Cone, B.A. Manhattan Bible College, 1950	<i>Dunkirk, N. Y.</i> Dunkirk, N. Y.
William Edgar Deichler, B.A., M.A. Maryland University, 1949 George Washington University, 1951	<i>Ithaca, N. Y.</i> Fairport, N. Y.
Joseph Carr DiTiberio, B.A., M.Ed. Colgate University, 1939 Alfred University, 1950	<i>Williamson, N. Y.</i> Williamson, N. Y.
Robert Walter Drechsler, B.A. Bates College, 1957	<i>Hardwick, Vermont</i> 511 Trevor Hall
Walter Montgomery Echols, B.A., M.A. Morehouse College, 1939 Atlanta University, 1940	<i>Buffalo, N. Y.</i> 416 Trevor Hall
William Gerald Ezell, B.S. University of Cincinnati, 1944	<i>St. Albans, W. Va.</i> Canandaigua, N. Y.
John Burton Fooks, B.S. Cornell University, 1957	<i>Canastota, N. Y.</i> Bergen, N. Y.
Elwyn Duane Gibbs, B.A. University of Redlands, 1957	<i>Chico, Calif.</i> 6 Beaven House
Dale Allen Green, B.A. Michigan State University, 1954	<i>Ferndale, Mich.</i> 309 Trevor Hall
Thomas Earl Guerdat, B.A. University of Rochester, 1957	<i>Rochester, N. Y.</i> Canandaigua, N. Y.
Robert Arden Hatcher, B.A. Mercer University, 1955	<i>Smithville, Ga.</i> Clifton Springs, N. Y.
Yuell Reid Hawkins, B.A. University of North Carolina, 1951	<i>Mount Holly, N. C.</i> 301 Trevor Hall
Raymond Bernard Horan, B.A. Albright College, 1956	<i>Philadelphia, Pa.</i> Macedon, N. Y.
Richard Chrisman Horn, B.A. American University, 1957	<i>Williamsport, Pa.</i> 522 Eaton Hall
Ronald Gene Kelder, B.A. University of Illinois, 1956	<i>Chicago, Ill.</i> 8 Andrews House
Edward Elwyn Kennedy, B.S. Mansfield State Teachers College, 1957	<i>Big Flats, N. Y.</i> 2 Andrews House
J. Rupert Kenny, B.A. University of Buffalo, 1947	<i>Kenmore, N. Y.</i> Campbell, N. Y.
James Paul Kenyon, B.A. Alfred University, 1957	<i>Plattsburgh, N. Y.</i> 409 Trevor Hall

Jack Anthony LeSuer, B.A. William Jewell College, 1956	Union City, Pa. Sodus Point, N. Y.
Sheila Mary McDorney, B.A. Montana State University, 1957	Missoula, Montana E-Women's Dormitory
William Thomas McKee, B.S. New York University, 1956	Brooklyn, N. Y. 522 Eaton Hall
Alec Donald O'Polka, B.A. Bucknell University, 1957	Jamestown, N. Y. 4 Andrews House
Neil Phillip Ramsey, B.A. William Jewell College, 1957	Middletown, Ohio 511 Trevor Hall
Ray Alexander Rowe, B.A. Mercer University, 1957	Macon, Ga. Rushville, N. Y.
Paul Leonard Sandin, B.A., M.A. Shurtleff College, 1957 Sacramento State College, 1958	Eldredge, Ill. 10 Beaven House
Earl Richard Shaffer, B.A. Kalamazoo College, 1957	Canton, Ohio 410 Trevor Hall
Kenneth Richard Short, B.A. Dickinson College, 1957	Harrisburg, Pa. 411 Trevor Hall
Earl Wayne Sires, B.A. Mercer University, 1955	Newington, Ga. Rush, N. Y.
Leslie Gilbert Strathern, B.A. Eastern Nazarene College, 1942	Pittsfield, N. Y. Rochester, N. Y.
Smith Turner, B.A. Livingstone College, 1956	Rochester, N. Y. 9 Beaven House
Burnham Hersey Waldo, B.A. Syracuse University, 1955	Bowens Corners, N. Y. Macedon, N. Y.
Doris Leoma Waters, B.A. Mercer University, 1957	Macon, Ga. York, N. Y.
Everett Lesley Waters, B.A. Mercer University, 1956	Macon, Ga. York, N. Y.
Donald Leroy Weaver, B.A. Buffalo State Teachers College, 1957	Buffalo, N. Y. Kendall, N. Y.
Donald Frederick Wheeler, B.A. Oberlin College, 1957	Rochester, N. Y. 411 Trevor Hall
Edward Bacon Willingham, Jr., B.S. Richmond College, 1956	New York, N. Y. 7 Andrews House
James Clayton Windsor, B.A. College of William and Mary, 1957	Williamsburg, Va. 10 Andrews House
Winthrop Bancroft Yinger, B.A. Albion College, 1957	Allen, Mich. Hemlock, N. Y.

First Year Class 1961

Christa Ruth Begemann, B.A. William Jewell College, 1957	<i>Weser, Germany</i>	D-Women's Dormitory
Ralph Charles Betters, B.A. Houghton College, 1956	<i>Wyoming, N. Y.</i>	Wyoming, N. Y.
Wesley Richard Bourdette, B.A. Phillips University, 1957	<i>Athens, Pa.</i>	302 Trevor Hall
William Everett Brammer, B.A. Alderson-Broadbudd College, 1958	<i>Huntington, W. Va.</i>	7 Axling House
Charles Stanley Camp, B.A. Mercer University, 1958	<i>East Point, Ga.</i>	302 Trevor Hall
Franklin R. Crowder, B.A. Ball State Teachers College, 1958	<i>Muncie, Ind.</i>	222 Eaton Hall
Thomas Sircoulomb Dilley, B.A. College of Wooster, 1958	<i>Wooster, Ohio</i>	Clyde, N. Y.
Arthur George Donnelly, B.A. Baylor University, 1958	<i>Casper, Wyo.</i>	Clifton, N. Y.
Rodrigo deGuzman Estrada, B.A. University of the Philippines, 1952	<i>Manila, P. I.</i>	North Chili, N. Y.
William Harry Gardner, B.A. Eastern Baptist College, 1951	<i>Hutchinson, Kansas</i>	Stanley, N. Y.
John Frederick Glover, B.A. Marshall College, 1958	<i>Charleston, W. Va.</i>	2 Beaven House
Edward Barent Grevatt, B.A. Cornell University, 1958	<i>Montclair, N. J.</i>	305 Trevor Hall
Harvey Kenyon Griffith, B.A. Adelphi College, 1949	<i>West Lawn, Pa.</i>	Gorham, N. Y.
Robert Edward Haslam, B.A. Bucknell University, 1958	<i>Jenkintown, Pa.</i>	4 Beaven House
Merrill Joseph Huxley, B.A. Iowa University, 1958	<i>Des Moines, Iowa</i>	11 Beaven House
Paul Trescott Jackson, B.S. Eastern Michigan College, 1958	<i>Toledo, Ohio</i>	307 Trevor Hall
Gordon Charles Johnson, B.A. University of Rhode Island, 1958	<i>Cranston, R. I.</i>	5 Beaven House
Arthur Harry Kuehn, B.A. Wilmington College, 1958	<i>Cincinnati, Ohio</i>	310 Trevor Hall
Hubert Darrell Lance, B.A. Wabash College, 1957	<i>Indianapolis, Ind.</i>	311 Trevor Hall
Peter Oldfather Marsland, B.A. Earlham College, 1955	<i>Livonia, N. Y.</i>	228 Eaton Hall

Alan Leslie Meyer, B.A. American International College, 1958	<i>Chicopee, Mass.</i>	311 Trevor Hall
Jimmie Aaron Morrison, B.A. Alderson-Broadbudd College, 1958	<i>Parkersburg, W. Va.</i>	Bergen, N. Y.
John Judson Northrup, B.S. Cornell University, 1958	<i>Addison, N. Y.</i>	312 Trevor Hall
Donald Ellsberry O'Hair, B.A. Earlham College, 1958	<i>Springfield, Ill.</i>	226 Eaton Hall
Wendell Harrison Phillips, B.S. Virginia Union University, 1956	<i>Pittsburgh, Pa.</i>	314 Trevor Hall
Donald Leslie Roe, B.S. Mansfield State Teachers College, 1958	<i>Mainesburg, Pa.</i>	Middlesex, N. Y.
Gathion Rowe, Jr., B.A. Philander Smith, 1958	<i>Wilson, Ark.</i>	401 Trevor Hall
John Steven Savage, B.M. Syracuse University, 1958	<i>Apulia Station, N. Y.</i>	Penn Yan, N. Y.
Ronald Guy Seward, B.A. Ottawa University, 1958	<i>Ottawa, Kan.</i>	Hamlin, N. Y.
Helen Louise Sheppard, B.A. University of Missouri, 1958	<i>Columbia, Mo.</i>	C-Women's Dormitory
John Henry Swann, B.A. University of Connecticut, 1956	<i>Stamford, Conn.</i>	408 Trevor Hall
Audrey Jean Walker, B.A. Bucknell University, 1958	<i>Carnegie, Pa.</i>	B-Women's Dormitory
Douglas Wallace, B.A. University of Minnesota, 1958	<i>Minneapolis, Minn.</i>	401 Trevor Hall
Martin Linwood Whitmer, B.A. Richmond College, 1958	<i>Clifton, Va.</i>	Himrod, N. Y.
Thomas Wesley Wright, B.A. Adrian College, 1955	<i>Elmira, N. Y.</i>	Hall, N. Y.

Special Students

(Students in this category who are college graduates may take courses for credit. Others are given the rating R.)

John George Beck, B.D. Hartford Seminary, 1955	<i>Rochester, N. Y.</i>	Rochester, N. Y.
Reinhard Grossmann University of Tuebingen, 1958	<i>Aalen/Wuertt, Germany</i>	412 Trevor Hall
Charles E. Rein, B.A. Wittenberg College, 1956	<i>Springfield, Ohio</i>	Buffalo, N. Y.

Unclassified Student

Lucy Jeannette Pitts, B.A.
Keuka College, 1938

Rochester, N. Y.

Rochester, N. Y.

Summary by Classes

Graduate Fellows (non-resident)	3
Graduate Students	3
Third Year	44
Second Year	45
First Year	36
Special	3
Unclassified	1
Total	135

Summary by Colleges

Adelphi College	1	Miami University	1
Adrian College	1	Michigan State University	1
Albion College	1	Montana State University	1
Albright College	1	Moravian College	1
Alderson-Broadbent College	2	Morehouse College	1
Alfred University	1	Mount Union College	1
American International College	1	New York University	1
American University	1	Oberlin College	2
Amherst College	1	Ottawa University	4
Ball State Teachers College	1	Pennsylvania State University	1
Bates College	1	Philander Smith College	1
Baylor University	1	Phillips University	1
Bucknell University	4	Purdue University	1
Buffalo State Teachers College	1	Richmond College	3
Capital University	1	Roberts Wesleyan College	1
City College of New York	1	Rutgers University	1
Colgate University	5	Seattle Pacific College	1
College of William and Mary	1	Shaw University	2
College of Wooster	3	Shurtleff College	1
Cornell University	4	Southern Illinois University	1
Denison University	3	St. Louis University	1
Dickinson College	1	State University of Iowa	1
Earlham College	2	Syracuse University	3
Eastern Baptist College	1	Talladega College	1
Eastern Michigan College	1	University of Buffalo	2
Eastern Nazarene College	1	University of Chicago	1
Franklin College	2	University of Cincinnati	1
Geneseo State Teachers College	1	University of Connecticut	1
Gordon College	1	University of Illinois	1
Heidelberg College	1	University of Minnesota	1
Heidelberg University	1	University of Missouri	1
Hobart College	1	University of North Carolina	1
Houghton College	1	University of the Philippines	1
Kalamazoo College	4	University of Redlands	2
Keuka College	1	University of Rhode Island	2
Linfield College	1	University of Rochester	3
Livingstone College	1	University of Tuebingen	1
Macalester College	1	University of Wisconsin	1
Manhattan Bible College	1	Utica College of Syracuse University	1
Mansfield State Teachers College ..	2	Virginia Union University	1
Marshall College	1	Wabash College	1
Maryland University	1	William Jewell College	5
McMaster University	1	Wilmington College	1
Mercer University	8	Wittenberg College	1

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Colgate Rochester Divinity School Bulletin

Vol. XXXI

Rochester, N. Y., May, 1959

No. 2



Justin Wroe Nixon

Memorial Issue

May, 1959

Colgate Rochester Divinity School Bulletin

VOLUME XXXI

No. 2

Editor

BIOREN R. PFAFF

Editorial Committee

WILLIAM HAMILTON

ROGER K. POWELL

MILTON C. FROYD

HARMON R. HOLCOMB

MAY, 1959

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In Memoriam
Justin Wroe Nixon
1886 - 1958

The Publications Committee has in no way thought of this issue as typical of the May Bulletin. Rather, we have tried to present the annual reports in a memorial setting dedicated to Justin Wroe Nixon. The two parts of the booklet are separated for the purpose of later reference, but in spirit they complement each other. The far-reaching interests of the School faithfully represent the many areas of Christian experience which absorbed his life. There is a profound sense in which the reports presented here are a tribute to the convictions to which this remarkable man dedicated himself. Conversely, it has always been through the unflagging service of just such men that the School has continued the growth which is chronicled in the annual reports.

The articles, contributed by distinguished men, are offered for their own values, which will be evident in each. Yet they seem to the committee to represent particularly well some of the fields of Christian thought and action in which Justin Nixon found himself so tirelessly engaged. Therefore these articles suggest the continuing, living faith and scholarship of the Christians, and as such are appropriate to follow the memorial service of a man who gave such great impetus to the pursuit of that which does not die.

Here is presented, for distribution among his friends, a brief but meaningful tribute to a member of our faculty and an alumnus of our School. Still, we recognize that these facets of his life did not contain his spirit. With a deep, perceiving wisdom and a love for all men, Justin Wroe Nixon served the Church as a powerful witness for the gospel of Jesus Christ.

ROGER K. POWELL

A Memorial Service of Worship

IN MEMORIAM

Justin Wroe Nixon

February 23, 1886—July 11, 1958

Born at Delphi, Indiana. B.A., Denison University 1905. D.D., from Denison and College of the Ozarks 1925, Miami University 1931, Oberlin College 1937. Honorary B.D., Colgate Rochester Divinity School 1952. Married Ida Elizabeth Wickenden June 12, 1914. Children: John H., Charles R., Elizabeth, Alice, and Justin. Ordained Baptist Minister, Minneapolis, Minnesota, April 24, 1909. Associate Minister Calvary Baptist Church, same, 1908-09; Founder and Pastor of Judson Memorial Baptist Church, Minneapolis, 1909-16. Acting Hoyt Professor of Hebrew Language and Literature, Rochester Theological Seminary 1916-17; Huntley Professor of English Bible and Christian Sociology 1918-24. Pastor, Brick Presbyterian Church, Rochester, 1924-37. William Newton Clarke Professor of Christian Theology and Ethics, Colgate Rochester Divinity School 1937-51; Cornelius Woelfkin Professor of Preaching 1951 to retirement in 1954. Interim Minister of Evangelical Union Church, Istanbul, Turkey, January to May, 1955. Y.M.C.A. Secretary to the 90th Division, A.E.F., France, World War I. First Lecturer on the Rauschenbusch Foundation, Colgate Rochester Divinity School 1931. Distinguished churchman and civic leader, widely sought as preacher, lecturer, writer, educator—a man of incalculable influence who lived and worked to realize the vision of a world community ruled by justice, righteousness, and brotherhood.

One who never turned back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Sleep to wake.

—Robert Browning, in "Asolando"

SAMUEL COLGATE MEMORIAL CHAPEL
COLGATE ROCHESTER DIVINITY SCHOOL
ROCHESTER, NEW YORK
Tuesday Afternoon, 3:00—July 15, 1958

ANDREWS-HALE CHIMES

"For All the Saints"

ORGAN PRELUDE

*"I Call to Thee, Lord Jesus Christ"**J. S. Bach**"Finlandia"**Sibelius*

ASCRPTION AND INVOCATION

Dr. Baker

THE SCRIPTURES

Dr. Gutelius

ADDRESS—FOR THE FACULTY

Professor Holcomb

HYMN No. 279—"Dear Lord and Father of Mankind"

ADDRESS—FOR THE COMMUNITY

Mr. Linowitz

PRAYER

Dr. Deems

VALEDICTORY—"For My Friends" by Dr. Nixon

Dr. Baker

BENEDICTION

CHIMES

ORGAN POSTLUDE

*"Hark! A Voice Saith, All Are Mortal"**J. S. Bach*

PARTICIPATING IN THE SERVICE

DEAN OREN H. BAKER, *Presiding*DR. C. EVERARD DEEMS, PASTOR, *The First Baptist Church*DR. STANLEY F. GUTELIUS, *Brick Presbyterian Church*ASSOCIATE PROFESSOR HARMON R. HOLCOMB, *The Faculty*MR. SOL M. LINOWITZ, *For the Citizens of Rochester*DR. G. A. LEHMANN, *Professor Emeritus of Church Music*MR. JACK M. AVERILL, *Organist*

OUR HOPE FOR OUR COUNTRY

We are living in one of the extraordinary periods of history when the possibilities before mankind seem unusually varied. The spectrum of possibility toward human fulfillment at one end, and toward unspeakable horror at the other, seems very wide. At this juncture the great question of mankind—toward which end of the spectrum it shall move—is likely to find its answer in considerable part in the decisions of one people. Let us stand to one side for a moment and think of these people, our own people, as objectively as we can.

We are challenged in this century, above all, by the task of digging channels through which the tides moving toward world cooperation can flow. In the 18th century the founders of our country were challenged to dig channels through which the tides of desire for individual freedom and national independence could flow. If they had failed to perfect an institution through which our people could work to satisfy those desires, the pressure of events would have made them a prey to their own discontents and the intrigues of foreign powers. If we fail now to construct great institutional sluiceways—such as the United Nations—through which concern for the common interests of mankind can flow, the tides of human feeling that are moving toward world cooperation will turn into raging torrents of frustrated desire, and change the fair fields of human hope into swamps of brackish despair.

This is our task in this century. There is little doubt that the historian of the future will judge us according to our success in accomplishing it.

—JUSTIN WROE NIXON

In "The United Nations and Our
Religious Heritage" (1953) pp.
80-83.

THESE WORDS LAST ON

The following titles of Dr. Nixon's writings are on the shelves of the Colgate Rochester Library. They are a mere fraction of a vast literary production of sermons, lectures, articles, essays and talks prepared for a variety of occasions and centered in the place and power of religion in the common life of mankind.

An Emerging Christian Faith (1930)

The Moral Crisis of Christianity (Rauschenbusch Lectures, 1931)

Protestantism's Hour of Decision (1940)

Christian Leadership in World Society (Co-editor 1945)

Responsible Christianity (1950)

The United Nations and Our Religious Heritage (1953)

The Answer of the Church to the Changing World

Confused Protestantism (Contributor)

The Moral Basis of Democracy (In Symposium 1943)

Protestantism in Such a Time as This (1934)

The Significance and Function of the Church (Oxford Conference 1937)

Man's New Hope (1957)

I have fought the good fight, I have finished the course, I have kept the faith. II Timothy 4:7.

IN OPENING THE SERVICE

We meet today in reverent tribute to Dr. Justin Wroe Nixon, an able and devoted teacher in this School for a quarter of a century, a distinguished citizen of this City for more than forty years, a wise statesman of the Church who labored tirelessly for the betterment of mankind. His work in all areas of his concern speaks with an eloquence beyond the measure of words. Touched by his spirit, we come to give thanks to Almighty God for a life so radiant in its vision and so vigorous in its pursuit of the Kingdom of Christ on earth. The service at this hour has been arranged to accord with his wishes and will proceed as outlined before you on the printed order of worship.

DR. BAKER



ADDRESS—FOR THE FACULTY

A hymn sometimes sung on memorial occasions begins, "Now praise we great and famous men," and ends, "And praise the Lord who now as then reveals in man His glory." The simple dignity of these words has never been more appropriate than on this afternoon when we meet to remember Justin Wroe Nixon as scholar, teacher, and pastor; or to rejoice in the memory of him as husband and father, colleague and friend; or to praise him as a civic leader who brought to political and social questions the answers of a Christian mind and heart; or to recall him as one who, in all relationships, was a courageous and devoted servant of his Lord. Remembering him we are enabled to say, not merely as sentiment but as fact, "And praise the Lord who now as then reveals in man His glory."

Justin Nixon wanted no eulogies, and I shall speak briefly of him as a member of the faculty of this school to which he meant so much. Still, it is verbal theft to pocket a man so fully an individual in such general categories as "professor" and "friend," for this man could never be given the genial dismissal of a classification. One was always struck by Justin's intense aliveness, by the sense of being in the presence of a full man, a person in his own right of whom interested account had to be taken. Most of us bear a resemblance to one of Joyce Cary's characters who, when walking down the street, hoped that someone would address him by name and thus assure him that he was more than a tissue of pretenses and fictions. Most of us gain some such

assurance by relying on our various roles and professions to tell us who and what we are. Justin Nixon was never a creature of his several professions, but rather a man whose inner character commanded and unified his wide ranging interests. He was that single one, and our memory of him will not blur off into the memory of others.

Risking, in the face of this, a general characterization of what Dr. Nixon represented to the school and its graduates, one is led to say this: he embodied for us the finest image of the scholarly pastor. Returning to the school from his ministry at the Brick Church, he never forgot that the minister is, first of all, a servant of the Word of God. The courses which he taught, no matter what the subject, were intended to help his students to serve better their high calling. As a teacher who loved and practiced sound scholarship, he never lost the Biblical view of "knowledge," namely, that the knowledge of God is the love of God shown forth in obedient service by those who live unto Christ. As a teacher devoted to truth, he never separated the search for truth from the wisdom of a Quaker saying so often upon his lips: "The Bible speaks to my condition."

Looking back, one is amazed at how sensitive Justin was to whatever was theologically alive and needed. In the 1930's, he almost alone on the Hill saw the ways in which liberalism was losing its way, and he sought to convey an appreciation of the work of the great creedal councils, of Calvin and Jonathan Edwards, of Barth and Brunner. He fought for these when they were not popular subjects, yet later, when he felt that continental theology was hardening into irrelevant dogma, he was free to reject it and to seek a truly evangelical liberalism. Justin was first and foremost a churchman with a sense of the variety of ways in which the church through the centuries has responded to the gospel which it proclaims, and he was never willing to tolerate any confining of the spirit to a particular form of proclamation.

There is time here only to mention the many areas in which Dr. Nixon was personally involved as a servant of the Word which is spoken to all areas of life. His interest overflowed into the Social Gospel movement, missions, the Student Volunteer movement, the old Federal Council and the subsequent National Council of Churches, the Inter-Faith movement, and into practical mediation in the issues of labor and management, politics and economics. Just as he believed that the Christian faith is relevant to all of human life, he demonstrated that Christian concern and practical wisdom can live together in one man.

There is a pathos in every man's career, for no man can be all that he wants to be or ought to be. A sound scholar, Justin was always troubled by the fact that his many involvements prevented his becoming the professional scholar, the expert and authority in a given field. He admired such men, and felt guilty at times because as a teacher he was not among their number. He made a different choice, and his colleagues and students and friends have no doubt that he made the wiser choice.

One remembers Justin, finally, in a thousand small personal ways: his ringing laughter; his futile attempts at whispering (which could be heard a block away); his dinners for the Seniors where Mrs. Nixon managed annually to serve the largest baked salmon on record; his delight in sitting up late with guests to listen to election returns which always prompted him to passionate commentary. These, and a thousand similar memories, belong to us all to cherish. His colleagues will also hold fast the memory of his complete integrity: outspoken and candid to colleagues, trustees, and presidents, he was never discourteous, dishonest, or unkind.

A school does not easily deserve the right to teach young men to be ministers. A school is what it is because of the men who are there, and if this school continues to deserve its right to instruct young men, it is because some men have built well. Justin Wroe Nixon built well, and we are debtors to him.

We are thankful to God that He gave Justin so much and did give us to know him. He is with God, and he lives also with us.

PROF. HOLCOMB



ADDRESS—FOR THE COMMUNITY

It is with a deep sense of humility and inadequacy that I am going to try to say what should be said now about a man we honored, admired and loved as much as we did Justin Nixon. It is particularly difficult for me because I realize that many of you here knew him far longer than I. But I am grateful for these few moments to tell you of the Justin Nixon I knew.

I knew Justin Nixon in many ways. Our paths crossed often but not often enough. I never spent time with him but that I came away stimulated by his enthusiasm and warmed by his friendship.

I first knew Justin Nixon at the City Club—which he served twice as President and where his interest and support were unflagging throughout the years. The City Club, he insisted, must be a place where the unpopular and minority view would always be heard and respected. For Justin Nixon knew—and wanted all of us to know—that freedom of speech, of thought, of belief must be used in order to be preserved and strengthened; that freedom would atrophy and ultimately perish if it were left unused or in darkness.

Disdainful of sham and pretense—impatient with hypocrisy and double-talk—Justin Nixon was a searcher after truth; and he knew—and wanted us to know—that truth could only be found by free men who seek it in freedom.

At the United Nations Association, and in other international groups, Justin Nixon was a dedicated patriot of peace. Through his own abiding faith in the brotherhood of man, he kept alive in all of us our hopes for better international understanding; he gave us new heart at the dark hours when we needed it most. In this, as in other things, he was unwilling to accept yesterday's answers for the momentous problems of today and tomorrow. Like Lincoln, he felt "the dogmas of the quiet past inadequate to the stormy present."

In inter-group and inter-faith relations here at home, Justin Nixon was a builder of bridges—a determined destroyer of those barriers which separate man from man, group from group, faith from faith, race from race. He was intolerant of only one thing: intolerance.

At the Twenty Club, Justin was not only the alert and vigorous debater of issues but also a delightful teller of stories and the priceless listener when others told theirs. None of us will ever forget Justin's face when a story was being told and he would lean forward, listening avidly. Then his eyes would begin to crinkle and the low chuckle would start; and then would come the wonderfully infectious giggle which would rise higher and higher and leave him wiping his eyes in laughter—barely able to tell us that the story he had just heard was not one he could use in the pulpit.

It was impossible to know Justin Nixon without being touched by his love of life and his spirit of optimism and hope. He was a man perpetually young—a man who never lost his sense of excitement and curiosity and wonder—a man who knew how to accumulate years without old age.

More than anyone I knew, he seemed to understand what Robert Browning's "Rabbi Ben Ezra" meant when he said:

"Grow old along with me,
The best is yet to be;
The last of life for which the first was made."

This, then, is the Justin Nixon whose memory we are honoring here:

a man of wisdom and understanding;
a man of deep conviction and principle;
a man of courage ready to do battle for his ideals and beliefs;
a man of kindness and selflessness;
a man of inner peace and inner strength;
a man of an open mind and an open heart;
a man always ready to stretch out his hand in friendship and to hold it firmest when the going was roughest.

The Prophet Micah described the good life in a few simple words:

"What doth the Lord require of thee, but to do justly and love mercy and walk humbly with thy God."

The Justin Nixon we, his friends, shall always remember with deep gratitude and affection was a man who made us really understand those words through the life he lived. For here indeed was a man who did justly, loved mercy, and walked humbly with his God.

SOL LINOWITZ



PRAYER

Almighty God, our Heavenly Father, whose purposes are from everlasting to everlasting, and in whose hands are the issues of life and death, we are grateful that we are Thy children, and that before we can voice our petition Thou dost understand our need, and are with us to strengthen and comfort and console. We bless Thee for the help Thou hast been in days past, and for all Thou wilt be in days to come.

Father of mercies, we remember with gratitude too great to express, Thy servant, our brother and friend,—teacher of awakening power, preacher of the Gospel rightly handling the word of truth, pastor with the understanding heart,—devout, gifted, consecrated,—seeking first the Kingdom of God and His righteousness,—enthusiastic and energetic on behalf of every good cause, who would not presume to live one day without attempting some work to make the world better by his industry

and service. So we bless Thee for this man of God who has enriched our lives by honoring and following the Christ whom he adored.

O God of all comfort, may the cross of sorrow laid upon loved ones be a symbol of victory and the promise of abounding hope. Through the grief they bear and share may there come unexpected blessings of insight and understanding, stronger bonds to bind them to one another, and to that life beyond, which surrounds our mortal years.

Heavenly Father, again are we thankful that Thou hast come to us in Christ, who took the cup of human experience and knew sorrow, pain and death; who is touched with the feeling of our infirmities, and who has abolished death and brought life and immortality to light through the Gospel. May He claim us as His own that all of our service may glorify Him and minister to all our brothers for whom He died.

For all who prepare to teach and preach, we pray; may there be many like our beloved friend who will be faithful shepherds of the sheep, preachers of the Word with ardor and accuracy, devoted servants of the Church, citizens of the Kingdom,—of one will with all who have served God, of one heart with all who have loved Him, and one soul with all who have revered Him. To Thee we ascribe all honor, glory and power. Through Jesus Christ, Amen.

DR. DEEMS



IN CONCLUDING THE SERVICE

Outside of his own family, probably no one was closer to Dr. Nixon than the beloved President of this School. When Dr. Saunders was Executive Secretary of the Federation of Churches, Justin was at the height of his ministry at Brick Church. They were collaborators in many undertakings designed to serve the churches and the community. But the cause of Protestantism was not their only concern. Conspicuous among their interests was the development and strengthening of the movement for better inter-faith relations.

Linking their names in this way today calls to mind the fact—coincidence perhaps—that on the day President Saunders “sailed” from Montreal, on a mission to Europe, Dr. Nixon embarked upon that other kind of voyage of which Tennyson wrote so movingly:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,
But such a tide as, moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home."

And now I give you words with the breath of Eternity upon them:

FOR MY FRIENDS

"Nothing is here for Tears.

"My children are reared and are on their own. My wife is not only a lovable character but has carried for years burdens besides her own.

"I have had a full and very happy life. I am aware of course, of my mistakes and grievous errors.

"But now my dominant feeling is one of gratitude for the gift of life, for the friends and dear ones I have known, and for what little I have been able to do to improve the lot of men.

"I leave as I lived with the conviction that there is more to life than we see with mortal vision. 'Now we see as in a glass darkly, but then face to face.'"

JUSTIN WROE NIXON

Dictated July 9, 1958

Read at his memorial service July 15, 1958 by DR. BAKER

What Alienates Modern Man From Christianity?

RUDOLF BULTMANN*

A BOOK WAS published in Germany recently under the title, "*What Do You Think about Christianity?*" in which the answers to this question by eighteen German writers were presented. As the editor writes in his preface, almost all of these answers are significant statements of present day German intellectuals. Unfortunately they are significant for the most part because of the depressing picture they give of the quality of current German intellectual level. They are also significant because they reflect in part an almost grotesque lack of understanding or misunderstanding of the meaning of Christian faith. The book stands quite clearly as an indictment against the church which has not been able to explain Christian faith to young people.

I do not know whether such answers would be depressing in this country, but I thought that the problem which they point up might be of interest here as it is in Germany and Europe.

Most of the answers to the question, "What meaning does Christianity have for you?" are negative. "Not much," or "none" are the most common, although there are some which reflect a genuine, or in any event *some*, understanding of the essence of Christian faith. Since for the purpose of this discussion, however, we are interested in what alienates modern man from Christianity, we are primarily interested in the answers that are negative.

Among the negative answers, those of the Catholic authors are quite different in character from the others. Especially outstanding is the comment from Stefan Andres (his book, "We Are Utopia," is translated into English) because he is the only one who understands the eschatological character of Christianity. I also include in this dis-

* Dr. Bultmann is Emeritus Professor of the University of Marburg, Germany. This address was given at the Spring Convocation, March 30, 1959. It appeared originally as "Das Befremdliche des Christlichen Glaubens" in the December, 1958 issue of *Zeitschrift fuer Theologie und Kirche*, and will be published in a third volume of Essays under preparation by Harper and Brothers. It is reprinted here with permission of the author, of the German publishers, J. C. B. Mohr (Paul Siebeck), Tübingen, and of Harper and Brothers.

cussion the negative answers of the Jewish authors. Their views of Christianity are characteristic for large numbers of people and not only those of the Jewish faith, and they are important to consider. But, of course, what I have said about Protestant authors does not concern Jewish authors and has no relationship to my comment that this book is an indictment of the church.

I

The comments of these eighteen writers are directed primarily *against organized Christianity as an historical phenomenon*. One cause of these comments is the picture of aberrations and atrocities which historical Christianity presents. These are usually superficial criticisms, reflecting a lack of any true historical sense. Another cause for the negative reactions is *the splintering of Christianity* into a multiplicity of churches and denominations which seems to make it impossible to answer smoothly the question: "What do you think about Christianity?"

Criticism then turns to *the institutionalized church* with its claim for authority, its dogmas, and especially its close relationships with the State, politics, and the mechanics of our highly technical society. One of the contributors to the book under discussion gives a thought provoking illustration. He says the Christian church wrote its final death warrant when it accepted twentieth century techniques. He uses for an example "so-called church services, broadcast over radio and television; and mass meetings with flags, music, and all the infernal machinery of a campaign meeting or a prize fight, with the Lord's prayer over the microphone included as part of the proceedings."

Some of these writers, on the other hand, *criticize Christianity itself*, the basic idea of Christianity, or rather what they consider to be the basic idea. Thus one of them charges that Christianity is lacking in culture and religious depth. Another attacks Christianity for its philosophy of redemption; that is for its conception of ethics based on metaphysics. For another the belief in God and Christian humility are the point of attack.

In these criticisms—whether they are directed against the institution of the church, or against the idea of Christianity—we must not overlook the fact that *some of these writers reveal an existential interest*, a genuine religious feeling which protests against the compulsion of dogma as well as against shallow materialism. The basis of the criticism—insofar as it is not pure rationalism—is to a large extent the idea of

humanity, or some humane moral philosophy of the ethics of love, or the specific idea of socialism. In these instances the writers have often identified their ideas of humanity and ethics with the essential Christian idea, for which they will not deny their respect.

II

For us the question now is: *What is it really that is alienating modern man from Christianity?*, which means, what are the true stumbling blocks in Christianity? This is a meaningful question only if by this we mean the essence, the idea of Christianity, not Christianity as an historical phenomenon as the historian would view it, not as the organized institution of the church, nor as the so-called "Christian community," nor even "Western Christianity," although some aspects of the essence of Christianity can be found in all these empirical phenomena, sometimes even in outrageous distortion.

But how can we know what the essence of Christianity, of Christian faith is? Ludwig Marcuse, a German emigrant who teaches now at Los Angeles, saw the matter correctly, that one cannot determine this by looking at the different branches of Christianity; that is, at the historical forms that Christianity has taken. The true question is "What do you expect from Christianity?" rather than "What do you think about Christianity?" In other words, everyone must decide for himself what Christian faith means. But what does that mean? Certainly *not* that the definition of Christianity is dependent upon subjective, arbitrary opinion. Under certain circumstances—in any event with more justification—the definition of religion in general can be left to individual decision. But he who asks: what is the identification of the *Christian* religion? shows by his question that his orientation is the historical tradition from which the word "Christian" stems, and this is what Marcuse does in his comments.

Here we seem to face a dilemma. On the one hand, we do not accept as the definition of Christianity, what can be determined from empirical historical phenomena. On the other hand, in our view only through history can we really discover what Christianity is. This dilemma resolves itself if we consider *what the genuine, namely the historical approach to history* actually is. Those observers who talk about different kinds of Christianity, but are in difficulty when asked to say what Christianity is in essence, are caught up in that kind of historicity which views history as great drama which the historian as spectator watches

and describes from a distance without direct involvement. In other words, for his view, history is the object which he as the subject describes in the same fashion which science—at least the science of the past—described the objects of nature. Modern science recognizes that *the subject-object relationship* is not a proper starting point for a real understanding of nature, that there is no way to be completely objective about natural events. For history as a science this is even more true.

Thus we realize that *the ideal of complete objectivity* is inadequate in dealing with the understanding of history. This is so, because only in the personal, the existential participation of the historian does it become clear what history really is; namely that history is more than the sum total of facts, places, and dates which can be ascertained objectively. The knowledge of facts is, of course, an essential prerequisite for historical understanding. If, however, we assume that history is a sequence of human actions and passions, it can only be perceived by the person who is existentially involved in these actions and passions, by the person to whom history discloses its meaning, because of his responsible participation in the process of history.

What follows from this point of view with respect to the question about *the essence of Christian faith*? It follows that faith can only be perceived within the framework of the history of Christianity, and only by the person who is existentially involved in this history. With this statement I do not mean the person who simply professes the Christian faith, but rather the person who is open to the basic question of man's existence and the answer which is inherent in Christianity. Therefore it is possible that, in certain cases, those who object to Christianity are able to see what Christian faith actually is. For example, Nietzsche understood the Christian faith much better than many theologians and ministers of his time. The comment of Marcuse, that "the history of anti-Christians is an integral part, indeed perhaps one of the most fruitful fields for understanding the development of Christianity" is, therefore, correct, however paradoxical it may sound.

In other words: If I want to know what Christianity is about, I have to deal with *everything that appears in history with the claim to be Christian*, beginning with the New Testament. Whom do we accept as the authority on Christian faith: Paul or John, or James or the letter to the Hebrews? Where can we best comprehend genuine Christianity: in the writings of Saint Augustine, Saint Thomas Aquinas, Luther, or Schleiermacher? Or in Hegel, who claimed that he interpreted Chris-

tianity correctly? It seems to be a *question of decision*, and in this sense Marcuse is right when he says that the question that should be asked is, "What do you expect from Christianity?"

Thus we are faced with the task of formulating for ourselves what we expect of Christianity and what we accept as the essence of Christianity. I think that we can approach this task best by asking: What are the stumbling blocks in the Christian faith?

III

Would it be possible that none of the eighteen writers mentioned at the outset of this lecture should have recognized *the real stumbling blocks in Christianity*? Could it be that they only saw what they criticized in the historical picture of Christianity, and in the organized Church?

One of these writers definitely perceived the real stumbling blocks very clearly, but he does not belong to the critics from outside. He is a member of the Catholic Church, Stefan Andres, whom I mentioned before. He says, "The basic difference between Christianity and other religions or ideologies is the fact that eternity has entered our world, our time; that the Idea became flesh, the *logos* became history. Christianity, in other words, is the most immediate reality. In consequence the course of history leads not into nothingness, but, like time, belongs to the cycle of eternity. What we expected as the last judgment, as the last things to come, takes place in this world, every hour, and in us."

I cannot discuss at this moment in how far these formulations are theologically correct, but the meaning of this statement is certainly clear. He recognizes clearly the paradox which we find in John 1:14, "The word became flesh."

What does that mean? What does it mean *when Christianity talks about an historical event which is also an eschatological event*, an event that signifies the end of the world and the end of history? The New Testament says this by referring to the person of Jesus as "the Messiah," "the Saviour" (and other titles in the same sense), thereby expressing the idea that the time of salvation has come after the past ages of darkness.

Paul formulates this idea in many ways:

Gal. 4:4—But when the time had fully come, God sent forth his Son,
born of woman, born under the law, to redeem those
who were under the law.

Gal. 1:4—Who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father.

Rom. 10:4—For Christ is the end of the law, that everyone who has faith may be justified.

Past ages reached their end with Christ, and a new age began.

That this is a paradoxical statement was at first not clearly perceived in primitive Christianity. It seemed at first a mythological statement. Primitive Christianity imagines the end of the world as a dramatic cosmic event which is expected in the near future. This event did not take place. Therefore, the Christian belief took the form of the Christian religion and developed into an organized church. At this point we must then ask whether Christian faith is identical with this mythological expectation, or whether this is only a mask behind which the real meaning of Christianity is to be found.

The New Testament itself frees us from the possible suspicion that we change the mythological expectation arbitrarily in order to be able to rescue—so to speak—the words of the scriptures. Although *Paul* himself held on to the mythological expectation, he saw at the same time that for Christian faith the end of the world has an additional and different meaning apart from the cosmological. He saw that *believing existence is eschatological existence*, which means that he who lives in this world, believing, belongs at the same time to the other, coming world. This is expressed most clearly in Paul's words in 2 Cor. 5:17—

Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come.

Paul proclaimed the presence of the coming salvation when he said that the man who believes is already justified. God's judgment, which—according to eschatological hope—will take place in the future (the last judgment), has already taken place for the man who believes. The Holy Spirit, whose outpouring is expected at the time of salvation according to the eschatological hope, is given here and now to him who has faith. Paul comprehends this paradox of Christian existence, which as eschatological existence is not of this world, but nevertheless has its being in this world. Paul turns the traditional relationship between the imperative and the indicative around: whereas formerly the fulfillment of God's will was the condition on which the future salvation was based, now present salvation becomes the condition on which the real fulfillment of God's will is based. Paul states this very pointedly

in Gal. 5:25—"If we live by the Spirit, let us also walk in the Spirit," or in Rom. 6:14—"For sin will have no dominion over you, since you are not under the law but under grace." The superiority of faith over the sufferings of this world is expressed by Paul in the powerful antitheses through which he describes his situation to the apostles in 2 Cor. 6:9-10—

As dying, and behold we live,
As punished, and yet not killed,
As sorrowful, yet always rejoicing,
As poor, yet making many rich,
As having nothing, and yet possessing everything.

Even more radically than Paul, *John* expresses the paradox "the word became flesh" by abandoning the cosmological eschatology completely. The coming of Jesus is the eschatological event. Who believes in Christ as the revealer of the word of God

is not condemned; he who does not believe is condemned already—And this is the judgment, that the light has come into the world, and men loved darkness rather than light.—
John 3:18-19

He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life—the hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.—John 5:24-25

I am the resurrection and the life; he who believes in me, though he die, yet shall live, and whoever lives and believes in me shall never die.—John 11:25-26

The paradox of Christian existence parallels the paradox in the statement, "*the word became flesh.*" This paradox is also inherent in the fact that Jesus as the "Word" (that became flesh) has nothing with which to identify himself; it is the man, Jesus of Nazareth, through whom God comes to us, without Jesus' being able to prove his authenticity as the Son of God. This is what Kierkegaard calls the *incognito* of Jesus. This fact certainly was not clearly, immediately, and in all places recognized in early Christianity. Even if the synoptic gospels tell that Christ's coming and his word were an offense, they assume that they can prove the authenticity of Jesus through the use of the miracle stories. It is otherwise for Paul, for whom Jesus "being

born in the likeness of men" (Phil. 2:7) cannot be proven for this world. This thought is expressed again in radical fashion when John quotes Jesus, whose father and mother are known (6:42) as saying "He who has seen me has seen the Father." (14:9)

That is indeed the paradox, *that an historical event is an eschatological event*: Jesus' entering and leaving the world, his cross. Should I also say his resurrection? No. Because his resurrection is not an historical event. We can only say that the disciples' belief in his resurrection is an historical event or fact. The efforts to go beyond this belief and to state the resurrection of Jesus as an historical objective fact are contradictory to the paradox that the "Word became flesh." Paul indeed still differentiated between cross and resurrection, and thought that the resurrection had to be proved by the testimony of witnesses (1 Cor. 3:8). But basically he passed beyond this view when he described the Christian message as the "word of the cross," which Christ proclaims "as the Crucified." (1 Cor. 18:23) With this, basically everything is said. And here again John is radical when he plays with the double meaning of the phrase "to be elevated," and calls Christ's elevation to the cross his glorification. That the message of Jesus is fulfilled with the cross, and that for this the bodily resurrection is not needed becomes clear in the last words of Jesus on the cross, as John reports them: "It is fulfilled." (John 19:30) When, in accordance with the tradition, he follows this with the Easter stories, one may debate whether and to what extent he believes in the reality of the events recited. In any case they are deprived of their character as historical events which confirm the resurrection because of the last words of the resurrected Jesus, quoted by John: "Blessed are those who have not seen and yet believe." (John 20:29)

This is the center of the Christian paradox, and it is indeed the aspect of Christian faith hardest to accept. It holds an historical event, happening in time, to be an eschatological event: Jesus Christ as the act of God through whom a new age is ushered in. This paradox is for many thinkers—for example Karl Jaspers—the greatest stumbling block to a belief in Christianity, because he thinks that this belief establishes God in this world as something objective. But we have to give further thought to this paradox, in order to be sure that *the eschatological event*, just because it is an historical event, is not misunderstood as a simple episode of the past which took place once upon a time, almost two thousand years ago. As an eschatological event it never comes

to an end *but is always present*. As the event that gives finality to this world and its history, it can never be an episode of the past.

But how is it always present? *In the proclamation of the word, and in the response of faith or disbelief*: faith as salvation, disbelief as judgment. Thus the paradox is repeated: *the proclamation is at the same time man's word and God's word*. In it the *incognito* of which Kierkegaard speaks is maintained. The minister cannot prove his authenticity as the spokesman of God. His sermon is every time an historical event and yet also an eschatological event. This too is hard to accept, as Karl Jaspers quite rightly perceives when he raises the question of the criteria for judging the truth of the revelation. He considers it scandalous that men claim to speak in the name of God, that man's word is taken for God's word without any objective test. (Jaspers—Bultmann, p. 85 and p. 83)

The paradox of the Christian proclamation is understandable only if it is clear that *the content of the proclamation* is an event that occurs every time anew, and is not merely an idea, a general truth. This the Catholic writer, Stefan Andres, sees correctly. The Christian proclamation does not present some Christian world view or some concept of God or the idea of God's grace. The *knowledge* of grace does not deliver anybody from sin. Grace that concerns me can only be given to me directly. This direct confrontation is the event in which God becomes present as *my* God.

The content of the Christian proclamation cannot, therefore, be measured and judged by the principles of rational thinking. This does not, of course, mean that it is unreasonable, or that it would require intellectual sacrifice. Such misunderstanding would destroy the paradox of the Christian message just as much as its dissolution into general truisms. No, Christianity proclaims an event, or rather, says: *In the Christian proclamation an event takes place which is called Jesus Christ*, the revelation of God through the word of man. *The Christian proclamation* is not, therefore, the enunciation of general truths, but is rather *a direct call, a call that demands decision*. And if I say *decision*, I do not mean a blind, arbitrary act, but a decision made consciously and with responsibility. This requires understanding of the message, and understanding by the hearer of why, and as whom, he is called. In other words, the understanding of the message requires that the individual to whom it is addressed must understand himself in order to receive the message. If we ask for a proof of the authenticity of the Word that

has been directed to us, we cannot, as Jaspers demands, analyze intellectually what is behind it. If we were to do so, we would avoid precisely the directness of the Word. Analysis of the Word as an abstraction or a theory would separate it from us. The authentication can only be the hearer's understanding of himself as the one addressed, and his willingness to complete the process of understanding of himself, that is offered to him and demanded from him in the Christian message.

IV

At this point we come to the second stumbling block in Christian faith—the Cross of Christ. Although it is implicit in the first stumbling block that we have already discussed, the fact that eternity enters time, the close connection between the two, should be pointed out clearly: *The understanding of self in the Christian faith.*

Eschatological existence is *existence outside of this world*, yet in this world. And it is exactly this paradox which some of the critics in the book *What Do You Think about Christianity?* point out as an alienating force. On the other hand, this concept of eschatological existence is the standard against which some people measure the Christian churches. One of the authors, for example, who is critical of Christianity for its lack of religious depth, specifically refers to the substitution by Protestant churches of moralizing abstractions for what he would consider real religion. Another writer sees true Christianity as the call to man to return to himself. A related comment, although in a different frame of reference, is that of Marcuse, who calls modern Christianity agnostic mysticism. He quotes a statement of Meister Eckhardt, "Everything one can say about God, God is not," and even stronger, the words of Angelus Silesius, "God is pure nothingness." These quotations show clearly a knowledge of the non-worldliness of Christian existence, which—from the standpoint of this world—seems to have no justification, since its source is exactly where the world plunges into nothingness; because God is, according to this view, the nothingness of this world. On the other hand, from the standpoint of *believing* man, it is precisely *this* world which he would call the void of nothingness. One of the authors points this out when he puts the either-or question: "Either you lose yourself in nothingness or in God." Here God is understood as antithesis to the world, and strict asceticism is regarded as the basic principle of the Christian doctrine.

The foregoing declarations reflect to some extent *what the New Testa-*

ment states about the relationship of the faithful to this world. For example, the faithful one is warned to "remain unstained from the world" (Jas. 1:27); is reminded that the world with its lusts passes away (1 John 2:17); is told not to "love the world or the things in the world" (John 2:15); and is confronted by Paul with a concern about the affairs of the Lord as against the affairs of this world (1 Cor. 7:33f). This is formulated most distinctly by Paul when he says, "But far be it from me to glory, except in the Cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world." (Gal. 6:14) John says the same when he tells about Jesus taking leave from his disciples and comforting them with the words, "In the world you have tribulation, but be of good cheer, I have overcome the world." (John 16:33) Accordingly, the faithful, who are not anymore "of this world" (John 17:14) confess that "this is the victory that overcomes the world, our faith." (1 John 5:4)

In view of such statements it is understandable that ascetic movements like monasticism developed in the course of the church's history, that Saint Francis personified the ideal of poverty, that priests practiced celibacy. It is equally understandable that many Christians were absorbed by the problem of their relationship to the world, and that this problem rested heavily on their consciences, because they believed that they had tasks in this world, and felt their responsibility for the affairs of this world. In following a life of asceticism that is removed from this world, the peculiar dialectical character of the New Testament message is misunderstood. Paul, for whom the world is crucified, and who is crucified for the world, is able to say "The earth is the Lord's, and everything in it." (1 Cor. 10:26) For this reason there is nothing that is unclean in itself, "everything is clean, however it may be unclean for anyone who thinks of it unclean." (Rom. 14:14-20) The faithful person is completely free, and his freedom is not subjected to the judgment of any other conscience. Thus Paul says, "Why should my liberty be determined by another man's scruples? If I partake with thankfulness, why am I denounced, because of that for which I give thanks? (1 Cor. 10:29-30) Or at last: "All things are lawful for me; but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything." (1 Cor. 6:12—comp. 10:23)

In these words *the peculiar dialectic, the paradox of the Christian relationship to this world*, is clearly expressed. This shows that freedom as boundless, subjective will is not freedom, but enslavement to this

world. This paradox is expressed with equal clarity in the famous "as if not" (1 Cor. 7:29-31):

I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it.

This means that an inner distance, rather than a withdrawal from the world characterizes the Christian.

The paradoxical relationship of the Christian to the world becomes apparent as soon as we recognize *the dialectical meaning of the concept "world."* We have only to bring to mind the seemingly paradoxical statements, that on the one hand the world is the creation of God, and reveals his "eternal power and deity" (Rom. 1:20) and that, on the other hand, Satan can be called the ruler of this world. (2 Cor. 4:4; John 12:14, 30; comp. 1 Cor. 2:6) If these statements, which describe that negative view of the world, are in some cases motivated by the thought that the world is "passing away" (1 Cor. 7:31; 1 John 2:17), their actual roots are deeper. "World" ("Cosmos") in Christianity is different from the Greek view of the cosmos in that it is an historical concept, by which I mean it is based on the life of man in history. "World" means, above all, the sum total of all conditions and possibilities which face human life, and this is why the world is called God's creation. Interpreted in this way, the world is open to man's actions, and to his use and misuse of it. The world appears to be at his disposal, and thus is a temptation for man in his longing for security; also a temptation to man's desire for indulgence and comfort, and to inclinations toward anxious, rushed activities and striving after achievements.

In this way *the world becomes "This World,"* a world disconnected from God; indeed, a sphere hostile to Him, by becoming materialistic. The world loses its character of "to have as if we had not" . . . and becomes the dominating power because man, who turned the world into *his* realm, a realm at the disposal of his intentions, becomes its slave. In his attempt to find security in this world, he is enslaved by it, and becomes dependent upon it.

Therefore man himself is finally responsible for the fact that "the whole world is in the power of the evil one" (1 John 5:19) and hostility to the world, which should be the Christian attitude, is basically the hostility of man to himself; he has become his own enemy. His "turning away from this world is the freeing of himself"—which means liberation from his striving to find security through his own efforts. If, *in the New Testament the freedom of the believer is called freedom from sin*, it is not because the essence of sin is immorality, but because *sin is revolt against God*. This revolt consists of man's striving for security, his effort to win a claim on God through his deeds. In the words of Paul, it is man's desire to boast, to establish his own righteousness. In modern terms it is man's striving for recognition and the satisfaction of his ego through his own efforts, instead of receiving what life gives him as a gift from God. To realize the vanity of his own efforts means at the same time to be independent of the world, and freed from himself and his own desires; it means to be *open to the future*, not to cling to anything, but so to speak to *deliver himself to the future*. This, in consequence, means to be ready for what faces you and me at any moment, ready and open for encounters with other men, as well as encounters with fate.

Here *the dialectical element* we have mentioned before is clearly present. To be open to the future does not mean to wait passively, inactively, but it means responsible readiness for everything that you and I face "now," everything with which the "here and now," the present moment, presents us; readiness for work, for joy, as well as for suffering. This is the paradox of the separation from the world, the eschatological existence, that while "this world" as it surrounds us today, for the believer has fallen back into nothingness; the world as a creation of God has appeared again and in *that* world man must live his life with responsibility.

This is the second offense of Christian faith: *the paradoxical relationship of Christian existence to the world*, as revealed in the Cross of Christ. This relationship is strange, is an offense to those who are involved in this world, who strive for worldly security, which actually means that the Christian relationship to this world is strange to man as he is by nature. For him it is an offense that through the Cross of Christ the world is crucified for him and for the world; he cannot comprehend that what seems essential to him is supposed to be as nothing. But the paradox of the Christian relationship to the world is

also misunderstood by those who try to practice the state of non-worldliness through asceticism, because they do not understand the meaning of Paul's words about "those who deal with the world as though they had no dealings with it." (1 Cor. 7:30)

V

We have seen that the first stumbling block was that in the coming of Christ an historical event that took place about two thousand years ago is accepted as an eschatological event; that is, that eternity has entered time. The second stumbling block is the Cross of Christ.

I do not think that it is necessary here to point out that my words are certainly not an *apologia* of Christian faith. I only wanted to clarify these real stumbling blocks to Christianity: the entering of eternity into time, and man's understanding of himself under the Cross of Christ as an eschatological existence outside of this world. If we understand these issues clearly, we will see the decision which each of us faces in relation to the Christian message.

Between Utopianism and Escape From History

PAUL TILlich*

MY THANKS for the great honor of being asked to deliver the famous Rauschenbusch lectures, which are connected with memories of my own past. I refer to the situation which I found when I first arrived in this country in November, 1933, as a refugee who was driven out of Germany because of the Religious Socialism which he had developed immediately after the First World War. This movement was influential in many places in Central Europe during the fifteen years between the end of the First World War and the victory of the Nazi movement. When I came to this country I found, especially within the churches, something similar to Religious Socialism but different from it at decisive points. This was the movement instigated by Rauschenbusch, the name of which is The Social Gospel. The Religious Socialist movement was deeply influenced by Karl Marx's analysis of the human situation: by his doctrine of man's dehumanization and estrangement within the class society, by his dialectical analysis of history generally, and industrial society especially, by his evaluation of the proletariat as bearer of the Socialist revolution. All this was an element in our Religious Socialist thinking. The Social Gospel movement, on the other hand, was mainly dependent on the preaching of Jesus in the first three Gospels, as interpreted by the liberal Ritschlian theology. In comparison with Religious Socialism, the Social Gospel movement was more consciously Christian. We intentionally did not call ourselves Christian Socialists because we had many Jewish and so-called pagan members amongst us. The Social Gospel was more ethically and less philosophically oriented. It was less revolutionary, more tied up with the progressivistic interpretation of bourgeois society. It was a theology within the Protestant churches, while Religious Socialism was an interpretation of universal history by a group of people with different theologies and philosophies, both inside and outside the churches.

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Pacifism, which played a negligible role in Religious Socialism, was central among the problems of the Social Gospel theology. I remember how to every problem I discussed, whether it was the Holy Spirit, the immortality of the soul, the Holy Trinity, or whatever it might be, the question always came up as soon as I had finished speaking, "And what do you think about pacifism? Is usually had no connection whatsoever with what I said, but it was an automatic reaction at that time, and I was astonished.

Nevertheless there were points of agreement. Both movements tried to conquer the individualism and the social indifference of the Christian churches. Both tried to show to the secular world that theological problems are those which are relevant to man's historical existence here and now. The encounter between the Religious Socialists and the Social Gospel movement became complete for me in the Fellowship of Socialist Christians, which, under the leadership of Reinhold Niebuhr, followed largely the basic attitude of Religious Socialism, but in an American way. This group had a strong emphasis on the Christian foundation; it attempted to establish a devotional fellowship within the group; it acknowledged the importance of the problem of war, and was willing, as Niebuhr courageously is even today, to express positions on specific political and social problems of the day. In spite of the elements he took from the Social Gospel, Niebuhr's criticism was predominantly directed against the moralism and the progressivistic utopianism of the Social Gospel theology, against its pacifism and its optimistic view of human nature. His criticism became increasingly successful in the years following. It has changed the theological climate in seminaries and churches. The principles implied in these contrasts and conflicts shall be discussed later on. Here, my reference to this situation is a matter of historical reminiscence, and your President asked me not to spare such personal reminiscences, and I intend to be obedient to him.

History has judged the aspirations we nourished in the period between the two world wars. This judgment is definitive in some respects, and we simply have to acknowledge it even if it judges us. It is preliminary in other respects, and history is still driving toward more definite answers, none of which are without their ambiguities. Nevertheless, I am going to develop the principles of a political theology in the continuous relation to past and present history. Without such historical consciousness, and without the willingness to accept the judgment of

history, political theology would become a structure of lifeless abstractions. This consideration I hope will justify many references in the following discussions to my own experienced history.

Let me first speak about the meaning of utopia and utopianism. Decisive for the development of my thoughts and that of my group was the situation in Germany when we returned from the First World War. Imperial Germany and royal Prussia had come to an end. Social Democrats, in cooperation with the Catholic Center Party, had taken over the German Republic and defended it in the beginning successfully against attacks from left and right. Protestant churches, traditionally aligned with an aristocratic and paternalistic conservatism, stood aside. Rejecting the revolution and its consequences, they tried to find an emergency solution to the problems which arose from the separation of church and state. The estrangement between the predominantly Lutheran Church and Socialist labor movement—the split was extremely radical in Imperial Germany—underwent little change in the Republic. In this situation we searched for the ultimate roots of this bitter conflict between the churches and the Socialist movement.

We found that a fundamental contrast in the self-interpretation of man and of his relation to the ultimate was responsible for it. Partly under the influence of Luther's doctrine of the two realms, the earthly and the spiritual, the churches preached judgment and salvation of the individual beyond history, in the transcendent Kingdom of God. Man's historical existence is determined by state of sin. Political power has the function of restraining sin by threat of severe punishments. To be sure, the representatives of the political power are, along with all their subjects, in the same state of estrangement. Luther never doubted this. Therefore they will abuse their power. But even bad authorities are better than no authorities at all. Therefore they cannot be resisted or attacked. Attempts to change them, except through prayer, are against the divine will. There is no justification whatsoever for revolutions. Their result is chaos, and mass movements cannot achieve anything. Luther was very contemptuous of the masses. Human nature cannot be changed in time and space. Nothing is left to us but the hope of last days in which history will come to an end. People for whom these ideas were daily bread—and I can tell you that I was one of them as the son of a Lutheran minister in eastern Germany—could look at the labor movement and its revolutionary power only with distrust.

This natural attitude of one who is shaped by the Lutheran doctrine of man and has not broken through it (as I did through the experiences in the First World War), was strengthened by two other elements. One was the usefulness of these ideas (the ideas of Luther, or rather the Lutheran churches) for the establishment and preservation of positions of power. It is Lutheran theology in this respect which fits best aristocratic conservative politics. The other element is the justified criticism which political conservatism turned against the utopianism of the Socialist groups. The problem of utopianism is a very important one in our political and personal lives. It raises the questions: Toward what does history run? What can we do to influence historical development? Is it worthwhile to fight for historical ends? Expressed in religious symbolism, the question is this: Has the Kingdom of God as the end of history any relevance for history itself?

Sometimes I believe that one must be awakened to these questions and their seriousness by the power of history itself. Even if one has known them well enough for a long time, they have not meant anything existential, that strikes at the depths of our own existence. At least this was the experience of those of us who returned from five years of the First World War and found the world as we had known it before the war completely shattered. Perhaps one must be forcefully thrown into history in order to ask earnestly the question of history. Perhaps this must happen again and again in particular generations, after long stretches of time in which the individual asks only the question of his own salvation. Perhaps in our period not only Christendom (in which the question of history is anyhow an element in its heritage), but also Asia and Africa will be thrown into history so radically and so painfully that they too will awaken from their millenium-long slumber to the question of the end of history—this is the question of utopia. All this is possible, although we don't know when it will become real.

For the spirit of utopia, as I shall call it, belongs to human nature. It *must* be awakened—this was the one side of our experience. And it *can* be awakened—this was the other side—because it was always in us.

A symptom of the presence of the spirit of utopia in its latent stage, immediately before the outbreak of the First World War, was the restlessness of the most sensitive people in the period. The great art of German expressionism was created, basically at least, before 1914. These artists were the seismographs who announced the coming earth-

quakes. But restlessness was in all of us, the restlessness which drove many to an affirmation of the war in spite of their strong anti-war feeling. It was at least history which now started. The root of the spirit of utopia in human nature is man's existential dissatisfaction with everything that is, his striving beyond the given and his anticipation of a fulfillment which is not yet actual. It seems to me that the idealistic style, for instance in the visual arts, expresses this power of anticipation and derives its beauty and its lack of realism from the fact that it is anticipated utopia, in a theological term, it is realized eschatology.

The great creations of the Renaissance before Michelangelo, Fra Angelico, Botticelli, Raphael, which for a long time were the criteria of every artistic style, and which since the turn of our century fell into disrepute, must be understood in their greatness and their limits as the anticipated fulfillment of the highest human potentialities. They express our human predicament only insofar as they show images of the state of things in which this predicament is overcome. Whoever would understand the spirit of utopia should not limit himself to the political writings of the great Renaissance utopianists, and of Marx's *Communist Manifesto* (the most successful of all utopias). He should also look at the dreams of fulfillment expressed in the paintings and sculptures of the Renaissance, and he should remember that the word Renaissance is in itself an expression of the belief of the period that in it the new birth of society will start. The Renaissance is ideally a humanistic transformation of the Biblical expectation of a new heaven and a new earth. Renaissance painting is witness to this, and it is not an accident that the very term utopia was introduced by one of the greatest representatives of the spirit of the Renaissance, the British chancellor and martyr Thomas More.

And now let us ask how religious and secular utopias are related to each other. The spirit of utopia has deep roots in the myth-creating dimension of human nature. Myths in which the past fulfillment is projected into future, or vice versa, are numerous. One could say that they are the ultimate source of every political utopia. The religious, or quasi-religious, passion produced by the later political utopias is based on an undercurrent of a genuine religious character. Utopias developed in two main directions: a predominantly inner-historical one and a predominantly suprahistorical one. But there are elements of one within the other. The inner-historical utopia shows transcendent elements. Take the prophecies of the great Old Testament prophets.

And the suprahistorical utopia breaks into history. We see this in the transformation of prophecy in the visions of the apocalyptists in late Judaism and early Christianity. While prophetism sees the fulfillment of history by the inner movement of history towards a last stage, the apocalyptists see the fulfillment of history by the catastrophic breaking in of the suprahistorical into history. They see the future in the light of a profound disappointment about the inner possibilities of history itself.

These ideas with which we had become familiar in our theological studies, perhaps as a matter of mere curiosity, suddenly became the most concrete problems of our actual political and cultural situation. This transformation of the religious form of utopianism into political forms occurred in steps. Decisive was the idea of the third stage as the end of history. This has Trinitarian roots. If the Trinitarian symbols, Father, Son and Spirit, are taken out of the eternal circle of the divine life and applied to history, one can distinguish between a period of the Father in the past, of the Son in the present and of the Spirit in the future. This was first and unsuccessfully tried by the Montanist movement in the second century. It was renewed with profound insight into the nature of historical processes, with their sociological and ambiguous character, by Joachim of Flores in the 12th century. It was carried through by the spiritual sects of the radical Franciscans in the 13th century, and by the spiritual movements of the 18th and 19th centuries. In its secularized form the idea of the third stage expressed the expectations, first of the revolutionary bourgeoisie, then of the revolutionary proletariat. Utopianism today is the secularized form of the religious expectations of the third stage of history. It is important to be aware of this religious background. For instance, if one tries to understand the utopianism of the modern revolutionary movement, the Age of Reason, the beginning of which was seen by the 18th century philosophers, it must be recognized as the secularized age of the Spirit prophesied by the Sectarian movement.

One group, interesting in themselves and important in their historical influence, were the Freemasons. They combined the great tradition of Enlightenment with secret doctrines derived from the Fourth Gospel and from the Sectarian believers in the imminent coming of the Spirit. And in members like Lessing and Goethe, Freemasonry participated in bringing the classical German culture to its summit. Later the Masons became social clubs for the cultivation of lower middle class

liberalism, and were left by many people, amongst them my own grandfather, who felt that little of their original emphasis on spiritual power had remained. The utopian element was taken over by the proletarian movement which turned against both the remnants of feudalism and the victorious bourgeoisie.

We then found that utopia underwent a significant change. The early socialists believed that the transformation of the industrial society into a socialist structure could be reached by influencing the representatives of the ruling classes. According to these men the image of utopia, the unity of freedom and harmony, would be so convincing for everybody that it would only need to be shown in order to be accepted. This attitude was called by Marx, utopian socialism. He replaced it by his scientific socialism, also called historical materialism. It contains two elements which later fell asunder and produced the worst historical split between social democracy and communism. The one element is the scientific analysis of the economic and social conditions in industrial society. This analysis leads to the belief in the almost unavoidable arrival of the socialist transformation of the industrial society. An overwhelming trend drives in this direction. The other element is the assertion that socialism can be actualized only through a social class, which by its historical destiny is the bearer of the transformation, namely the proletariat. Since history is the history of class struggles, everything depends on the willingness of the elected class to play its predestined historical role. Of course there are factors in the proletariat situation which make such a willingness highly probable: its dehumanization, its reduction to a piece of working power to be sold and bought. But this may have just opposite consequences. It may blunt and immobilize the proletariat. Therefore appeals to it, like the *Communist Manifesto*, the rise of the leading vanguard and the establishment of a driving party, are necessary. This is the element of *chance* contrasted to the element of *trend* in the expectation of a social transformation of society. Both elements are in Marxism as they were in Jewish and Christian prophetism.

In this way Marx was believed to have expelled the utopian element from his interpretation of history. But this was not so. Even if the way to socialism largely lost its utopian elements, the aim itself remains utopian: the classless society in which everybody receives the socially produced goods according to his needs and desires, a stage of society which was called by Engels the realm of freedom, the fulfillment of the

human expectations in all generations. Both socialism and communism accepted this utopian image of the end of history, but they separated from each other because of their different valuation of the two elements in Marx's analysis. Socialism emphasized the scientific element—the predominance of trend over chance—in the interpretation of the road to socialism. Therefore they were soon influenced by the progressivistic watered-down utopian expectations which had taken place after the victories of the bourgeois class in the French and many subsequent revolutions. An attitude in which today most people live—the slow democratically-performed approximations to the ultimate aim—is all we can expect. This attitude of moderate utopianism made possible the reception of the labor movement into active participation in the life of industrial society—but perhaps more definitively in this country than in Europe. Communism, in contrast, chose the activistic side of the Marxist solution. It did not rely on the calculable chances of the historical process as the social democrats did, but it aroused the radical revolutionary movement wherever it could in order to actualize the Marxist utopia.

And now let me come to the last section—"Utopianism and the Escape from History." Utopia means no place—the state of things which never and nowhere has happened, but which according to the believers in the utopia will happen in some place at some time in the future. Utopian hopes always and everywhere have been disappointed, and nothing is more conducive to cynicism about our history than a disappointed utopian expectation. This was so in all history, in the last decades of our own history, in the religious as well as the secular realm. It happened to the spiritual sects, to the prophets of the Age of Reason, to the believers in unavoidable progress, to the socialists and communists. The examples in my own lifetime are numerous, and the consequences of this existential disappointment were politically and psychologically devastating, as they have been in this country.

What then is the meaning of utopia? This was our question after the First World War. This is our question under opposite circumstances today. Shall we dismiss utopia altogether and, disillusioned, leave history to itself, each man transcending it by himself? This obviously was and is the answer of the largest part of mankind—the so-called primitive religions everywhere, the great Asiatic religions and quasi-religions, the mystics in East and West. But it is an answer which we also find in the midst of the western nations. We already pointed to the attitude of the Lutheran churches in Germany between the world

wars. Luther does not stand alone. He represents in the most radical form a tradition which goes back to the disappointment of the apocalyptic visionaries about the unfulfilled prophetic expectations and to the disappointment of the early Christians about the delay of the second coming of the Christ, and the disappointment of the church leaders about the spirit movements and their promises, and to Augustine's rejection of the idea of the third stage in history. Although this certainly was deepened by Luther's radically negative valuation of human nature and its possibility for the good, the mood coming out of such positions was negative toward everything temporal, and produced the often passionate longing for the eternal, the "good last day" as Luther calls it. It was a mood able to suffer the curse of the world. It was the mood which enables the German people to survive the horrors of the 30 years' war. It is perhaps allowed to attribute the astonishing rise of world Lutheranism in our time at least partly to a renewal of this attitude to history in many people.

Is there not a profound feeling that our destiny is more to suffer history than to direct history? I have seen this feeling everywhere in the younger generations. It seems that the breakdown of so many forms of utopianism has almost eradicated the utopian element in modern men today. The most impressive witness of this situation is perhaps the existentialist art, literature and philosophy, which dominates our century. It shows no traces of utopian thinking. Take as an example Kafka's *Castle*. But it is profoundly related to the judgment about human nature and history as we have them in the theology of the Reformers. Is utopia definitely refuted? Must we renounce any attempt to relate the eternal fulfillment, in whatever symbols we express it, to historical fulfillment in time and space? The temptation to accept this answer is great, much greater today than it was in the midst of the catastrophes which followed the First World War. But if we are not ready to fall to this temptation, is there a way out? Is it possible to save the spirit of utopia while dismissing utopianism? If it were, history would reconquer the meaning it had and has for the prophetic spirit in all its forms, religious and secular; for the spirit of utopia is the child of the prophetic spirit. While utopianism is a wrong fixation, an objectivization into which the prophetic spirit always is lured, are there, we now ask, prophetic spirits among us, spirits of utopia who can resist the temptation of the coming utopianism? In this is contained the question of the meaning of our historical existence, and with it the question of human existence altogether.

A Non-Substance Christology?

JOHN H. HICK*

CONSTRUED in either of the ways which we have been examining—Christ as a part of the divine substance or as sharing the divine essence—the Chalcedonian Christology is conceived in terms of what may be described as a static category. It stresses the conception of God as perfect being rather than as creative activity. The lump of material of the popular picture, the underlying metaphysical substance of the more philosophical interpretation, and the Platonic essence or Form, are in each case thought of as an eternal reality, constituting the immutable divine nature. Now if we could accept this “static” category of substance as an appropriate one in which to express the Christian understanding of the person of Jesus, we should certainly wish to endorse the particular use to which the Nicene and Chalcedonian fathers put it. For the notion of substance was used to insist, as against the Arians, that between the historic Jesus and the Godhead there is an all-important identity. The point of the *homoousion* was to insist upon identity in distinction from likeness, reflection, imitation, representation, or any other relation which may hold between entities which are numerically and ontologically distinct. That Christian thought affirmed an identity at this point is a more important fact than the choice of the category in which this identity was expressed; and indeed one may criticize the latter whilst accepting the major claim which it subserves. One may think it a valid completion of the logic of the Gospel narratives, and a true Christian assertion against Arianism and semi-Arianism, that Christ is identical with God as the object of Christian faith, and yet not think that this claim is stated adequately, or even intelligibly, for our own day by the *homoousion*.

The phrase “for our own day” is important; for we may freely recognize that in the only generally operative philosophical language of the early Christian centuries, which was roughly the language of Neo-Platonism, the *homoousion* was the most emphatic and unambiguous

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way of asserting the full Lordship or deity of Christ. The *homoousion* of the fourth and fifth centuries was no less justified at that time than had been the Logos Christology of the second and third centuries as a contemporary translation of the central claim of the Church concerning Jesus.

However, in contrast to that period, there is nothing that can properly be called *the* philosophical language of the twentieth century. There are many philosophical languages—analytical, existentialist, personalist, pragmatist, etc.—no one of which has captured the mind of the general educated public as had Neo-Platonism in the early centuries of our era. We are thus free, and indeed obliged, to return to the biblical starting point of Christology, to take our bearings there independently of the Nicene and Chalcedonian formulations, and then to try as Christians of our own day to express intelligibly to ourselves and to our contemporaries the central conviction which makes us Christians.

Having been impressed by the static character of the time-honored category, we shall naturally be interested to explore other categories which are, in contrast, dynamic—categories of action rather than of being. And then we notice at once that the categories of biblical thinking are themselves predominantly of this kind. We are all familiar today with the broad distinction between the Hebraic and Hellenic modes of thought in matters of religion, and we cannot help being struck by the thoroughly Hellenic character of the conception of the Christological problem which lies behind the Chalcedonian definition. All three of the variant concepts of substance which we have looked at were listed by Aristotle, and one of them, that of the common essence, is of course pure Platonism. Further, not only did Christianity inherit these categories from Hellenism, but they are categories which are peculiar to that side of the ancestry of Christianity, and which mingle only as foreign bodies with the stream of predominantly Hebraic thought and experience which flows through the Bible. And so it is not surprising that a number of theologians today should be interested in expressing the religious concern of Nicea and Chalcedon in categories drawn, not from Greek philosophical speculations, but from the biblical reports of God's self-revelation in history.¹ The categories which at once suggest

¹ I have in mind, for example, Norman Pittenger's *Christ and the Christian Faith* (1941), John Knox's *On the Meaning of Christ* (1947), and W. R. Matthews' *The Problem of Christ in the Twentieth Century* (1950).

themselves as the Hebraic alternatives to substance and essence are purpose and action. The Bible does not speak of the substance or of the essence of deity, but it does speak of a divine purpose for man and of God's mighty acts in human history. The possibility to be explored is accordingly that of expressing Christ's unique Sonship in these and cognate terms.

As a matter of fact, earlier Christian thought was not so monolithically committed to a substance philosophy as is sometimes assumed. Most of the objections to the *homoousion* which are liable to occur to us today were familiar to the Church fathers, or at any rate to some of them; and at the otherwise unimportant Council of Antioch in 363 (not to be confused with the Council of Antioch in 341) it was denied that "the term *ousia* [is] taken by the fathers in any usual signification of it among the Greeks; but it has been employed for the subversion of what Arius impiously dared to assert concerning Christ, viz.—that he was made of things 'not existing'." ² And Gregory of Nyssa, one of the Cappadocians, an acute thinker of the fourth century, provided the motto for all attempts to base Christology upon the category of action or event when he wrote that "the word 'Godhead' signifies an operation and not a nature," ³ and attempted a doctrine of the Trinity from this point of view.

This dictum of Gregory of Nyssa's offers a promising starting point for our own speculations. I interpret it as implying that the Christian usage of the term "God" has as its paradigm cases statements about God's self-revealing activity in human history. Our knowledge of God's nature is derived from our knowledge of His deeds; we know what He is in so far as we know what He has done. Accordingly, when we use the categories of divine purpose and action, we speak, as all Christian thought must, *ex post facto*, in the light of historical events received as revelatory. Hence we may refer, not to divine purpose in general, but specifically to the divine purpose of *Agape* which we see unfolding itself in the life of Jesus. For everything that Christianity knows concerning the divine attitude and activity toward mankind is summarized in the assertion that God is *Agape*; and this assertion is a direct transcript of the faith that the *agape* which we see in Jesus is none other than the holy *Agape* of God. If then we say, with Gregory of Nyssa,

² Socrates, *Ecclesiastical History*, Bk. III, ch. 25.

³ *That We Should Not Think of Saying There Are Three Gods*, in Hardy and Richardson, *Christology of the Later Fathers*, p. 261.

that the name "God" refers not to a nature but to an operation, we mean that operation of *agape* which is revealed in the life and death of Jesus. Or if we say with Paul that "In Christ God was reconciling the world to Himself,"⁴ we mean that in Christ the divine *Agape* was at work dealing with sinful humanity. And if we say, as twentieth-century theologians, that in the life of Jesus Christian faith finds, not divine substance injected into a human frame, but divine action taking place in and through a human life, we mean that in that life there is to be seen the divine *Agape* directly in operation within our human sphere.

The traditional term "Incarnation" does little to suggest that in Christian experience God is known as activity or operation rather than as substance, or to facilitate the understanding of the life of Jesus as the historical point (or, Knox would prefer to say, as the central focus of a wider event) in which the divine *Agape* has been observed directly at work on earth. It therefore seems to me important to assimilate into one's Christological thinking the insight which is crystalized in H. H. Farmer's inelegant but useful word "inhistorisation," which brings out just that aspect of God's dealings with men in Christ which we are seeking to explore.⁵ By speaking of divine inhistorisation, rather than of divine incarnation, Farmer gets away from the picture of the eternal Logos descending into a temporary envelope of flesh and from there wielding a sovereign power and rule. As against this we must affirm, ultimately on the authority of the New Testament witnesses themselves, that God in Christ has not merely acted *upon* or *into* human history, like a meteor falling from above, but has acted *within* and *through* man's history by becoming an actual part of the ongoing stream of human life and influencing the course of our history from the inside.

We must think of the divine *Agape*, then, as operating, not only externally upon the continuum of men's actions, but as working also within that continuum as a decisively important agent in the developing human story. There is indeed no other way of acting *within* human history, as distinguished from acting upon it *ab extra*, than by being one of the human makers of history. All sorts of external circumstances impinge upon and condition man's life—geographical, seismological, economic, etc.—and there could be (and perhaps are) spiritually sub-human, or demonic, and supra-human or divine impingements also.

⁴ 2 Cor. 5:19.

⁵ "The Significance and Authority of the Bible," *Interpreter's Bible*, vol. 1.

But all such impacts and impingements are no more than events and circumstances modifying man's environment. They contribute to the outer setting of his life. Human history, however, is not the account of man's changing environment but the story of his reaction to that environment. And this reaction is, by definition, the reaction of human beings. To think of the divine *Agape* entering into the course of our history is to think of that *Agape* being expressed in the actions and reactions of a human being.

We may now try to spell out from the New Testament records the Christian claim that the divine *Agape* has been inhistorised in the person of Jesus seen as the Christ. To say that this has happened is to say that the compassion and concern which were expressed in Jesus' dealings with the men and women whom he met, were identical with God's *Agape* towards those particular individuals. For if we can claim to know anything about Jesus' actions we can claim to know that they expressed *agape*; and the conviction which sustains Christianity is the conviction that this *agape* which we see, reflected in the mirror of the Gospel records, at work in human time, in particular finite situations, is none other than the eternal and universal *Agape* of God. Jesus' attitude to the sick persons whom he healed, to the people whom he taught, to the individuals whom he summoned to be his disciples, and no less to those whom he condemned as hypocrites, was God's attitude toward those same people, expressed concretely in terms of the particular situations in which they then were. Jesus' *agape* towards the woman with the issue of blood was God's *Agape* towards her. Jesus' *agape* towards Jairus and his daughter was God's *Agape* toward them. Jesus' *agape* towards Peter and James and John was God's *Agape* towards them. Jesus' *agape*—and now a different aspect of *agape* comes into view—towards Judas and Pilate and the soldiers at Golgotha was God's *Agape* towards them. It was in each case God's *Agape* directed towards particular persons in particular historical contexts. And of course, like all significant actions, these were indicative of the Agent's character beyond the moment in question. From a person's behavior in particular situations we see how he would behave in other situations. And from the narratives of God's attitudes in Christ to a random assortment of men and women in first century Palestine we perceive His attitude to all men in all ages; as indeed we also see, from the same narratives, the different ways in which men in all ages may respond to God. The Gospels are so called because they depict God's love inhistorised, operat-

ing self-revealingly in human life, taking the initiative to redeem that life in all its dimensions and predicaments.

We may emphasize what the Chalcedonian formula was concerned to emphasize in the *homoousion* by saying that Jesus' *agape* towards the men and women whom he met in Palestine was not *like* God's *Agape* toward them (this would be parallel to the Arian *homoiousion*), nor was it a reflection or imitation of the divine *Agape*, but it actually was God's *Agape* acting towards them.

But now let us try to make sure that we mean something by all this. In what sense can the *agape* of the historical Jesus toward someone whom he healed be said to be *identical with* the *Agape* of the infinite God toward that same individual?

There are two senses in which the referents of different terms may be said to be identical—a qualitative sense and a numerical sense.

Consider first the notion of qualitative identity. To speak of two instances of love or, better perhaps, of the loving dispositions or attitudes of two persons, as being qualitatively similar, or even qualitatively identical, has I think a reasonably clear meaning. If we say that the love of Mrs. A for her children is identical in quality with the love of Mrs. B for *her* children, our meaning is, roughly, that they feel in the same way towards their respective offspring; if their children's welfare is threatened they will make sacrifices for them to a like extent; their care for them is equally wise and far-seeing; and so on. Such dispositions are very difficult, indeed quite impossible, to measure in any objective way; but nevertheless, although we may never be able to ascertain by any procedure of mensuration whether Mrs. A's love and Mrs. B's love for their children *are* identical in quality, yet I think we can find meaning in the possibility that they are in fact so identical. The difficulty is not in the concept of qualitative identity but in the practical measurement of these qualities.

But on the other hand, when we turn to the notion of numerical identity, it does not seem to make sense to say that the loving dispositions of A and B towards C are *numerically* identical. Such a statement would surely be a misuse of the terms. And so one's first inclination is to say that there is meaning in the idea of the *agape* of Jesus towards the men and women whom he met being qualitatively identical with the *Agape* of God towards those same individuals, but that there is no meaning in the idea that Jesus' *agape* toward men was numerically identical with God's *Agape* toward them.

I think however that both of these conclusions will have to be modified when we try to take account of the uniqueness of the divine nature and therefore of the divine *Agape*. The situation is more complex than analogies drawn from human life would suggest. I shall argue now (a) that whilst we can indeed speak of a qualitative identity between the *agape* of Jesus and the divine *Agape*, this way of speaking is far from adequate as an expression of the orthodox Christology; and further (b) that we can rightly speak of a certain kind of numerical identity, namely continuity, to express the relation between the *agape* of Jesus and the divine *Agape*.

(a) I hope that sufficient, even though rough and ready, indication has been given of an analogical route by which one might arrive at a meaning for the statement that the *agape* of Jesus was qualitatively identical with the divine *Agape*. Now I must point out a serious inadequacy in this formulation considered as an account of the historic Christian dogma of the deity of Christ.

The inadequacy is that this formulation provides no ground for the belief in the uniqueness of Christ as Saviour. The suggestion which we are considering is that divine incarnation (or inhistorisation) consists in the exhibiting in a human life of an *agape* which is identical in quality with that of God. Now this is something which, if it can occur at all, is in principle capable of occurring, not only in one person, but in the whole human race or in any proportion thereof. And if we equate incarnation with this occurrence, we are committed to saying that all persons in whom a divine quality of *agape* is found are *eo ipso* incarnations of God.

It may be that on reflection we shall want to say just this. Nels Ferré in effect says it in his most recent book, *Christ and the Christian*.⁶ But if we do say this, I believe we should be clear that we are making a radical departure from the position crystalized in the ecumenical creeds. For it is logically impossible, from the standpoint of orthodox Christology, that there should have been other incarnations of the divine Logos in this world simultaneously with the earthly life of Jesus. The Logos is monogenes (John 1:14), unique, not an angel but the only Son. There could not be several historically simultaneous cases of the Son becoming man because, to put it crudely, there is only one Son and he was incarnate in Jesus. (Consider the possibility of two incarnations of the Son meeting one another. Would this be the Son

⁶ See especially pp. 206–222.

meeting himself; or one half of the Son meeting the other half; or two Sons?) But it is not logically impossible that there should, contemporaneously with the life of the historical Jesus, have been other lives in which the same quality of *agape* was expressed. This consideration shows that whilst the traditional Christology certainly endorses the statement that the *agape* of Jesus was identical in quality with the divine *Agape*, yet to say this alone is to say less than that Christology intends. If I may call in Athanasius as an expert witness on the orthodox Christology, we find him rejecting the notion that anyone other than Christ could ever say truly "I and the Father are one," even whilst he recognizes that there may perhaps be saints, angels, and archangels who finitely share and reflect the divine attitudes.⁷ This amounts to saying that no extent of qualitative assimilation of the creature to the Creator is equivalent to the numerical identity with the Godhead which orthodox Christology has always attributed to Christ.

Further, if divine Incarnation consists in the embodiment in a human life of a certain quality of *agape*, then Incarnation is something which is capable of degrees and approximations. The divine quality of *agape* has been more fully incarnated in some lives than in others, and has doubtless been intermittently incarnated in a great number of lives, being predicable of some of an individual's actions and not of others. But when we speak of degrees of Incarnation we are speaking of the incarnation of divinity, adjectivally construed, and not of the incarnation of the numerically unique life of the Godhead. However the traditional Christological dogma, for which we are trying to find an adequate formulation, asserts precisely the incarnation in human life, not of a divine quality of life but, in some sense, of God Himself.

For these reasons, I suggest, a Christology couched in terms of the qualitative identity of Jesus' *agape* with the divine *Agape* says too little. The little that it does say is part of the full Christian claim concerning Christ, and is indeed a very important part of it; but it is a part and not the whole. It does not encompass the central Christian claim that Christ is uniquely the incarnation of God the Son; that, in a phrase of Irenaeus', "the Father is the invisible of the Son, the Son the visible of the Father."⁸

(b) Turning now to the concept of numerical identity, it is clear that we cannot, without talking nonsense, speak of the *agape* of two

⁷ *De Synodis*, 48.

⁸ *Against Heresies*, Bk. IV, ch. 6, para. 6.

human beings, A and B, as being numerically identical, any more than we can speak of their visual fields or their memories or their feelings of pain as being numerically identical. Two human beings are not numerically identical—they are *two* human beings and not one—and likewise the various aspects of their respective selves are not and cannot be numerically one. The “cannot” here is a logical “cannot”; to speak of two being numerically one is to divest these words of their meaning. But when we examine the central Christian claim concerning Jesus as the Christ, we seem to meet precisely the paradoxical assertion that, in *some* sense, God and a man were numerically identical! That God became inhistorised in a human life can only mean that, in some sense, in that life God and man were one—numerically one. And the like must be said of the human *agape* of Jesus and the divine *Agape*. That God in Christ was acting in *Agape* towards mankind must mean that, in some sense, the divine *Agape* was numerically identical with the *agape* of Jesus.

I should like at this point to counterfeit a word which will remind us that in speaking of *agape* we are not speaking of some kind of static substance but of volitional attitudes and operations. Let us speak of activities of “agaping,” both human and divine. We are then concerned with the relation between the infinite Agaping of God in relation to mankind and the finite agaping of Jesus within a certain limited segment of man’s history.

Now it would clearly be without meaning to say of one finite agaping that it is numerically identical with another. For the concrete action which is A’s agaping is a numerically distinct action from B’s agaping. (A and B may of course cooperate together—for instance, each contributing to the cost of a gift for C—but this is a case of the confluence of two actions, not of their numerical identity.) But it is by no means so clearly without meaning to say of a given finite agaping that it is numerically identical with the infinite Agaping of God. For the infinite is not excluded by the finite. On the contrary, the infinite must in some sense include the finite—otherwise the existence of the finite would constitute a boundary reducing the “infinite” to finitude. In the nature of the case, the finite and the infinite can overlap, can interpenetrate, can be two and one at the same time. It is therefore not self-contradictory to say of a finite agaping that it is numerically identical with the infinite Agaping, provided we do not mean that the one is wholly coterminous or congruent with the other—i.e. that the finite *agape* is (in an almost

unavoidable spatial metaphor) identical with the *whole* of the infinite *Agape*.

But this proviso agrees with what the New Testament prompts us to say of Jesus. If we say that Jesus' agaping was numerically identical with God's agaping, we do not mean that Jesus' agaping was *the whole* of God's Agaping. The Incarnation was, so to speak, a temporal cross-section of God's *Agape*; but as a cross-section is not the entirety of that of which it is a cross-section, so the divine nature seen incarnate on earth was not the entirety of the divine nature. It was, to continue to speak quantitatively, as much of the divine nature as could be expressed within the limitations of a particular set of spatio-temporal actions. We want to say of Jesus that he was "wholly God" in the sense that his *agape* was genuinely the *Agape* of God at work on earth, but not that he was "the whole of God" in the sense that the divine *Agape* was expressed without remainder in each or even in the sum of his actions. It has been said that "Christ is that aspect of God which is turned towards us."⁹ We want to say in parallel fashion that the *agape* of Jesus is the divine *Agape* as this is turned towards us, or better, as it has been seen acting towards us as an agent within human history. Jesus' *agape* is not a representation of God's *Agape*; it *is* that *Agape* operating in a finite mode; it is the eternal divine *Agape* made flesh, inhistorised. But "made flesh" and "inhistorised" signify a finite, and therefore a limited, expression of the infinite love, a disclosure of that love at work, not in relation to every aspect of the created universe, nor even in every possible human situation, but in a set of specific human situations located in a specific stretch of the human story—beginning "in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee. . . ."¹⁰

Is such inhistorisation properly describable as constituting the numerical identity of Jesus' *agape* with the divine *Agape*? There are, I think, three related though distinct concepts of numerical identity, or uses of the phrase "numerically identical." These are (i) self-identity, as when we say (if indeed in ordinary life we ever do say) of something that it is identical with itself; (ii) identity through time, as when we say that an object O at time t^1 is identical with the object called O at time t^2 ; and (iii) identity by continuity or inclusion as, to offer a preliminary

⁹ P. Katz, *Scottish Journal of Theology*, June, 1952.

¹⁰ Luke 3:1.

example, when an amoeba puts forth a temporary extension of itself, and we describe such a pseudopodium as being one, or continuous, with the amoeba as a whole. The arm and the amoeba are not two objects but one. This relation between part and whole, which can also be termed a relation of continuity or inclusion, is a kind of numerical identity. And it must, I suggest, be some form of this third concept of numerical identity that is being employed when we speak of the *agape* of Jesus as being numerically identical with the divine *Agape*.

However the example just cited, whilst serving to pick out this third sense of numerical identity, fails to illuminate the particular instance of continuity with which we are concerned, namely the continuity between the divine Agaping and the agaping of Jesus. For this latter is a continuity of event rather than of an entity. It is a continuity of agaping considered as an activity, rather than of *agape* considered as some kind of substance. Our question, then, is this: can an instance be found of the continuous identity of actions, which might provide a conceptual model by which to understand the statement that the agaping of Jesus is continuous, and in that sense identical, with the divine Agaping?

The first contemporary writer (so far as I know) to interest himself in this kind of possibility was the Dean of St. Paul's, London, Dr. W. R. Matthews, in a small but extremely significant book, which deserves to be better known in this country, *The Problem of Christ in the Twentieth Century*.¹¹ He considers the notion of "pattern," and says, "I contend that there is no contradiction or absurdity in holding that the moving pattern of the will of God could be also the moving pattern of the behaviour-events which constitute the temporal and historical aspects of a human life. The scale on which the pattern is manifested makes no essential difference. A personal life of which it could be said that it is of the same pattern as the temporal will of God would be the supreme revelation of God; it would be God manifest 'in the flesh' . . . The pattern of the Father's will, on this hypothesis, is the essential reality of the temporal personality of the Son. It is his life; without it, or departing from it, he would cease to be himself. And the pattern, like the temporal will of God, is a moving pattern—the work is not yet completed." (pp. 70–71)

Prompted by Matthews' suggestion, let us look again at an analogy that was used by several of the early theologians, that of the continuity

¹¹ London, Oxford University Press, 1950.

between a source of illumination and the light which radiates from it. Tertullian, for example, says, "Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun—there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled."¹² During the modern period a change has come about in the accepted understanding of the nature of light, which is analogous to the change that is here being contemplated in our Christological thinking. The pre-scientific conception of a ray of light, as illustrated in the passage from Tertullian, seems to have been the picture of a narrow stream of thin ethereal matter proceeding from the sun, but remaining continuous in substance with its source. The modern view of the nature of light alternates between the corpuscular and wave theories. According to the former, light consists in a flight of fast-moving particles, called photons. Considered as a basis for a concept of continuity, this is only a refined version of the pre-scientific conception. But the rival theory of light as wave motion, which apparently stands today in unresolved conflict with the corpuscular theory, offers a quite different picture and provides a new model for our thought. On this theory, light is a pattern of undulations in space initiated and reiterated by the sun's discharging energy. It may be described as something which the sun does, a change which it produces throughout its environment. And the continuous identity of a ray of light is accordingly not that of a continuous piece of homogeneous substance, like an arm stretched out elastically from the sun, nor is it that of a stream of discrete particles shot forth out of its fiery depths, but it consists in certain relations holding between certain events. The events whose interrelations define the identity of a ray of light are wave motions in space, and the relations which constitute these "a ray of sunlight" are twofold: (a) an identity of structure or pattern (i.e. of wave length) throughout the series of undulations emanating from the sun, and (b) a direct causal connection between the sun, as the source of radiation, and this particular procession of light waves. (The second condition is required to distinguish between undulations of the same wave-length proceeding from different stars.) These two criteria, if jointly satisfied, entitle us to describe the falling of light waves upon the surface of the earth as constituting a single continuous process with the solar activity which initiated the radiation. The set of

¹² *Apology*, ch. 21.

light pulsations which affect ourselves is identical, numerically identical, with the radiating activity of the sun.

Using parallel criteria, to assert that the agaping of Jesus was numerically identical with the divine Agaping is to assert (a) that there is an identity of pattern or structure, and (b) a direct causal connection, between Jesus' attitudes to the various men and women whom he met, and the divine attitudes to those same individuals. The identity of pattern corresponds to the qualitative identity between Jesus' *agape* and the *Agape* of God, and the causal connection converts this qualitative identity into an actual continuity of volitional attitude. Numerically the same attitude is, at its source, the divine Agaping towards men and women, and at its entry into human history in a personal life, the agaping of Jesus towards those same men and women.

If this line of thought is of any value, its next stage should be an investigation of the character of the causal connection which has to be postulated between the divine Agaping and the agaping of Jesus. Perhaps it is here that Donald Baillie's important concept of the "paradox of grace" becomes relevant. However I cannot pursue this further stage of our inquiry on this occasion.

I must however, in closing, make clear precisely what Christological question it is to which I have been seeking an answer. For there are a number of different (though all related) Christological questions, and not a little work in this field is vitiated by unclarity as to which aspect of the problem is being investigated. We should distinguish, for example, between the alternative statements of some "fact of faith" which constitutes one of the data of Christian experience, and the various alternative theological theories which have been developed from time to time to explain this fact of faith. This distinction points to two separate Christological tasks: (1) the full description of the fact of faith which is symbolized by such phrases as "the deity of Christ" or (the World Council of Churches' formula) "Jesus Christ as Lord and God"; and (2) the elaboration and criticism of speculative theories designed to relate this fact to other facts, both of faith and of nature. The second task presupposes the successful completion of the first. In this paper I have been operating wholly within the first area, trying out a certain way of stating the fact of faith which Nicea and Chalcedon expressed by the *homoousion*. This suggested statement does not offer an explanation of the Incarnation, but only another way of expressing that which is (if possible) to be explained. The assertion that Jesus'

agaping was continuous with the divine Agaping is no more self-explanatory than the assertion that Christ was of one substance with the Father. Neither of these formulations, strictly speaking, explains anything. Each is concerned merely to point to a fact of faith; and each is concerned to point to the same fact of faith. But nevertheless I wish to suggest, tentatively, that the continuity-of-agaping formulation may today be preferable to the oneness-of-substance formulation, for the reason that we know, at least ostensibly, what we mean by *agape*, but we do not know what we mean by substance—or at least, whatever definite meanings of “substance” we isolate we then have to disavow as failing to provide an interpretation of the *homoousion* which would render that term acceptable, or even genuinely intelligible, to twentieth century Christians.

"Banished From the Land of Unity"

*A Study of Dostoevsky's Religious Vision Through the Eyes
of Ivan and Alyosha Karamazov*

WILLIAM HAMILTON*

THE DOSTOEVSKY of *The Brothers Karamazov* has revealed many faces to the critics. To a Roman Catholic like Guardini, he is one who describes the disintegration of man when he departs from the natural tradition of nation and church. To an Orthodox like Berdyaev or Ivanov, he is a spokesman for human freedom and a prophet of a new Christianity, transcending both Roman Catholic and Protestant distortions.¹ By the Protestant critic he has mainly been valued as the supreme analyst of our cultural despair, particularly that despair that is inevitable when man turns away from God.² A European intellectual like Hermann Hesse reads the novel as a prediction of the downfall of Europe: law is at an end, chaos is at hand, the Karamazov man is taking command.³ Sigmund Freud, while numbering the man Dostoevsky among the criminals, has called *The Brothers Karamazov* the greatest novel ever written, and the Grand Inquisitor legend one of the artistic pinnacles of the Western world. None of us, apparently, can claim to see Dostoevsky as a whole, so perhaps André Gide was right, when he wrote that

Dostoevsky remains ever the man of whom there is no way to make use! He is of the stuff which displeases every party.⁴

The task of this paper is to discover what we can about Dostoevsky's own religious vision from a study of *The Brothers Karamazov*. We will take for granted his uncanny insight into our cultural disintegration,

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¹ Ivanov, *Freedom and the Tragic Life*, a study in Dostoevsky, Noonday Press, 1957, p. 4. We will be referring below to some of the details of Berdyaev's interpretation.

² Cf. Nathan Scott's essay, "Dostoevski—Tragedian of the Modern Excursion into Unbelief", chap. 7 in *The Tragic Vision and the Christian Faith*, edited by him, Association Press, 1958. Also Eduard Thurneysen, *Dostojewski*, Kaiser Verlag, München, 1930, an extreme and verbose, but illuminating study of Dostoevsky as a forerunner of the theology of crisis.

³ *In Sight of Chaos*, trans. by S. Hudson, Verlag Seldwyla, Zurich, 1923, p. 14. And also pp. 43-4, 46.

⁴ André Gide, *Dostoevsky*, J. M. Dent, London, 1925, p. 38.

adding that this does not exhaust his theological significance. No one can better teach us what our despair is like. But can he teach us how to believe or how to live? My answer will turn out to be a faintly ambiguous "no".

The theme or problem of the novel is the existence of God, though the problem so defined is not identical with the plot. The plot turns on the rivalry between Dmitry and his father for the favors of Grushenka, with the murder of old Karamazov forming the climax. Dmitry is falsely accused, but he accepts his suffering and is changed by it. Smerdyakov, the true murderer and a follower of what he takes to be Ivan's ideas, hangs himself. Ivan partly comes to see that he is the true murderer, collapses under the strain, and may or may not be healed at the end.

The plot begins to fit into the problem as soon as we note that both the literary and theological center of the book lies in the character of the three (legitimate) Karamazov sons, Ivan, Dmitry, Alyosha, and their relationship to the death of their father. The three brothers, taken together, are both a portrait of Russian man and of Dostoevsky himself: what he knew he was and what he hoped to become. He *is*, indeed, *The Brothers Karamazov*,⁵ and this is why the novel so often refers to the special character of the Karamazovs as a family. The family as a whole is marked by unique traits: shame and self-pity (p. 46),⁶ sensuality (pp. 89, 90, 824),⁷ unbelief: even Alyosha confesses

⁵ "All Dostoevsky's heroes are really himself: they tread the path that he trod; the different aspects of his being, his difficulties, his restlessness, his bitter experience are all theirs." Nicholas Berdyaev, *Dostoevsky*, Living Age Books, 1957, p. 21. Cf. Hesse, *op. cit.*, pp. 17-18.

It has also been noted that the three brothers may be seen as representing the Russian nation: Dmitry as the people, true, simple, with a deep feeling for the earth (Dmitry-Demeter?); Ivan as the intellectual (Ivan-John-logos), estranged from the people, misleading both them and himself; Alyosha as that part of the nation that feels it has lost something and wishes to return to it. In a letter from the time of the writing of the novel, Dostoevsky remarked that the three brothers, plus the father, could be taken together as representing the cultivated Russian of his day.

⁶ Unless otherwise indicated, page references in the text of the essay refer to pages in the novel, to the Penguin Classics edition, translated by David Magarshack.

⁷ "Sensuality is the Karamazov's kingdom; not that sensuality concentrated in one special object that is part of all real love, but a diffused, vicious sensuality which embodies the idea of evil. Alyosha alone among them was able to save his personality, and this he did through Christ—left to his own resources man can do nothing." Berdyaev, *op. cit.*, p. 126. Partly true, but Alyosha cannot be so easily exempted from the Karamazov taint, and the evidence that he was saved by Christ is elusive, to say the least. This book is an admirable study of Berdyaev's own ideas, but it is nearly useless as a critical study of Dostoevsky.

several times that he too is a Karamazov (pp. 254, 257) and once that he does not believe in God (p. 257).

The similarities between the brothers must be carefully observed before we can trust ourselves to note the obvious differences. All the brothers, in one way or another, desire the death of their father:⁸ "who does not desire the death of his father?", Ivan had once cried out. And each of the brothers is partly guilty of his father's death: Ivan most of all because he did not prevent the murder which he knew was to happen, and because his own "creation" Smerdyakov actually did the deed; Dmitry, because he wished for his father's death; Alyosha, because he was falsely detached from the world, and did not use the new courage derived from his conversion to prevent the disaster.

Dmitry is perhaps the truest *external* portrait of Dostoevsky: noble but uncontrolled; rake and trouble-maker. This is the Dostoevsky who was the compulsive gambler, complaining of his poverty. Dmitry's love of the prostitute Grushenka reminds us of Dostoevsky's own attraction to Suslova. But Dmitry was the son of old Karamazov's first wife; Ivan and Alyosha sons of the second. Perhaps we may conclude that if Dmitry is more *externally* related to Dostoevsky, the real *inner* tension in Dostoevsky is that symbolized by Ivan and Alyosha. The novel as a study in Dostoevsky's struggle with God has its focus in the tension between Ivan and Alyosha.

But this is not just a tension between Alyosha as believer and Ivan as unbeliever. Each of the brothers is himself a divided man. There is a kind of God in Ivan's heart, for Ivan cannot be described as an unbeliever at all. He accepts God but rejects His world. There is a God in Dmitry's heart for all his confusion; and there is unbelief in gentle Alyosha.⁹ Each of the brothers represents the sensuality of the

⁸ Dmitry, pp. 83, 141, 163; Alyosha, pp. 88, 284; Ivan, pp. 64, 725, 728, 731-3, 807.

⁹ For Alyosha's divided will, see pp. 89-90, 125; for Dmitry, pp. 124, 141, 430, 485, 694-5, 700-1, 822. And note the following:

"The saintly Alyosha becomes ever more worldly, the worldly brothers more saintly and similarly the most unprincipled and unbridled of them becomes the saintliest, the most sensitive, the most spiritual prophet of a new holiness, of a new morality, of a new mankind." *Hesse, op. cit.*, p. 15.

And Thurneysen, writing of the novels, has said:

"What has really happened? Did anything change? Have these weighty riddles found a happy solution? Has society been reformed? . . . Have devils become angels, or have men at least become saints? And the answer has to come again: nothing of the sort has happened. At the end, no solution has been found. Society, before and after, is questionable and corrupt; the individual is also questionable and unbalanced. At the end, there are no matured, serene, purified personalities." *Op. cit.*, p. 38.

Karamazovs looking for the new man to be born. "I'm the same as you", Alyosha once said to Dmitry. "The steps are the same—I'm on the lowest one, and you're above, somewhere on the thirteenth. It's one and the same thing" (p. 125).

Each of the brothers, then (we are not including the "brother" who was the actual murderer) participates in the death of the father. Does the death of the father here stand for the death of the Father, the death of God? Can we then say that Dostoevsky identifies the plot (the story of the murder) with the theme (the problem of God) by having both speak of the death of the Father? All the brothers, therefore, participate in the death of God. How can one return to the Father when He is dead? This is Dostoevsky's real religious problem in this novel. It is not the actual emptiness of man's life but the possible emptiness of the heavens that really terrifies Dostoevsky. Let us look at Ivan and Alyosha in turn, and see how each raises part of the problem and points to a solution.

Ivan's Faith and the Grand Inquisitor

Ivan, we are told again and again by commentators, is a figure of atheism and unbelief. His life and ideas are signs of what happens when the death of God is taken seriously.¹⁰ Yarmolinsky reminds us of the sense in which Ivan may be seen as Dostoevsky himself.

There can be small doubt as to the identification of the novelist with Ivan Karamazov. . . . Was it true that when he had Ivan say that he could not understand how it was possible for a man to love his neighbor, he was describing precisely his own sentiments?¹¹

But Ivan is not unable to love his neighbor; and Ivan is not an atheist or unbeliever. Doubtless Dostoevsky did put much of himself into Ivan; but not into an unbelieving Ivan, but rather into an Ivan with an overwhelming compassion and love for the world, and into an Ivan who "accepted" God.

There are two ways of reading the struggle of Ivan: one *existential* or *personal*, the other *theological*. The literary critics usually stress the first, and it is partly correct. Ivan has the Karamazov vitality and lust for life, and he is also the man of reason bent on understanding the life he is living. He says,

¹⁰ As in Nathan Scott, *op. cit.*, p. 207.

¹¹ A. Yarmolinsky, *Dostoevsky*, Harcourt, Brace, 1934, pp. 388-9.

I've asked myself many times: is there in the world any despair that would overcome this frenzied and, perhaps, indecent thirst for life in me, and I've come to the conclusion that, perhaps, there isn't. . . . However much I may disbelieve in the order of things, I still love the sticky little leaves that open up in the spring, I love the blue sky. . . . It's not a matter of intellect or logic.

You love it all with your inside, with your belly. (pp. 268-9)

The warmth of his love and the coldness of his mind give Ivan two different answers to the problem of the freedom of the will. His mind affirms that man is free. His "poem" about the Grand Inquisitor tells us this; and this freedom is what finally leads him to rebel against God. But Ivan's actions convince him that there is no freedom, that all men are fated to be parricides, that no one can escape the curse. So man's denial of God is not a free choice, it is a mysterious and fateful necessity.

We can see this tension as we trace Ivan's actions just after the murder of his father. He had actually contemplated murder, but then he suddenly leaves for Moscow. When he hears of the murder he returns home, learns who the murderer really was, and becomes more and more oppressed by his own guilt in the months before the trial. He realizes finally that he did in fact murder his father, thus confirming Zossima's words about our responsibility for all men. This insight is a victory for his conception of freedom, and he resolves to make a full confession at the trial. Just before the trial, he has his dream-vision of the Devil, and falls into his old confusion. Ivan falls asleep after the interview with the Devil, and Alyosha remarks that he will wake with either the light of truth or the light of hate in his heart. At the trial, however, his testimony is neither true nor hateful; it is confused, for he is already seriously ill with brain-fever. Ivan's testimony convinces no one, and it leaves Dmitry worse off than before. Ivan tried to acknowledge his responsibility for the crime, but was either unwilling or unable to pay the price for his involvement in suffering and humility.

Is Ivan's future one of salvation and hope, as Dmitry's apparently is? I think we must say yes to this, even though we know nothing of Ivan beyond his mental illness. But Alyosha had pointed out that the illness of Ivan was not merely confusion, but already partly a sign of hope. Alyosha remarked that Ivan's decision to confess and to try to help his unjustly accused brother was a decision for virtue by a man who did not believe in virtue. In Alyosha's words, we can detect the possibility

of as real a hope for Ivan as there is for Dmitry: "he has served something he does not believe in." God, in whom Ivan did not naturally believe, gained a hold over his heart; and yet, Alyosha remarks, his heart still refused to give in (p. 771).¹²

So Ivan's struggle is more than a conventional one between logic and life, between emancipated intellectualism and the unshakeable Karamazov lust. It is mainly a struggle about God. Is God dead? This is the real question that drives Ivan mad, primarily because he cannot give a simple "yes" to it. The same question drove Nietzsche mad, and it may well have very nearly driven Dostoevsky mad as well.

The struggle is not a simple one. It is set in motion by the problem of suffering and by Ivan's confessed inability to see anything but the conventional three dimensions to life. He refuses to affirm an over-all harmony merely to explain suffering. Let us listen to his terrible confession to Alyosha in the tavern. His is no simple atheistic indictment of religion. It is such a terrible and true picture that it has the power to threaten our most secure religious foundations.

"Well, this may surprise you, but perhaps I accept God," Ivan laughed (p. 273). "I accept God plainly and simply. But there's this that has to be said: if God really exists and if he really has created the world, then, as we all know, he created it in accordance with the Euclidean geometry. . . . I have a Euclidean, an earthly mind, and so how can I be expected to solve problems which are not of this world" (p. 274). And so I accept God, and I accept him not only without reluctance, but what's more, I accept his divine wisdom and purpose—which are completely beyond our comprehension. I believe in the underlying order and meaning of life. . . . Anyway, you'd be surprised to learn, I think, that in the final result I refuse to accept this world of God's, and though I know that it exists, I absolutely refuse to admit its existence. Please understand, it is not God that I do not accept, but the world he has created." (p. 275)

Ivan continues, and makes the same point in a different way. The sufferings of humanity in general are too vast a subject to tackle. "Perhaps," he says:

¹² And, as Thurneysen says, "even when one is in hell, one can be forgiven", *op. cit.*, p. 61. Zossima speaks a word, earlier in the novel, that may help us understand Dostoevsky's attitude to Ivan: "those who are apart from Christianity and in revolt against it are none the less still personifications of Christ in their essence, and such they will remain." This seems to mean that Ivan not merely will be, but already is, in Christ.

"we'd better confine ourselves to the sufferings of children" (p. 277). "No innocent must suffer for another, and such innocents, too! You may be surprised at me, Alyosha, for I too love little children terribly" (p. 278). "Oh, all that my pitiful earthly Euclidean mind can grasp is that suffering exists, that no one is to blame, that effect follows cause, simply and directly, that everything flows and finds its level—but then this is only Euclidean nonsense. I know that and I refuse to live by it" (p. 285). "Listen: if all have to suffer so as to buy eternal harmony by their suffering, what have the children to do with it—tell me, please? . . . I understand solidarity in sin among men, I understand solidarity in retribution, too, but, surely, there can be no solidarity in sin with children, and if it is really true that they share their fathers' responsibility for all their fathers' crimes, then that truth is not, of course, of this world, and it's incomprehensible to me" (p. 286). "I want to forgive. I want to embrace. I don't want any more suffering. And if the sufferings of children go to make up the sum of sufferings which is necessary for the purchase of truth, then I say beforehand that the entire truth is not worth such a price. . . . I don't want harmony. I don't want it, out of the love I bear to mankind. . . . I'd rather remain with my suffering unavenged and my indignation unappeased, *even if I were wrong*. Besides, too high a price has been placed on harmony. We cannot afford to pay so much for admission. . . . It is not God that I do not accept, Alyosha, I merely most respectfully return him the ticket" (p. 287).

Alyosha can only reply, softly, "this is rebellion". And of course it is. But it is a rebellion that has a strange and poignant love at the center of it. Camus has seen this, and this insight makes his interpretation of Ivan much clearer than many of our Christian ones.¹³

In this conversation between Ivan and Alyosha, we are in quite a different world from that suggested by Ivan's hypothesis that is from time to time reported in the novel: "if God does not exist, then everything is permitted." Much of the critical discussion about Ivan's religious views assumes that this declaration is at the center of his thought. Thus Dostoevsky, through Ivan, is made into another Nietzsche, portraying the disintegration of selfhood and culture when God is dead. But the interesting thing about this hypothetical statement

¹³ Albert Camus, *The Rebel*, A. A. Knopf, 1954, p. 271.

is that Dostoevsky never has Ivan make it directly. It is mentioned several times, but only by someone else who has heard Ivan state it. Miusov and Rakitin report it; Smerdyakov suggests that he has also learned it from Ivan. In the dream-vision (p. 763), the Devil speaks of the man-god who will make his appearance after the idea of God is destroyed, but this has the effect of suggesting that Ivan rejects the idea. For though Ivan saw that the Devil was a part of himself, he was only the vulgar and stupid part. Ivan never seriously or directly affirms this idea himself: indeed, only once does he ever directly declare his disbelief in God, and that is in the somewhat playful discussion over brandy with his father.

In Ivan's confession to Alyosha, God is not dead. He is "accepted". This is not unbelief or atheism, this is a testing of God on the basis of a standard of justice. And God fails the test. God exists, Ivan cries out, so I reject His world, for it is unjust that so much pain and suffering should be necessary. What Ivan really rejects, Camus points out, is

the profound relationship, introduced by Christianity, between suffering and truth. Ivan's most profound utterance, the one which opens the deepest chasms beneath the rebel's feet, is his *even if*: "I would persist in my indignation, even if I were wrong."¹⁴

Indeed, the burden of the long passage we have quoted is just that: God does exist, but Ivan returns to Him the ticket of admission, he rejects His world. In one sense, Ivan's rebellion is a true one, since he protests in the name of something. He is no nihilist. He protests in the name of the suffering of children. In another sense, Ivan does not have the power to carry this authentic rebellion out; for when it comes to the test at the trial, he cannot make himself comprehensible. His inability at the trial to admit his involvement in the death of his father, to carry out the logic of his true rebellion, is caused by the very mental anguish the true rebellion itself has brought on.

Dostoevsky, through Ivan, faced a problem that modern Christian thought has tended to avoid: the suffering of children. So he (Ivan, and Dostoevsky too?) accepts God and refuses to believe in Him or His

¹⁴ *Ibid.* p. 51. Cf. pp. 50-56, and also Romano Guardini, "The Legend of the Grand Inquisitor", *Cross Currents*, vol. III, no. 1, Fall, 1952, p. 72: "This is open revolt, not simple atheism, but aggression. In this God is not denied . . . but attacked." Berdyaev's analysis of Ivan's rebellion is a good one (*op. cit.*, pp. 154-7), and he is certainly right in stating that Dostoevsky is at least half on Ivan's side in this rebellion.

world. Ivan persists in his rebellion, and is driven partly mad by it. Is this an inevitable fate for those who cannot break through their rebellion? If God had not spoken out of the whirlwind, would not Job himself have gone mad? Before we decide to go with Job and Ivan, and it is difficult to see how we can help it, we had better note what Dostoevsky tells us about the probable results.

Ivan's struggle was not merely one between two psychological dispositions: logic and thirst for life. It was a theological struggle. It was not that he decided to deny God and choose man and his freedom, as Berdyaev claims, but that he wanted to be a theologian without a theodicy. We've had some attempts like this in our day; Barth's *Romans* is a case in point. Ivan's attempt partly failed and partly succeeded. It failed, in that he was driven into what Dostoevsky calls "brain-fever" and thus became unable to save Dmitry at the trial. But it succeeded too, for it led him, at least for a moment, to accept responsibility for his father's death. Ivan is a man in whom belief and rebellion are fatefully and perhaps permanently conjoined. In the interview with the Devil, Ivan says: "you're the embodiment of myself, but only of one side of me" (p. 749). A moment later, he cries out: "you're stupid and vulgar" (p. 750). To be able to say this is not to be wholly mad or wholly unbelieving. Rebellion and belief stand together in Ivan as in his creator. Ivan asks the Devil if God exists. The Devil replies: "My dear fellow, I really don't know" (p. 755). Ivan replies, "you don't know, even though you see Him?" And then, with a kind of triumph: "You are *I*, you *are* I and nothing more! You are rubbish. You are my fancy!" (p. 756). A few pages later there are some words of the Devil, whom Ivan has identified with himself that may be as clear an insight into Ivan's actual faith as we have.¹⁵

I keep you dangling between belief and disbelief by turns, and I don't mind admitting that I have a reason for it. It's the new method, sir. For when you lose your faith in me completely, you will at once begin assuring me to my face that I'm not a dream, but do really exist. (p. 759)

Before we turn to Alyosha, and a more careful analysis of just what this "belief" is, we must examine Ivan's poem about the Grand In-

¹⁵ Note how close these words are to Dostoevsky's own description of himself in the letter quoted below. Hesse, *op. cit.*, pp. 35-6, remarked: "Dostoevsky shows the unconscious to be the devil". And Thurneysen writes, "This is Ivan, who signifies Dostoevsky's own debate between religion and church and the concealed rebellion of man against God." *Op. cit.*, pp. 61-2.

quisitor. Here too we shall find the same mixture of perversion and insight, rebellion and belief.

The legend of the Grand Inquisitor is often taken as the spiritual center of the novel. It may be, but it is also the part of the novel most difficult to get clear. Whose side is Ivan on? Whose side is Dostoevsky on? What is the relation of Ivan's Christ to the Christ of the Christian faith? Does Ivan take this "stupid poem of a stupid student", as he calls it, seriously? Are we meant to? Or should we conclude that this is a piece of imaginative literature and therefore be content to allow it to remain in the limbo of ambiguous works that illuminate and excite without being understood?

Commentators all have their axes to grind. Roman Catholics (like Guardini) assure us that we need not take Dostoevsky's anti-Roman bias seriously, and that we must interpret him by laws he was not fully conscious of. We are often told by others that the legend is a prophetic warning against political totalitarianisms. Berdyaev tells us that this portrait of Christ as absolute freedom is authentically Christian and our absolute model. For Thurneysen the legend is an analysis of how man can expect no earthly or spiritual security in this life. He has only the promise that God will be present to him in his insecurity. The true God is beyond all human need and ability, and thus Dostoevsky is portrayed as a forerunner of Barth.

So, reeling from all this good advice, we read and reread the legend; our love for the Christ moves into dissatisfaction and bewilderment; our rejection of the Inquisitor becomes modified and nearly transformed into affection, as we discover that his analysis of man's fear of freedom is in line with that of the latest psychologists and sociologists, and that his doctrine of man is not unlike what many of us were taught in seminary. Is the Inquisitor really an Erich Fromm holding Brunner's doctrine of man?

I want to claim that the message of the legend is finally impossible to discover; deeply unclear because Ivan did not know himself clearly, and because Dostoevsky did not either. Perhaps the legend was written to gain clarity, but the mixture of rebellion and belief that wrote it is the very mixture that comes out of it as we read it today. We rebel at and believe the cardinal; we rebel at and believe this Christ.

D. H. Lawrence has some interesting things to say about the legend. He describes Middleton Murry remarking to him that the whole clue to Dostoevsky is in the Grand Inquisitor story. Lawrence tells us he

replied: "Why? It seems to me just rubbish." He goes on to say that the whole passage seems to him just a cynical pose, a piece of showing off. He adds that it is also a final and unanswerable indictment of Christ, "a deadly, devastating summing-up, unanswerable because borne out by the long experience of humanity. It is reality versus illusion, and the illusion was Jesus', while time itself retorts with the reality."¹⁶

The illusion of Jesus was his estimate of man, Lawrence claims. It is not diabolical to deny human perfectibility, he notes. The church has always denied it, at least until the Enlightenment. Man has always needed mystery, miracle, and authority, and always will. It is not weakness to need these; Jesus himself offered them:

And if Jesus cast aside miracle in the Temptation, still there is miracle again in the Gospels. And if Jesus refused the earthly bread, still he said: "In my Father's house are many mansions."

And for authority: "Why call ye me Lord, Lord, and do not the things which I say?" (p. 288)

Lawrence does not see, by noting that Jesus in the gospels does not withhold miracle, mystery, and authority, that he has questioned the validity of Dostoevsky's picture of Jesus. Jesus finally fails, Lawrence goes on, because his demand of freedom is too difficult for man. Christianity is the true ideal, but it is impossible because it puts greater burdens on man than he is able to bear. The Grand Inquisitor has discovered that men must be loved more tolerantly than Jesus loved them, for what is, not for what ought to be. Jesus loved mankind, Lawrence says—following Dostoevsky carefully—for what it ought to be, free and limitless. The Inquisitor loved it for what it is, with all its limitations. And the Inquisitor, rightly for Lawrence, contends that his is the kinder love.

There is a good case to be made for Lawrence's objection to Dostoevsky's Jesus. There may well be an element of forgiveness in the Inquisitor's relation to his flock that we do not find in the attitude of Dostoevsky's Jesus. But of course, Lawrence may only have proved the irrelevance of Dostoevsky's Jesus, and not the biblical one.

Lawrence makes a final comment that alters his whole interpretation of Christ in the legend. Up to the end of his essay, Christ is rejected because he was too pure, too irrelevant to the reality of human sin, too

¹⁶ Page 283 in *Phoenix*, the posthumous papers of D. H. Lawrence, ed. by E. D. McDonald, Viking Press, 1936. The essay, entitled "The Grand Inquisitor by F. M. Dostoevsky", is on pp. 283-91 of this volume.

optimistic. But, Lawrence concludes, this Christ is converted at the end by the Inquisitor's words, and his kiss of the old man is a kiss of acquiescence. Here Christ submits to the cardinal; he admits that his view of love is profounder than his own. The guilty savior asks to be forgiven.

Jesus kisses the Inquisitor: Thank you, you are right, wise, old man! Alyosha kisses Ivan: Thank you, brother, you are right, you take a burden off me! So why should Dostoevsky drag in Inquisitors and *autos-da-fé*, and Ivan wind up so morbidly suicidal. Let them be glad they've found the truth again. (pp. 290-1)

This is certainly a possible interpretation of the kiss. Zossima taught Alyosha to kiss the earth, to become one with it, and this was an act of identification. Dmitry had sung a song about man's union with mother earth. Alyosha, in the "conversion" scene after the death of Zossima, kisses the earth in an act that Dostoevsky intends to have decisive meaning for the youngest brother. So there is some evidence that the kiss might be an act of acquiescence.

Usually it is interpreted as a kiss of forgiveness from Christ to the saintly sinner. As Thurneysen puts this conventional view, "this is the answer which Dostoevsky . . . wants to give to man in his tremendous godlessness."¹⁷

But it is more likely that something between forgiveness and acquiescence will come closest to the truth. Does not the use of the kiss in the rest of the novel suggest that Ivan means to say here that Christ admits his own involvement in the sin of the cardinal? There is ambiguity in the character of this Christ; even in him there is that old mixture of the highest and the lowest that so fascinated Dostoevsky. This is a kiss of understanding. The cardinal is man at the highest stage of historical development: unselfish, honest, wanting nothing for himself. Perhaps in this kiss we can hear the silent Christ saying something like this: "I nearly became what you are, and even so, I have made many men into what you now are. I am guilty for what you have become." If this is right, then in this kiss which is both demonic and compassionate, Christ fulfills the vision of Zossima, of which the three brothers, even at the end, possess only fragments.

Lawrence strikes wildly in many directions in his interpretation, and scores a few direct blows, but is finally either unable or unwilling to distinguish between Dostoevsky's silent weakling and the Christ of

¹⁷ *Op. cit.*, p. 61.

the New Testament. Even so, we can agree with his incisive conclusion: As always in Dostoevsky, the amazing perspicacity is mixed with ugly perversity. Nothing is pure. His wild love for Jesus is mixed with perverse and poisonous hate of Jesus: his moral hostility to the devil is mixed with secret worship of the devil. Dostoevsky is always perverse, always impure, always an evil thinker and a marvellous seer.¹⁸

Let us look at another original (and perverse) interpretation of the legend, this time that of the Roman Catholic Romano Guardini. It is obvious why a Protestant is obliged to call part of Guardini's interpretation perverse. Guardini denies that the legend is really speaking against authoritarian religion. Of course, Dostoevsky hated Romanism, he grants, but Guardini also grants to himself the right to interpret Dostoevsky as not really being against Rome, "in spite of himself",¹⁹ because he is able to see deeper levels in Dostoevsky of which he himself was unaware. I don't happen to think this approach either fair or true, but this flaw need not be taken too seriously. Dostoevsky has a way of tempting us to see only what we want to see, even when we look very carefully and try to see everything. My own interpretation is likely to be as flawed as I think Guardini's to be.

Guardini has much to say that is trenchant and true. The legend, he tells us, must be seen as Ivan's elaborate justification for his own views. Since the Christ of the legend is so patently inadequate to the world, Ivan is saying, what can man do but try to find his own way? It is clear that Ivan has much in common with the Inquisitor. Ivan, like the old man, "rejects the world and wishes to tear it from the hands of God, since he made it badly, with the pretension of organizing it differently and in a superior manner than its original author."²⁰ Or again, and more clearly:

This false Christ makes the transformation of the real world by a true Christianity impossible and so delivers it as a prey to usurpation—to the usurpation of Ivan. (p. 67)

Guardini assumes, and I think rightly, that Ivan believed himself to be describing the Christ that the Christian affirms and the careful non-Christian rejects. Alyosha, after all, at the close of the legend, declares

¹⁸ *Op. cit.*, p. 285. And the Barthian agrees with the ex-Protestant Lawrence. Thurneysen writes of Dostoevsky: "He is no saint, no ascetic, not a pure, but a demonic soul"; *op. cit.*, p. 77.

¹⁹ *Op. cit.*, p. 62. Also p. 85.

²⁰ *Ibid.*

to Ivan that the poem is "in praise of Jesus and not in his disparagement as—as you wanted it to be" (p. 305). I suspect that Ivan had not really made up his mind whether he himself intended praise or disparagement. But both brothers agree that the poem does in fact describe Jesus Christ.²¹

It is right to insist that this is not the Christian picture of Christ. D. H. Lawrence has already pointed out that the rejecter of miracles performed them, the rejecter of authority claimed it from man, and, we might add, the rejecter of mystery came proclaiming the mystery of the kingdom of God. The frail silence of Dostoevsky's figure does not really convince us. This is a Christ who has come from nowhere and who returns nowhere. There is no God beyond him, there is no forgiveness or redemption through him. Dostoevsky's Christ is an ikon, an ascetic who has lost touch with the real world of ordinary men.

Berdyayev will have none of this kind of dismissal of Dostoevsky's Christ. His view is well-known and simply stated. Dostoevsky's Christ is simply absolute freedom. He is silent because the principle of freedom cannot be expressed in words without some form of authority being suggested.²² Historic Christianity has never actualized this radical freedom, and therefore historic Christianity must be judged by Dostoevsky's Christ. But it is clear to Berdyayev that the gospels support his identification of Christ and freedom.

Therein lies the radical secret of Jesus Christ, the secret of freedom. It needed an extraordinary freedom of spirit, a prodigy of free faith . . . to see God beneath the appearance of a bondsman, and when Simon Peter said to Jesus, "Thou art the Christ, the Son of the living God," he made an act of freedom.²³

But Peter's confession is surely not adequately described as an act of freedom. In Matt. 16:17 Jesus states that it is not Peter's freedom, not "flesh and blood", but "my Father who is in heaven" that made Peter's words possible. Peter's confession was not so much an act of freedom as an act of faith in response to the grace of God. Freedom is involved, and something more. Berdyayev has apparently chosen to stand with Dostoevsky's Christ against both scripture and historic Christianity.

He is of course right to say that Dostoevsky's Christ is the idea of

²¹ De Lubac agrees with Alyosha, and remarks (in direct contrast to Guardini) that the poem is really a hymn of praise to Jesus. *Op. cit.*, p. 185.

²² *Op. cit.*, p. 189. One has the feeling that Berdyayev finds it almost too unspiritual to have to depend on the crude written words of the gospels.

²³ *Ibid.*, p. 79. Cf. also pp. 189, 204.

freedom, and it clears the air to be able to see this. But for us this is precisely the reason why this Christ cannot be identified with Jesus Christ of the New Testament record.

In his discussion of the relation of the ultimate to the penultimate,²⁴ Dietrich Bonhöffer points to two false ethical solutions which he calls compromise and radicalism. Compromise sees what needs to be done, and in order to do it, accepts the world in all its brutality. The Grand Inquisitor stands here. Radicalism sees only the goal, and every other consideration is rejected. Dostoevsky's Christ is here. Neither way is possible, though Dostoevsky showed us only the two: the anarchy of love, or the ruling elect giving man what he wishes. Today we know too much to be satisfied with this simple set of alternatives, but too little to state coherently a third way. The love of Christ, freely accepted by man, does make us truly free. But we also know something else. Men may do without spiritual bread; they may even do without love; but they cannot do without earthly bread.

So if we say "no" to the legend of the Grand Inquisitor, if we refuse to go either of the ways Dostoevsky has Ivan point out to us, let us be sure that we say our "no" sadly and humbly. It is not easy to say "no" to anything in Dostoevsky, but it may be that to say "no" to him is more illuminating than to say "yes" to nearly anyone else.²⁵

Alyosha, His Faith and His Conversion

I have been shouting "unclear" at Ivan, and consequently at Dostoevsky's religious vision. Perhaps this is a shout of an earthly Euclidean mind; perhaps it is the shout of a moralist or theologian too coarse-grained to discern the limpid clarity behind the warring images. But I think my "unclear" means two intelligible things. Up to now, we have found Dostoevsky's religious vision to be internally unclear, unclear on its own terms. Dostoevsky does not know the way he wishes to go. Is Ivan and his theological rebellion the way, holding to God for fear of annihilation, but hating Him and His world, and with equal passion asserting the reality of a human freedom that he denies by his quixotic behavior at the time of the trial? Unclearity in this first sense I find in the material. My second charge of unclearity involves my bringing in standards from the outside. The God of Ivan in the tavern-scene is

²⁴ *Ethics*, pp. 86-7.

²⁵ Cf. Thurneysen, *op. cit.*, p. 76: "Perhaps this grotesque confusion of Dostoevsky is still better than the humanist dream of the West."

unclear;²⁶ the God-less Christ of the legend is unclear;—because neither of them can be related to distinctive Christian affirmations.

Many would grant all this. "This is true. Dostoevsky was tempted to go Ivan's way. He made Ivan's position as persuasive to himself as he could. But it didn't come through, it didn't work. So, in the course of the novel he rejects Ivan and gives himself to Alyosha. The youngest brother is Dostoevsky's sole claim to be taken seriously as a religious guide."

What do we say to this? It may be true, and certainly Alyosha is to be taken seriously as a religious guide, whatever that means. But is there anything essentially new about Alyosha's religious vision? Will we have to say "unclear" to it as well?

Alyosha is not a successful character from the literary point of view. In the first half of the novel, he apparently interested Dostoevsky. But at the time of the trial, he passes into the shadows, only to emerge rather awkwardly at the end. There is no convincing relationship established between Alyosha's virtue and the world in which he moves. In one sense he has a kind of virtue or innocence.²⁷ But he is also a Karamazov. Here is an illuminating piece of dialogue between Alyosha and Lise.

What we have here is "the earth-bound Karamazov force," as Father Paissy expressed it the other day, earth-bound, unrestrained and crude. I don't even know whether the spirit of God moves over that force. All I know is that I, too, am a Karamazov. I a monk, a monk? Am I a monk, Lise? I believe you said I was a monk a moment ago.

Yes, I did.

And yet I don't think I even believe in God.

You don't believe? What's the matter with you? Lise said softly and guardedly.

²⁶ There are really two images of God in Ivan's discussion with Alyosha. One is the God who explains suffering by positing an over-all unity to things; the other is the Tormentor who compels Ivan to refuse to trust in the first. The first image is dead for Ivan (and for us); the second, Ivan's—and perhaps Dostoevsky's—true God, is not dead for us; it seems very similar to the God of modern theology. See below for Stefan Zweig's description of the real God of Dostoevsky.

²⁷ D. A. Traversi has written: "The most striking point about Alyosha seems to be the complete discontinuity between his virtue and the general characteristics of the Karamazov world. It is, in fact, pasted on to the main body of the work. . . ." This essay by Traversi, entitled "Dostoevsky", is in *The Criterion*, vol. xvi, no. lxxv, July 1937, pp. 585–602, and is an admirable corrective to the subjective excesses of a Berdyaev.

But Alyosha made no answer. There was something very mysterious and very subjective in these sudden words of his, something that he perhaps did not understand himself, but that undoubtedly worried him. (p. 257)

This is an important passage for our estimate of Alyosha. It does not stand alone. At the time of the crisis in his life, when he was trying to face the fact of the decomposition of Zossima's corpse, Dostoevsky tells us both that Alyosha's faith was strong and that it was unsophisticated and inadequately trained (pp. 396-7). Indeed, at this time (p. 400), Alyosha even blurted out for himself the words he had recently heard his brother say: "I haven't taken up arms against God. . . . I simply 'don't accept his world.'" Again, Dostoevsky seems almost to take delight in showing that at this very time when he was filled with a universal love for all men, Alyosha nevertheless forgot to visit Dmitry who needed him, and forgot to take the money to Ilyusha's father as he had promised to do (pp. 397-8).

Let us turn to Alyosha's conversion itself and to the events just preceding it. Just before his death, Zossima had been speaking to Alyosha, and part of his teaching at that time is a clue to what is to follow. "Fall upon the earth", Zossima had said,

when left alone, and kiss it, drench it with your tears, and the earth will bring forth fruit from your tears even if no one has heard or seen you in your loneliness. . . . Kiss the earth ceaselessly and love it insatiably. Love all men, love everything, seek that rapture and ecstasy. Water the earth with the tears of your joy and love those tears. (pp. 378-9)

When Zossima died, it was generally expected that his body, like the bodies of traditional holy men of the past, would be exempt from corruption. Alyosha expected this miracle to take place as a matter of course. Just before he died, Zossima had read to Alyosha the words of John 12:24, and had solemnly urged him to remember them.

Alyosha returns to the elder's cell after his death and hears Father Paisy reading the story of the miracle at Cana. Everything seems ready for the miracle of incorruption to take place. But it does not. Dostoevsky himself describes what happens rather gently: "What happened was that an odour of corruption began to come from the coffin" (p. 387). Rakitin puts it more bluntly: "his elder is stinking the place up."

Dostoevsky does not consider the corruption of the body a repulsive

thing. It is the ultimate reality, and this event alone is able to penetrate Alyosha's innocence. All mortal men, even holy men, do in fact return to the earth. Alyosha does not yet see why his innocence had to be shattered. He seeks out Grushenka, hoping, he says, to find a "wicked soul"; but he finds instead a "loving heart" that lifts him out of his depths. He returns to the cell and prays.

Dostoevsky is preparing us for a miracle of grace, but he suggests that a true miracle is not one that transforms the remains of a saint who has done his work, but one which touches a young man about to enter the world. Alyosha had assumed that the elder's final words meant that he, Zossima, would rise again from the earth in a literal sense. Dostoevsky tells us that Zossima is about to rise from the earth, but in the form of Alyosha, the monk in the world. There is a kind of miracle of resurrection after all.

The biblical image associated with Alyosha's conversion is not resurrection, however, but the first Johannine sign, the miracle at Cana—the very passage Father Paissy had been reading over Zossima's body just before Alyosha left the elder's cell.

The vault of heaven, studded with softly shining stars, stretched wide and vast over him. From the zenith to the horizon the Milky Way stretched its two arms dimly across the sky. The fresh, motionless, still night enfolded the earth. The white towers and golden domes of the cathedral gleamed against the sapphire sky. The gorgeous autumn flowers in the beds near the house went to sleep till morning. The silence of the earth seemed to merge into the silence of the heavens, the mystery of the earth came in contact with the mystery of the stars. . . . Alyosha stood, gazed, and suddenly he threw himself down flat, upon the earth.

He did not know why he was embracing it. He could not have explained to himself why he longed so irresistibly to kiss it, to kiss it all, but he kissed it weeping, sobbing and drenching it with his tears, and vowed frenziedly to love it, to love it for ever and ever. "Water the earth with the tears of your gladness and love those tears," it rang in his soul. What was he weeping over? Oh, he was weeping in his rapture even over those stars which were shining for him from the abyss of space and "he was not ashamed of that ecstasy." It was as though the threads from all those innumerable worlds of God met all at once in his soul, and it was trembling all over "as it came in contact with other worlds." He

wanted to forgive everyone and for everything, and to beg forgiveness—oh! not for himself, but for all men, for all and for everything, “and others are begging it for me,” it echoed in his soul again. But with every moment he felt clearly and almost palpably that something firm and immovable, like the firmament itself, was entering his soul. A sort of idea was gaining an ascendancy over his mind—and that for the rest of his life, for ever and ever. He had fallen upon the earth a weak youth, but he rose from it a resolute fighter for the rest of his life, and he realized and felt it suddenly, at the very moment of his rapture. (pp. 426–7)

What can we say of this? Is this a Christian experience? It is a conversion, no doubt, but to what? Both Berdyaev and De Lubac tell us that this is an authentic Christian conversion.²⁸ So does Martin Jarrett-Kerr. He cites the rites of prostration and kissing in the Orthodox liturgy, and notes the number of times the kiss is a symbol of acceptance and forgiveness in the novel: Zossima at the foot of Dmitry, Christ and the Inquisitor.²⁹ Is the kiss of the earth here really forgiveness and acceptance? Dostoevsky rather oddly insists in the passage that Alyosha himself does not ask for forgiveness. Why? Doesn't he need it? Doesn't he deserve it? What does it mean to say that Alyosha accepts the earth? Is the earth here God's creation; is it the earth that refused to give back Zossima by means of a foolish miracle?

Perhaps, but the earth is first a symbol of fertility and sensuality. Alyosha's kiss of the earth is not so much a sacramental act uniting the physical and spiritual as it is a sign of the victory of the Karamazov strain in him: the earth-bound force, unrestrained and crude, as Father Paisy had put it. Is this not really a conversion to a spiritualized sensuality,³⁰ a victory of the Karamazovs over Zossima? The child of grace will still be his father's son, after all. Alyosha rose a resolute fighter, we are told. But a fighter for what? In the rest of the novel he is no fighter. He seems, if anything, even more ineffectual than before. Just what is an adequate description of the content of Alyosha's faith?

It is to be identified with Zossima's faith, for Alyosha is intended to

²⁸ *Op. cit.*, p. 208 and p. 244 respectively. Thurneysen agrees, *op. cit.*, p. 9.

²⁹ *Studies in Literature and Belief*, Harpers, 1954, p. 120. It is to this book that I owe the Traversi reference, above.

³⁰ This is what Yarmolinsky calls it, *op. cit.*, p. 387. Does Camus' story "The Adulterous Woman" (another "Johannine" title) reflect the conversion of Alyosha? Janine's relationship to the North African night is both a mystical and sexual one. This is in the collection, *Exile and the Kingdom*, Knopf, 1958.

be a Zossima in the making and in the world. It is also doubtless to be identified with what Dostoevsky longed for but did not have. Dostoevsky was perhaps drawn both to Ivan's way and to Alyosha's way; each is the object of his desire. In any case, Alyosha's vision proceeds from Zossima's words about love and the earth, and especially from:

Don't say, the power of evil, of the wicked world, is great, but we, we are guiltless. . . . We are responsible to all for all, apart from our own sins. It's only that men don't know it. . . . Each man is part of the single organism of all humanity, and every one of us accordingly shares the guilt for every crime, for everything that happens on earth. (p. 377)

What strikes us most forcefully about Alyosha is his love of humanity, his faith in people, in all people (pp. 16, 17, 821). The new man that Dostoevsky sees emerging in Alyosha is a communal man, bound to his brothers in a new kind of community. But the community of this vision is more like the nation than the church, though there is some evidence that Dostoevsky himself longed for a transformed nation that would be merged into the national church. The first mark of this new community is the brotherhood of boys that is mentioned at the very end of the novel, banding together in loyalty to the memory of Ilyusha (pp. 910-3). But is this vision of a common humanity, confessing its solidarity in suffering and joy, really a new insight?

That there is a vision of something here is clear. It is clearly a vision that points toward the highest possible development of man on earth, through an affirmation of life, goodness, and beauty, and it led Dostoevsky to turn against both the new bourgeoisie and the positivists and socialists in the Russia of his day. But surely it is related only verbally to a Christian understanding of life. Philip Rahv may well be right to call this vision "little more than an anarcho-Christian version of that 'religion of humanity' which continued to inspire the intelligentsia throughout the nineteenth century and by which Dostoevsky himself was inspired in his youth."³¹

The teaching of Alyosha (writes D. A. Traversi) hardly contains a word of the Incarnation. . . . It is a purely personal mysticism, often using Christian terminology, but rather sentimental and pantheistic in its force. It lays stress upon "watering the earth with your tears," but the reader is troubled by lack of feeling for

³¹ Quoted by Irving Howe, *Politics and the Novel*, Meridian Books, 1957, p. 56.

the real earth of creation; Dostoevsky's earth is merely there to be wept upon. His lack of sympathy for the sensible and the tangible lands him finally in sentimental weakness.³²

Is there not, once more, a fatal unclarity about Alyosha? What was the earth he fell upon, and what did he rise up to do? Is the new humanity which he seems to embody to be founded on Comte or on Christ? And if on Christ, whose picture of Christ?

Can We Uncover the Faith of Dostoevsky?

One final task remains. We have ventured already to find Dostoevsky believing through Ivan and Alyosha. Can we now piece together a coherent picture of his faith as it emerges from this novel?

There is good reason to give up this task altogether. Dostoevsky's analytical power is so incisive and terrifying that to put ourselves into his hands is to see our sin and unbelief in a light too blinding for comfort. One ventures to study and to criticise Dostoevsky with the greatest reserve. For when the critic returns a verdict of unclarity against this great and curious man, the suspicion arises that nothing important has been said about Dostoevsky, but only that something has been said about the critic's own unclarity.

Berdyayev gives us another reason for not claiming that we understand Dostoevsky. He remarks that only one who understands Russia can truly understand him, and nearly says that only a Russian is fully to be trusted. Berdyayev assures us that the mere Euclidean man of common sense will always fail to grasp Dostoevsky's paradoxical power. For Dostoevsky, he says, moves—like the true Russian—between the poles of nihilism and apocalypticism, and only one who lives at both of these poles can be trusted with him. This kind of remark does put one off, and there may be something in it, though one would be more inclined to trust it did not the argument play so neatly into Berdyayev's own hands, with its inevitable conclusion that only his own interpretation is to be trusted.

So let us plow ahead. Thurneysen and Berdyayev both emphasize

³² Traversi goes on to generalize about Dostoevsky's faith:

"It should be noted, too, that there is no place for the Incarnation in Dostoevsky's theology, except perhaps, as an impalpable abstraction on some distant metaphysical plane. For . . . the Incarnation must have seemed to Dostoevsky an intolerable, almost a blasphemous, compromise between pure . . . "mysticism" and the shameful weakness of normal humanity. Here he is with the great heresies of the East, the Gnostics and the Manichaeans, who affirmed the duality and incompatibility of body and soul." *Op. cit.*, pp. 591-2.

that Dostoevsky's primary theological contribution lies in his insight into the nature of man. There can be no more optimism, no more "Schillerism", after Dostoevsky, Berdyaev says. True enough, though I have not been stressing this, partly because Dostoevsky's insights into man are universally recognized and rightly praised, partly because I think that Dostoevsky tries to tell us something about God and about Christ that must be taken seriously.

There is, however, something odd about Dostoevsky's view of God. In the Inquisitor legend, he seems to believe in a sort of Christ figure, but one whose roots are more in popular Orthodox piety than in tradition or scripture, and, as we have seen, there is no God behind or above this Christ. The Christ of the legend comes from nowhere and goes nowhere. But if there is no God behind this Christ, there is a God for Dostoevsky. It can be described, but it is hard to relate it to the Christ of the legend.

For Dostoevsky, God is the principle of unrest; He is the primal father of contrasts, simultaneously the affirmative and the negative. . . . Dostoevsky's God is not the benevolent and venerable ancient depicted by the old masters, nor is he the gentle spirit. . . . He is, rather . . . not a being but a condition, a condition of tension, a process whereby the emotions are consumed; he is a fire, a flame, heating men to the point of ecstasy. He is a lash, scourging them out of their warm, calm bodies into infinity; he lures them to every excess whether of word or deed, and hurls them into the burning bush of vice. He resembles the men who are his creatures, the men who created him, for He is an insatiable God, whom no exertion can master, no thought fully grasp, no sacrifice content. He is the everlasting unattainable, the pain of pains. . . .³³

What of the ethical significance of Dostoevsky's work? This is a delicate subject, for it is hard to separate what we know of the man from his teaching. Turgenev called Dostoevsky "the most evil Christian I have ever met in my life." The critic Strakhov once wrote in a letter to Tolstoy: "I cannot consider Dostoevsky either a good or happy man. He was wicked, envious, vicious, and he spent the whole of his life in emotions and irritations which would have made him pitiable, even ridiculous, had he not been so wicked and so intelligent." André Gide grants all this, but claims that Dostoevsky's submission to Christ held

³³ Stefan Zweig, "Dostoevsky", in *Master Builders*, Viking Press, 1939, pp. 218-9.

the discordant elements in his personality together. Do we have enough evidence to decide such a matter? Does Dostoevsky overcome his own immorality, or is it merely sublimated in his artistic creations? Freud's indictment is hard.

The moralist in Dostoevsky is the most readily assailable. If we rank him high as a moralist on the plea that only a man who has gone through the depths of sin can reach the highest heights of morality, we are neglecting one consideration. A moral man is one who reacts to the temptation he feels in his heart without yielding to it. The man who alternately sins, and in his remorse makes high moral demands, lays himself open to the reproach that he has made things too easy for himself. He has not achieved the most important thing in morality, renunciation, for the moral conduct of life is a practical human interest.³⁴

Surely this is on the right track. Dostoevsky does not teach us how to live. We cannot help learning from his prophetic power, but we must extricate ourselves from his fatally confused answers, even though ours may turn out to be no less confused. He has bequeathed to us deep insight and inner division. Not even in Zossima and Alyosha has he given us a clear moral guide; out of his moral tension, he proposed a vague populism and a quietistic "sort of Buddhism", as Gide called it, that tries to love all things without facing the fact that we cannot love all things, we can only love particulars.

If he cannot teach us how to live, can he teach us how to believe? One thing is clear; he can and does teach us how in fact we do believe. We revere him, perhaps almost neurotically, because he has understood our struggle between belief and unbelief.

Dostoevsky began as an atheist and a revolutionary in his twenties, and before his exile into Siberia he had been a profound explorer of the underground depths of man's nature. While in Siberia he was converted to a sort of mystical populist faith which ultimately came to be directed toward the Russian people as bearers of God, a nation-church. The twin strands of belief and unbelief were always together in him, and it seems as if he never really rid himself of either.

As far as I am concerned, I look upon myself as a child of the age, a child of unbelief and doubt; it is probable, nay I know for certain,

³⁴ In the essay, "Dostoevsky and Parricide", in the volume *Stavrogin's Confession*, translated by Virginia Woolf and S. S. Kotliansky, Lear Publishers, New York, 1947. The quotation is from pp. 87-8.

that I shall remain so to my dying day. I have been tortured with longing to believe—am so, indeed, even now; and the yearning grows stronger, the more cogent the intellectual difficulties that stand in the way.³⁵

Yet, in the same letter, he continues,

And yet God sometimes sends me moments of complete serenity. It is in such moments that I have composed in my mind a profession of faith, in which everything is clear and holy. This profession of faith is very simple. This is what it is: to believe that there is nothing finer, deeper, more lovable, more reasonable, braver and more perfect than Christ; and, not only there is nothing, but, I tell myself with a jealous love, there cannot be anything. More than that: if anyone had told me that Christ is outside truth, and if it had really been established that truth is outside Christ, I should have preferred to stay with Christ rather than with truth.

It would be wrong, I think, to try the easy ways to explain away these two violently contrasting affirmations. It would be false to explain them by some dark reference to his mental unbalance, or to suggest that either finally gained the upper hand.

I think we must say that Dostoevsky was both a convinced atheist and a convinced believer. It doesn't even help much to say that he denied God and affirmed Christ, because in place of the denied God he put his own passionate Karamazov God; and, as we have seen, the Christ he affirmed is a strange and elusive combination of a principle of freedom, an ugly Russian ikon, and a suffering nation. He believed that salvation and peace come only by renunciation of the self, but he also believed that man is never closer to God than in his extremity of self-conscious despair.³⁶

The mixture is further complicated by the fact that his unbelieving side found itself preaching the need for unbelief, not out of arrogance, but out of compassion, lest all men suffer under God as he had done. Freud remarks that Dostoevsky was unable to shake himself free from faith because of his strongly developed feelings of guilt. Such feelings,

³⁵ From the letter to Mme. N. D. Fonvisin, March 1854. Cf. "I feel myself, that atheism seems to be the stronger", quoted by Paul Evdokimoff, *Dostoevsky et le Problème du Mal*, p. 43.

³⁶ Cf. André Gide, *op. cit.*, p. 168, and the letter to Mlle. N. N., dated April 11, 1880: "Do you believe in Christ. . . . If you believe or if you desire very much to believe—then devote yourself to Him, and the torments arising from this inner duality will be considerably relieved; your spirit will be pacified, and this is the main thing." Dostoevsky, a defender of peace of mind!

Freud says, are often the unconscious basis for faith, and they were too strong in Dostoevsky to be overcome by his mind that saw the evidence against God so clearly. "God is necessary and must exist"; and, at the same time, "I know he doesn't and cannot." This tension is almost inevitable because of the terrible transcendence of Dostoevsky's God, too transcendent to stoop to an Incarnation, unrelated to man, approachable only by an extreme denial of nature and sense. This is why Dostoevsky's hero-mystics are driven by their thirst for this God "into straining the boundaries of human experience, so that their ecstasy inevitably coincides with the dissolution of the personality into epileptic idiocy."³⁷

Yet, at the close of his life, while he has engaged in writing *The Brothers Karamazov*, Dostoevsky seemed to believe that he broke through his doubt into a kind of faith. He wrote in his diary, after the first criticisms of the early installments of the novel began to appear:

The dolts have ridiculed my obscurantism and the reactionary character of my faith. These fools could not even conceive so strong a denial of God as the one to which I gave expression [in the novel]. . . . The whole book is an answer to *that*. You might search Europe in vain for so powerful an expression of atheism. Thus it is not like a child that I believe in Christ and confess Him. My hosanna has come forth from the crucible of doubt.³⁸

It is terrible not to be able to believe Dostoevsky's own words, at the close of his life, but the evidence of the novel does not quite bear out the claim he makes. Our final reaction to the novel is best put by Stefan Zweig:

At one and the same time he is the truest of believers and the most ardent atheist; these polar extremes are convincingly portrayed in the characters of his novels, though he himself remained unconvinced and undecided; we are shown, on the one hand, abject humility and the craving to become absorbed into the divine essence, and, on the other, the magnificent pride of being God oneself. He loves both the servant of God and the man who denies God, both Alyosha and Ivan. . . . His faith oscillates between Yea

³⁷ Traversi, *op. cit.*, p. 593.

³⁸ Quoted by Evdokimoff, *op. cit.*, p. 227. There is a terrible irony in the last sentence, for it can be found, almost verbatim, on the lips of the Devil in the dream-vision scene, p. 755.

and Nay, the two poles of the universe. In the very presence of God, Dostoevsky remains banished from the land of unity.³⁹

But perhaps Dostoevsky's claim and our protest are both right in their own way. The faith that comes from the crucible of doubt is certainly Alyosha, and it was he whom Dostoevsky thought to be the key to the new man and the new belief. But something has gone wrong so that we cannot receive Alyosha as our answer. We have suggested that Dostoevsky himself was unclear and vague; but it may be that, after all, the trouble is with us and not Dostoevsky. My objections may only mean that it is possible for us to receive only part of Dostoevsky's religious vision today. Perhaps he seems to be "banished from the land of unity" because we are the truly banished ones.

So perhaps my conclusion is that we ought not to trust ourselves to claim that we have Dostoevsky's final secret. But must we not confess one thing? Whether it be Dostoevsky's unclarity or our blindness that makes us unable to receive Alyosha, we can all receive Ivan with a terrible kind of delight. Here is a true gift to us, perhaps Dostoevsky's supreme gift. Ivan's picture of himself we immediately recognize as our self-portrait;⁴⁰ the God that is dead for him is dead for us; and his Karamazov-God of tension and terror is often the only one we are able to find.

Ivan does not tell us how to live or how to believe, but he does tell us how in fact we do believe. Is it, then, that we are fated to go the way he went? Is clarity and certain faith only an eschatological vision, the reality of which can never be enjoyed now?

³⁹ *Op. cit.*, p. 221.

⁴⁰ Thurneysen, *op. cit.*, p. 5, writes:

"We want to get rid of our encounter with these characters, but cannot do it, because in the mystery of their lives the mystery of our lives piercingly gazes at us. . . . Whom have we met? . . . We have met ourselves."

The Report of the President

WILBOUR EDDY SAUNDERS

AS TRUSTEES you are far more interested in policy and program than in budgets. Nevertheless, during the past decade you have taken the responsibility for an increase of our yearly budget from \$203,565.00 to \$415,000.00. To make this possible funds have been solicited from churches, alumni and friends which have increased annual giving to our current support from \$16,342.00 to \$89,875.00. You should know what projects and what expansion of program your program for increased support has made possible. I shall list some of them.

DR. MILTON FROYD was added to our staff and given professorial status by your vote. This also added a secretary, Miss Braack, to the staff.

A separate FIELD WORK DEPARTMENT was created to make the work experience of our students of greater academic value to them and more effective for the churches served. Dr. Froyd heads this department and Mr. Eads, Mrs. Anderson, Mrs. Allen and a secretary are on this staff. Mr. Powell, Mr. Pfaff and other faculty and staff cooperate.

A professor of ECUMENICAL THEOLOGY AND MISSIONS, Dr. V. E. Devadutt, has been added to the faculty.

Training in RELIGION IN HIGHER EDUCATION has become a part of our program. Dr. Froyd has chief responsibility here. Mr. Eads was brought here in part to teach in this field because of his experience at Pennsylvania State University.

CLINICAL TRAINING has been re-established and we share both Mr. Van Vessem's services and salary with the Rochester State Hospital.

The ARTHUR J. GOSNELL CHAIR has been endowed.

A successful LAY SCHOOL OF THEOLOGY has been established. This is now self-supporting but underwriting was needed its first years.

The PLACEMENT DEPARTMENT is new, serving both alumni and churches. This has added a director, Dr. William Davison, and a secretary, Mrs. Parsons, to our staff.

A PUBLIC RELATIONS DEPARTMENT has been created to undergird our

finances and produce our publicity and publications. This has added Mr. Pfaff as director, Miss Barnum as assistant, and Miss Gaskin.

FACULTY SALARIES have been raised significantly. We are not satisfied by their level but are glad that the visiting committee from the American Association of Theological Schools could report "Salaries seem adequate to the visitors and are so reported by faculty members who were interviewed."

IMPROVEMENT OF FACILITIES has been made by revamping an additional section of EATON HALL to accommodate married students, the building of ANDREWS HOUSE, the installation of an ELEVATOR in STRONG HALL, the rebuilding of the space used by the HISTORICAL SOCIETY, and much needed additional PARKING SPACE.

None of these enrichments of our curriculum, program, and service would have been possible except for the concern of our trustees that our support be expanded. Your president reminds you of this because later in this report he will suggest to you some needs for future years. At this time he would want to express his appreciation for kindness and consideration shown him by the Board. During the decade the Board has had three chairmen: Arthur J. Gosnell, J. Sawyer Fitch and Arthur L. Stewart. These men have given devoted and able leadership. The rapidity with which change takes place is indicated by the fact that sixteen of the thirty-six members of our board have become members in the past ten years and of those listed as our Faculty a decade ago only Professors Baker, Branton, Holcomb, Hudson and Trost will be in active service next year. The names of Froyd, Hamilton, Sanders, Devadutt, Hobin, Powell, Pemberton, Skoglund, MacLennan, Wynn and Schweizer are listed in the 1959-60 catalog. The student body is thirty-five per cent larger than on January 1, 1949. The master's degree has been reinstated in our program and the doctorate opened for the first time. The market value of our endowment has increased from \$4,264,932.00 to \$8,542,046.00. A wills and bequests program has been launched which already bears some fruit and which we may expect to be increasingly productive as the years pass. Presbytery now has its offices with us, the two Baptist historical libraries have been combined and, though under separate financing, trusteeship, and curatorship, add much to our significance as an institution. We now have a weekly T.V. program, an annual Watch Night service, and the All-School Luncheon.

THIS YEAR

We record with deep sorrow the death of Professor Emeritus Justin Wroe Nixon. No one of this generation had brought to Colgate Rochester more distinction. He had been at various times professor of Hebrew, English Bible and Christian Sociology, Christian Theology and Ethics, and Preaching. In addition he had been a distinguished pastor and author. Most important of all, he was a gracious friend and a convinced and sincere follower of Jesus.

Dr. Prentiss Pemberton and Dr. John Skoglund are "first year men" with us in Social Ethics and Homiletics. Each has already established himself in our respect for his scholarship and delighted us for himself. In September Dr. J. C. Wynn will replace Dr. Fred Willkens as teacher of Christian Education. Dr. Willkens has served faithfully since 1944 and becomes emeritus with our deep affection. After a needed period for health-restoring rest, he will give special service to Alderson Broadus College in Philippi, West Virginia, where his son (also a CRDS man) will be dean. Dr. Wynn brings to us splendid training, an enriching experience, and a reputation as an outstanding expert in the field of family life and adult education. Dr. William Davison is completing his first year in Dr. Roy Deer's post and is proving, as we knew that he would, a happy choice to succeed a man who most successfully established a new position on our staff. One of our great needs has been for help for the Bible men in the teaching of languages. Rabbi Benjamin Marcus has taught the elementary Hebrew this year and the Rev. H. Dana Fearon (assistant minister at the Central Presbyterian Church) will next year assist Dr. Branton with the Greek. We are delighted to have Dr. Froyd back with us after his sabbatical year at Harvard. Dr. Edward Schweizer, noted New Testament scholar from the University of Zurich in Switzerland, will be visiting professor for the semester which begins in September. We may be on the way to establishing the tradition of having an outstanding scholar from abroad on our staff each year. Mrs. Gustav Lehman has joined our staff as house director. She adds a much needed feminine touch to our concern for the care of buildings and equipment. The address at the public opening in September was given by Dr. J. A. Sanders and at commencement Dr. Fred Willkens will give the annual speech for the faculty.

The OLD CHAPEL is being revamped and will house the offices of the Baptist Union, our own Public Relations and Placement Departments, and the co-operative book store. While this arrangement is expected

to hold for a decade or so, the partitions are temporary and the space will be available for library stacks when and if the distant future makes this advisable. For the present this releases three rooms for classes and seminars. The financial arrangements with the Baptist Union will compensate for the loss of income on the money used to revamp the old chapel. The advantages will be the recovery of much needed classroom space and the presence of the Baptist Union offices on our campus.

In December we were VISITED for four days by Dr. James Thomson of McGill University and Dr. Jesse H. Ziegler, associate of Dr. Charles Taylor in the office of the American Association of Theological Schools. The Lilly Foundation had made available funds so that such visitations for friendly measurement, counsel, and advice could be made without expense to the schools. The report of these men is of value and interest. The faculty are using portions of it in connection with a thorough review of the present curriculum which has been "frozen" for four years. Other academically oriented facts of the year include our first candidate for the doctorate, one engaged in study for a master's degree, lectures by and faculty consultations with visitors such as Dr. John Marsh, principal of Mansfield College, Oxford, Dr. Koester of Harvard, and Rabbi Louis Newman of New York City. The expected visit of Dr. Will Herberg was postponed at the last minute because of the condition of his health.

Our TELEVISION PROGRAM has expanded and in addition to a half-hour at 9:30 each Sunday morning we now have two ten-minute programs Tuesday and Thursday for a children's program called "Katie's House." It is estimated that the new program has an audience of 15,000 inside the city and an equal number outside. It has a local audience rating of 1.9 as against 2.3 for the Dave Garroway show. This is considered by WVET-TV to be phenomenal. Four large cases of RAUSCHENBUSCH material have been received from Dr. D. R. Sharpe and the collection which will bear both names is being set up. We have again received our grant of \$5,000.00 for RESEARCH and this will be spent in a study of inter-institutional cooperation in the Rochester area. This research should be of value to those universities, schools, museums, libraries, etc., which shape the cultural life of our community.

CONVOCATION this year was one which it will be difficult to equal. Tillich and Bultmann brought crowds which genuinely overtaxed our

facilities and Dr. Harold Phillips continued the high quality of devotional addresses which have made them increasingly a feature of the event. We are grateful for the cooperation of the New York State Council of Churches in planning, promoting, and conducting the Convocation. The Rauschenbusch Lectures given by Dr. Kyle Haselden in 1958 have been published by Harpers and in May will be the offering of the Religious Book-of-the-Month Club.

The last week in August we shall be hosts to the annual meeting of the Executive Committee of the BAPTIST WORLD ALLIANCE. This group met in 1957 at McMaster University in Hamilton, Ontario and last summer at Ruschlikon near Zurich, Switzerland. Dr. Theodore Adams of the class of 1924 is president of this world-wide organization of the Baptists. What satisfaction we can take in the leadership given by our alumni such as Dr. Edwin Dahlberg (1917), president of the National Council of Churches, Dr. Edwin Tuller (1938), soon to succeed Dr. Reuben Nelson in the nearest office the American Baptists have to a bishop, and Dr. Samuel Miller (1923), recently chosen as the new dean of the Harvard Divinity School. Dr. Dahlberg will give our commencement address this year and Gordon Torgersen (1942), Dr. Dahlberg's son-in-law and pastor of the First Baptist Church of Worcester, Massachusetts, in 1960.

October 11, 1959, has been designated as COLGATE ROCHESTER DAY in the churches of Rochester. On that day our faculty and staff will fill as many pulpits as possible so that a united impact may be made on the city in behalf of the school.

The usual CONFERENCES ON THE MINISTRY were held in November and April, were well attended and excellent in program. A MISSIONS CONFERENCE has now become an annual feature spearheaded by Dr. Devadutt. RETREATS away from the school were held by the second year class (a new event this year), the entering class, and Coterie. An all-school, all-day retreat was held at the school in October led by Dr. John Skoglund. Mr. Trost will be on leave of absence next semester (with a grant from the Lilly Foundation administered by the American Theological Library Association) to make possible the completion of his doctoral studies. The senior class is presenting the school with candlesticks for the communion table in the Colgate Chapel to replace those stolen during the year.

In former years we have reported a GROWING USE OF OUR FACILITIES

by religious and community organizations. We welcome this opportunity for service and believe that it is also advantageous for Colgate Rochester to be a hub of the altruistic life of the area. Some analysis of this use may be of interest to the trustees. The Society of Friends (Quakers) occupy our buildings each Sunday for their worship service and religious education. The Pastors Union of Rochester meets here for luncheon once a month. Church groups often hold retreats and planning conferences at the school. Among them this year have been South Avenue Baptist (twice), Lake Avenue Baptist (twice), Central Presbyterian (twice), Parsells Avenue Baptist, the Council of Church Women, the Methodist Laymen, the New York Synod (Presbyterian), Greece Baptist's Men's Communion Breakfast, the New York Young Adults Convention, the Conference of the Eastern Area American Baptist Men, and the Tonawanda Baptists. Other meetings held in our buildings include those of the Pinnacle Association, the Hillside Children's Center, the board of the Baptist Historical Society, the Junior League play and rehearsals, the Urban Institute, the American Christian Palestine Committee, the Indian Independence Celebration, the Family Service Association, the Knights Templar Vesper Service, and the Elementary School Principals (four times). In addition to this our gymnasium and bowling alleys are used nearly every night of the week except Sunday by some church group. Neighborhood children use the gymnasium with supervision by one of our students paid by us two afternoons each week and Saturday mornings. Many of the visiting units use our refectory.

Our STAFF must not be left out of this report. Dr. Harold Phillips, who recently retired from the pastorate of the First Baptist Church in Cleveland, told me that he found himself much busier now, mostly because he has no secretary. We at Colgate Rochester are most fortunate in the unusually splendid service that we receive from Marjorie Ewell, Virginia Glienke, Edith Braack, Mrs. John Miller, Mrs. Eugene Parsons, Gail Gaskin, Mrs. William Jackman, Mrs. Lawrence Bishop, and Mrs. William Collins. Then the work of the Library staff, Eleanor Lussow, Miss Sayre, Miss Cook, Mrs. Scruggs and her assistants in the refectory, and Mr. Quetschenbach and his team in the care of grounds and buildings is of such quality as to keep us all happy.

STUDENT LEADERSHIP, Robert Boyer, president, has been especially strong this year. A Student-Faculty Committee meets once a month.

The students on their own initiative took over the project of cleaning and repairing the gymnasium which takes a beating from its use by church young people and neighborhood youngsters. Hi-Tables and Coterie meetings have been conducted on a high level. The student paper, *Hilltop Views*, has been improved both in appearance and content.

Both trustees and alumni enjoy some account of the ACTIVITIES OF OUR FACULTY AND STAFF who are in demand for speaking engagements and service in organizations and on committees.

DEAN BAKER's book, *Human Nature Under God*, was published in September 1958, was the "book-of-the-month" for August of the Psychology Book Club, has received enthusiastic reviews, and is being used by study groups in churches such as Asbury-First Methodist of Rochester, Greece Baptist, Calvary Baptist of Denver. He continues to be one of the leaders of the American Association of Theological Schools and is a member of its Executive Committee, its Commission on Research and Counsel, and has led a team which evaluated the program for two theological schools. He was reappointed by Governor Rockefeller to the Board of Visitors of the Rochester State Hospital, is vice-president and a member of the Board of Directors of the Health Association of Rochester, is a member of the Advisory Committee to the Mental Health Board of Monroe County, and a member of the Health Division of the Council of Social Agencies.

DR. BRANTON was the platform lecturer (in Bible) for the National Older Youth Conference at Green Lake last July. In September he gave a Bible study series for the combined Baptist churches of Denver and spoke at the chapel of the Colorado Women's College. In October he was lecturer at a ministers' conference in Michigan. He has also been the teacher at our Rochester Lay School of Theology, given a Lenten series for the Geneva (N. Y.) churches, and addressed the Buffalo Leadership Training School.

DR. DAVISON is a member of the Program Committee for the 1959 meeting of the American Baptist Convention at Des Moines. He is also on both Board and Executive Committee of the Ministers and Missionaries Benefit Board of the Baptists. He will be dean of the New York State Pastors' Conference this summer.

DR. DEVADUTT's summer activities included a week of lectures to lay people under the auspices of the United Church of Canada, another

week of lectures to outgoing missionaries under the auspices of the National Council of Churches, a week's seminar for college faculty sponsored by the Danforth Foundation. This year he conducted a Mission to Ministers in six different states for the American Baptist Home Missions Board and seminars for the Ecumenical Study Fellowship of the Presbyterians. His preaching engagements include Cornell University, Wake Forest College and churches in Seattle, Washington, Tulsa, Baltimore and New York. He has published articles in *Encounter* and *The Ecumenical Review*.

MR. EADS serves on boards and committees in connection with the campus religious work at Cornell, Alfred, the New York Agricultural Technical Institute, Brockport State Teachers College and is chairman of the Commission on Christian Higher Education of the New York Baptist Convention. In the Monroe County Baptist Union he is chairman of the Student Work Committee and a member of the committees on Strategy and Self-Study, the Aenon Baptist Church, and Evangelism. He is chairman of the Committee on Missions of the Lake Avenue Baptist Church and is on the Committee on Ecumenical Strategy for the Baptist Associates in College Work. He also serves the Baden Street Settlement on its Group Work Committee. His participation in conferences has this year taken him to the National Conference of the Baptist Student Movement and the Fourth Protestant Leadership Laboratory, both at Green Lake, to the Fifth Biennial Consultation in Field Work in Chicago, Religion in the State University at Ann Arbor, the Harvard University Seminar on Religion and Business Ethics, the Ligon Workshop at Schenectady and the West Virginia Baptist Convention. He has visited sixteen colleges in recruiting work for Colgate Rochester, has supervision of our T.V. programs. He has preached twenty times and has published articles in our *Alumni Bulletin*, *Hilltop Views*, *Omniscope*, and *Hearthstone*.

DR. FROYD, on sabbatical at Harvard the first semester, will give the principal address at the important Rural Church Convocation at Ames, Iowa this summer. His subject will be "The Church as the People of God." He continues to serve as chairman of Testing for the Ministry, a project of the Educational Testing Service, Princeton, New Jersey. This is a three-year study made possible by a \$120,000 grant from the Lilly Foundation. He has given addresses at five colleges, two seminaries, the Massachusetts and Rhode Island Baptist Conventions and conducted a seminar for the pastors of Kansas.

DR. HAMILTON has given sermons at Wells and Vassar. He has given more extended service at Religious Emphasis Weeks at Allegheny, Lafayette, William and Mary, Wagner and Bucknell. He has written three books published in May by the Association Press for Bible study on campuses and in churches. These are the *Modern Reader's Guide to Mark, Matthew and Luke*, and *John*. He has been elected to membership in the American Theological Society.

MR. HOBIN directed the Thanksgiving Day Chorus for the Federation of Churches, led the junior choirs for the opening program of the Monroe County Fair, and is called on to lead the singing at many union meetings and rallies.

PROFESSOR HOLCOMB led the two-day Cornell University Baptist Student Retreat, gave two addresses at Keuka College, two addresses to the New England Baptist Student Movement, two addresses at Franklin and Marshall College, has been a member of a symposium during the University of Rochester's Religious Emphasis Week, attended conferences of the Biblical Theologians in Hartford and New York, is chairman-writer of a group preparing a paper on "The Baptist doctrine of the church" for the Baptist Theological Conference in Green Lake in July, has been a discussion leader in meetings of the Rochester Family Service Agency, is chairman of a local citizens' community organization, and member of the Board of Directors of the Men's Service Center.

DR. HUDSON was honored this April by *Crusader*, which each month publishes prominently a profile of an outstanding Baptist leader. He was given a D.D. by his alma mater, Kalamazoo College. He has published two major books: *The Story of the Christian Church* (June 1958) and *Understanding Roman Catholicism* (April 1959). He is the author of "Puritanism and the Spirit of Capitalism," a chapter in the book *Protestantism and Capitalism*. His other publications during the year include "The Source of Our Impotence" in the May 1959 *Baptist Leader*, "Protestantism" for the *Encyclopedia Americana Annual* (1958), "How Baptist Can Baptist History Be?" for *Foundations* (October 1958). He has written two papers: "Protestantism in Post-Protestant America" for a University of Notre Dame colloquium and "The Protestant Concept of Motivation" for a conference sponsored by the Lilly Foundation. He has written two papers for the Green Lake Conference on Theology and is editing a collection of other papers preparatory to that conference to be published under the title "Baptist

Concepts of the Church." He is a member of the Editorial Committee for the multivolume *Library of Protestant Thought* to be published by the Oxford University Press and has editorial responsibility with three journals: *Foundations*, *Church History*, and *Journal of Bible and Religion*.⁹ He is a member of the Theological Commission on Worship of the World Council of Churches, is president of the American Baptist Historical Society, secretary of the American Society of Church History, a member of the Pastoral Education Committee of the New York Baptist Convention, the Executive Committee and Board of Trustees of the Baptist Union of Rochester, the Case Work Committee of Family Service, the Advisory Board of the Monroe Y.M.C.A., and the Board of City Club. His speaking engagements this year include chaplain for a week at Chautauqua, Scranton, Kalamazoo College, the Student Conference at Green Lake, the Michigan Student Conference, the Ministers Fellowship of Niagara Falls and Ontario, Albany, Hillsdale College, and the Eastern Baptist Theological Seminary.

DR. MACLENNAN, besides the busy pastorate of a great church and his teaching at Colgate Rochester, has addressed the Michigan Congregational-Christian Churches Annual Conference, the Synod of Illinois, a United Church of Canada Conference in Nova Scotia, Old South Church in Boston, the Dartmouth College and Union College chapels, Riverside Church in New York, conducted a homiletics seminar in Columbia (S. C.) and spiritual retreats and seminars for Protestant military chaplains in Germany. His publications are *Making the Most of Your Best*, a book of devotional messages, a contribution to *Notable Sermons from Protestant Pulpits* (compiled by Charles L. Wallis, CRDS 1945), and to *Pastoral Prayers Through the Year*.

DR. PEMBERTON'S activities connected with colleges and campus Christian work include being chairman of the Program Committee of the National Student Y.M.C.A., leader of the Religious Emphasis Week at Wake Forest College and the University of Kentucky, speaker at state Baptist student conferences in West Virginia and New York, leader at the Quadrennial Assembly of the National Student Y.M.C.A. at the University of Illinois, the Faculty Conferences sponsored by the Danforth Foundation in Colorado Springs, and Turkey Run, Indiana, a member of the Advisory Councils of the Danforth Foundation on the program for Negro Colleges in the Southern Association, and Campus Christian Worker and Seminary Intern Program. His denominational

activities were serving on the committee of the Monroe County Baptist Union working on community responsibilities of Baptist churches in the inner city, serving on a committee of the Council on Christian Social Progress of the American Baptist Convention planning for the fourth year of the Baptist Jubilee Advance, speaking to the dinner meeting of that Council at the Des Moines Convention. His community activities were serving on the Policy Committee of the Rochester United Nations Association and the Research and Strategy Committee of the Federation of Churches. Also, he meets twice a year with the Editorial Board of Haddam House, which is concerned with publishing books for college students, and is preparing an article for publication next fall in the *Journal of Bible and Religion*, which is to be an analysis of fifty years of development in the Sociology of Religion.

MR. PFAFF has served the American Baptist Convention as a member of the Administrative Committee for CHEC, the Monroe County Baptist Union on its Communications Committee, the New York Council of Churches on its Commission on Radio and Television, the Rochester Federation of Churches on its Leadership Education, and Fortieth Anniversary Committees, the American Association of Theological Schools by an address to its public relations officers, and is on the Rochester Area Committee of the Central New York College Public Relations Council. He is involved in our weekly field work visitation in addition to the responsibilities of our Public Relations Department, which he heads.

MR. PIOTROW, in addition to his duties as treasurer, continues as a member of the Vestry and treasurer of St. Paul's Episcopal Church and as a member of the Board and treasurer of the Men's Service Center of Rochester.

MR. POWELL will receive his Master of Arts degree in June from the University of Rochester, where he continues to teach adult classes in Public Speaking. He is chairman of the Communications Committee of the Baptist Union.

DR. SANDERS gave six lectures or series of lectures on the Dead Sea Scrolls at such places as Purdue University. He spoke at a conference at Hamilton College for the Rockefeller Brothers Foundation. Other series of lectures were at the Third Presbyterian Church in Rochester, the Perry Council of Churches, and Pilgrim Congregational Church

in Syracuse. He conducted retreats at Kirkridge (Pennsylvania), Five Oaks (Canada), Lisle and Wyoming (New York) and for the New York State Baptist Young People held at our school. Among thirty-nine preaching engagements was that of the special Christmas Eve service at the Montclair (New Jersey) Baptist Church. He read a paper at the annual meeting of the National Association of Biblical Instructors in New York and was elected to the Program Committee of the National Society of Biblical Literature and Exegesis. His address at the September formal opening of the school will be published in the *Journal of Religion*. His CRDS chapel sermon "It Is Finished" was published in the March issue of *Pulpit*. This sermon has been set to music by Thomas B. Canning of the Eastman School and choreographed by Mrs. Sanders. In this form it was presented in Strong Auditorium of the University of Rochester on Palm Sunday. He has completed a fourth assignment of articles, now totaling about fifty, for the *Interpreter's Dictionary of the Bible*. Among his reviews published was one in the December number of the *Journal of Biblical Literature*.

Your PRESIDENT this year has purposely reduced the number of outside speaking engagements accepted—eighty-two last year, forty-five this. His college and school lecturing and preaching has taken him to Cornell, Mount Hermon, Hill, the University of Michigan, Brown, Lawrenceville, Rutgers, Lycoming, Rider and Bucknell. Sermons in churches included four in London, others in Washington, D. C., Ames (Iowa) and Worcester (Massachusetts). He will give the address at the unique college and seminary degree-granting commencement at the American Baptist Convention at Des Moines. His services continue as president of the trustees of the Rochester Public Library and chairman of the Baptist Board of Education and Publication. He serves as a trustee of Brown University, Peddie, the Columbia School, the Allendale School, the Baptist Union, the Green Lake Assembly, the New York Baptist Convention, and will chair the Conference on Theology at Green Lake this summer.

DR. SKOGLUND last summer attended meetings of the European Baptist Federation in Berlin and toured Baptist work in France and Germany. He is chairman of the Board of Managers of the American Baptist Foreign Mission Societies, a member of the Faith and Order Commission of the World Council of Churches, chairman of the Commis-

sion on the Doctrine of the Church of the Baptist World Alliance, a member of the Council on Missionary Cooperation of the American Baptist Convention, is one of those writing the preparatory papers for the Green Lake Theological Conference, and is a member of the group conducting the study of the ministry under the auspices of the Educational Testing Service. During the year he has lectured to the Greater Cleveland Ministers Association, the curriculum advisory group of the Baptist Board of Publication, at the University of Massachusetts, to the East Asia Section of the Division of Foreign Missions of the National Council of Churches, and has preached at several local churches. His publications this year are two articles in *Foundations*, one in *Missions*, and the January-to-March lessons on the *Life of Jesus* for the Judson Press.

In addition to his duties as librarian, MR. TROST has taught the elective course in Liturgics during the second semester of the current school year. In June 1958 he attended the meeting of the American Theological Library Association in Boston. He is chairman of the Personnel and Placement Committee of that Association. In addition to preaching engagements, Mr. Trost serves as committee member of the Monroe Y.M.C.A. and the Brighton Adult Education Advisory Group. Recently he has been granted a fellowship by the American Theological Library Association Commission on Lilly Foundation Scholarships for the advancement of theological librarianship to engage in further graduate study at Columbia University and Union Theological Seminary this summer and during the first semester of the school year 1959-60.

DR. WILLKENS has given twelve addresses on Christian education and preached twenty times in churches. He participated in the National Workshop on Adult Education at Pittsburgh and the Character Research Laboratory at Schenectady. He is a member of the Board of Directors of the Federation of Churches and its Committee on Weekday Religious Education. He has been called in for consultation by seven churches of our area.

THE FUTURE

In this report you would want your president to speak to you not only of the past and present but also of the future. The institution that is satisfied to stand still will inevitably drift downstream. The past of Colgate Rochester deserves our most devoted concentration on the

future. There is reason for our producing more ministers of the quality achieved only by a combination of high potentiality and the best of training. The reported shortage of ministers can best be described as a quality not a quantity matter. We ought both to be finding more top-flight candidates and improving in every way the education we give them. Our faculty needs include an additional Bible man, another professor in Church History, an instructor on a more permanent basis in Hebrew and Greek, and one other man probably in the behavioral sciences. There are ways in which our facilities should be expanded and our program enriched. All this requires increased financial support. It is a fact that we have in our present budget money for two faculty members whom we have not yet found. It is also true that the Christian Higher Education Challenge, if completely successful, will give us \$20,000 a year over a five-year period. But there are these other facts which we must take into consideration. Whatever use we make of the C.H.E.C. income should be in terms of our raising the level of our current support so that the gains made possible by the use of C.H.E.C. money may be consolidated and continued after the five years. Also there is a normal increase in our money needs due to the raises in faculty and staff salaries necessary if we are to keep these facets of our school at their present high level and the fact that, without extravagances, our program each year costs more money. Finally we must face the situation that we have this year leveled off in current support indicating that a really effective job has been done in soliciting funds from our present constituency. It becomes apparent to your president that a capital funds campaign is indicated in part to satisfy capital needs but even more to broaden the base for current support. It is my estimate, ignoring the spectre of continued inflation, that our current gifts support, this year around \$85,000, ought to be raised to \$125,000, or even more by the academic year 1963-64. To furnish the base for this there should be a capital funds campaign as soon as is possible with fairness to C.H.E.C. The goals of such a campaign might well be (1) additional apartment building to house the growing number of married students (estimated cost \$180,000), (2) an office building completing the "open quadrangle" and releasing Strong Hall space for academic purposes (estimated cost \$170,000), (3) permanent endowment for one more faculty chair (\$250,000). At the moment we have only one chair which is adequately endowed. Several others are partially endowed. Your president would suggest two steps for the trustees to

take: (1) the setting up of a committee on long-range plans and objectives, this committee to be representative of both trustees, faculty, and staff, (2) the choice as soon as possible of a target date for a capital campaign so that long-range cultivation of potential donors may be effective.

Colgate Rochester has three realities for us. It is the nearly century-and-a-half old school whose memories we cherish. It is the school of today which we love but eye with sympathetic and constructively critical evaluation. Most important is the school that is to be, for which we have dreams, for which we must plan, work, pray, and give.

Rochester, New York

April 28, 1959

The Report of the Dean

FOR THE YEAR 1958-59

OREN HULING BAKER

I. ENROLLMENT

THE ACADEMIC year opened on September 16, 1958 with an enrollment of 132 students distributed among the three classes as follows: First Year 36, Second Year 45, Third Year 44. Three were accepted for limited studies as Special Students, and one continued as an Unclassified Student. One student matriculated in the First Year Class in January 1959. Three members of the Third Year Class and two Special Students completed their studies at the close of the autumn semester. This left a total of 127, including one Special Student and one Unclassified Student, continuing in course at the year's end. Denominationally, Baptist students numbered 90; Methodist 15; Presbyterian 11; Congregational 6; Disciples 3; Church of Christ 3; African Methodist Episcopal Zion 2; Lutheran 1; and Evangelical United Brethren 1. Thirty-three veterans were enrolled. Eighty-eight colleges and universities were represented in the student body. One student from a foreign country, Mr. Reinhard Grossman of Aalen/Wuerttemberg, Germany, has spent the year with us as our "ecumenical scholar."

II. ADMISSIONS

Sixty-five applications were received during the year. Twenty-three of these have been approved for entrance in September 1959. Four previously accepted bring the total to twenty-seven. Six have been rejected; nine have been cancelled; fourteen are under consideration. Eight have been given tentative acceptance for 1960.

Among those accepted for September 1959, nine are married. Seven have children. Twenty are Baptist in their denominational affiliation; three are Methodist; two are Congregational; one is Presbyterian; one is Evangelical United Brethren. Twenty-three colleges and universities are represented in the group. There will be two veterans in the new class.

The entering class for September 1959 will probably be as large as

that of last year with the prospect of maintaining the level of the present enrollment.

III. GUIDANCE AND PERSONAL COUNSELING

In addition to the guidance given to students by the Dean in organizing their academic programs, all members of the Faculty have given freely of their time in helping students think through their plans in relation to particular vocational objectives. This has been useful in view of the freedom which our system of electives allows. The policy of extending the student's term of study to four years in those cases where field work assignments are especially demanding has been continued. The four-year plan has been useful also in providing solution to complications which arise in a student's personal situation. Not infrequently a man who has good potential for leadership may have acquired poor study habits that limit the rate of his progress and more time is needed. In this connection, it may be noted that fifteen out of the class of 34 entering last September tested below 50% on the Reading Comprehension Test Form T. Financial circumstances also sometimes make it necessary for a student to engage in secular work. About fifty percent of our enrollment this year registered on the four-year plan. This is an increase from last year of ten percent.

Personal counseling has been unusually demanding this year on the time of both Administration and Faculty. Much of this has been related to clarification of vocational objectives on the part of students not fully committed to the parish ministry. More than in previous years, student problems have involved marital and family relations. Ninety of our students are married. Nine of the thirty-six who live on campus have twelve children. Fifty-four live off campus, mostly in parsonages. Of these, forty-four have a total of one hundred children. Thus fifty-three of our students are parents having a grand total of one hundred and twelve children. Families range from one child to seven. Twenty-four of these children will be "graduated" this year, but a reading of the horoscope of vital statistics indicates a full complement of "replacements" by next fall.

It would be surprising if these family situations did not produce repercussions in student life. Illness and economic needs have taken their toll this year in interruptions of academic studies, delays in completing assignments, not to mention anxiety caused by concern for wives and children, increased costs of living and medical care even though, in most

cases, attending physicians have been very generous in limiting their charges.

All factors considered, it is remarkable that these married students have managed to keep going. Nevertheless, the trends require us to take a sober view of the situation if educational efficiency is to be kept at a proper level and our investment of time and money is to produce appropriate results in an increased proficiency in the ministry.

The number of students requiring psychiatric care has been less than last year, but one acute psychosis led to a hospitalization that is likely to continue into the indefinite future.

IV. INSTRUCTION AND EDUCATIONAL ADMINISTRATION

In previous reports, I have drawn attention to our experience with the new curriculum adopted in 1954. Two features of this program of studies were the reduction in the number of prescribed courses and the attempt to follow intensive treatment of selected subject-matter in each of the fields instead of the more conventional survey type of extensive study. Depth rather than coverage was the goal we sought. The period for the testing of this curriculum was set at four years. That time has now expired and a re-study is under way to determine what values have been derived from this experience and what revisions may be necessary. It is worth noting that the visitors appointed, at our invitation, by the American Association of Theological Schools raised a number of very important questions about some of the conspicuous gaps in our present scheme of studies as well as the theory upon which we based it.

The University of Rochester has continued to contribute to the education of our students. Six young men took courses at the undergraduate level in 1958 to remove entrance deficiencies in liberal arts studies. Five students were enrolled in the graduate school for special courses which will be credited toward the Bachelor of Divinity degree according to the agreement with the University under the new plan of cooperation adopted in 1954. Tuition costs for courses taken to remove entrance conditions were paid out of the Baptist Union Fund which the University administers for us. The balance reported by the Bursar of the University of Rochester, September 30, 1958, including the annual increment, was \$5,308.35. Expenditures since that date for tuition purposes amounted to \$1,664.00. The balance in the account on March 31, 1959, was \$3,644.35.

The decision of the Faculty two years ago to resume the program for

advanced studies leading to the degree of Master of Theology or the degree of Doctor of Theology has attracted considerable attention among "degree hunters". Information about our standards has been a deterrent to the more optimistic among these. During the year two applicants for the doctorate and one for the master's degree program were approved. One of these withdrew after the first examination; the others are continuing their work with the prospect of completing it next year. One application for admission to the program is pending.

Our program of Clinical Pastoral Training at the Rochester State Hospital has maintained a full enrollment since it was re-established last year. The maximum number that can be accepted for any given period is six or seven. Students who are able to elect this work are unanimous in acclaiming it one of the most significant opportunities provided by our curriculum. Our great regret is that the privilege cannot be extended to all.

By your action in May 1958, three Graduate Fellows have been studying at other institutions during the current year. Mr. Frederick Sheldon Downs, Class of 1957, has been in residence at the University of St. Andrews, Edinburgh, during the current year. Mr. James Edward Cheek and Mr. Bruce Donald Rahtjen, Class of 1958, began their studies for the degree of Doctor of Philosophy at Drew University last October. Last reports indicated that they were doing well. In addition to the two mentioned below, eight members of the Class of 1959 will enter graduate schools of religion next fall to prepare for teaching.

V. RECOMMENDATIONS

Action is requested on the recommendation of the Faculty that Mr. Jack Merle Averill, and Mr. Bruce Elwin Billman, both of the Class of 1959, be appointed Graduate Fellows for a year of specialized study during the period 1959-60, and that an appropriation of \$1,000 each be allowed to assist them in financing their work. Mr. Averill has been accepted at Harvard University and Mr. Billman at Princeton.

Action is also requested on the recommendation of the Faculty that the Bachelor of Divinity degree be conferred upon the following members of the Class of 1959:

Jack Merle Averill	Richard Adrian Bowser
Donald William Barton	James Kenneth Brown
Richard Victor Bergren, Jr.	Ralph Stanley Casperson, Jr.
Bruce Elwin Billman	Anne Menasco Coker

Gary Vance Cole
Lloyd Robert Demcoe
Leigh Norman Deming
Patrick Charles Finleon
Verner Eugene Hertzog
Frederick Miner Hudson
Ernest William Kerrison
Gordon Wendell Knapp
John Lee Macklin
Elsa Patt Marsland
Richard Earl Mastin
Willis John Merriman
Harold Dale Moore
Wesley Mason Olds
William Leo Peacock
Hudson Bissell Phillips, Jr.

Allen Thomas Quindlen, Jr.
William Gordon Rafnel
Robert Carl Reynolds
David Arthur Ryan
Philip Dye Schaal
Reuben Alphonse Sheares, Jr.
Keith Ray Shinaman
Frederick Barry Stipp
Garth Raymond Thompson
Paul Frederick Thompson
Carrol Aurelius Turner
William Tolbert Vandever, Jr.
Robert Edgar Washer
Ottie Lee West
Wiley Howard White
Thomas Gilkey Wylie

Annual Report of the Librarian

MAY 1, 1958—APRIL 30, 1959

To the President of Colgate Rochester Divinity School:

I have the honor to submit herewith my annual report as Librarian of the Divinity School for the year ending April 30th, 1959.

SERVICE

It is gratifying to report that total book circulation for the year reached 22,167. This figure includes 3,909 over-night books and 8,424 books issued from the closed reserve shelves. A total of 1,786 titles were placed on "open" and "closed" reserve during the autumn and winter semesters. Outside borrowers withdrew 2,685 books. Evening attendance increased 595, or twenty-two *per cent* over the previous year, a total of 2,641 persons. Daytime use of the library by students and faculty likewise shows an increase. The publication of significant titles in paper back editions has enabled students to purchase at reasonable cost books they would otherwise be compelled to use in the library.

The resources of the library are being used in larger measure by students from the University of Rochester and Keuka College. Students from other colleges use the library especially during the Christmas and Easter vacations.

In order to bring together the American Baptist periodicals and literature, a new magazine display rack was placed in the Reading Room early in the fall. Its usefulness has been demonstrated by student and faculty interest throughout the year.

ACQUISITIONS

A total of 1,259 volumes were added to the library during the last fiscal year. Of this number, 266 were gifts and 269 were bound periodicals. As of May 1st, 1959, our library holdings amounted to 97,784 volumes.

The most significant purchase has been the acquisition of the current edition of the *Encyclopaedia Britannica*. Donors to the library included Dr. Wilbour Eddy Saunders, Dr. William H. Hudnut, Jr., the Reverend Frederick P. Taft, the Reverend Gordon W. Loomis, the American

Baptist Convention, the American Baptist Historical Library, the United Presbyterian Church in the U. S. A., the United Church of Canada, and the National Book Foundation.

A Memorial Book Shelf was placed in the Reading Room in memory of the late Emilie Spencer Deer (Mrs. Roy B. Deer). Books of special interest to ministers' wives will be added annually from the income from the Emilie Spencer Deer Memorial Fund.

CATALOGUING AND CLASSIFYING

The total number of titles catalogued and classified was 708. Cards filed in the official catalogue totaled 5,241, representing 4,282 new cards, 712 temporary cards, and 247 replacements and additions. Cards added to the shelf list catalogue amounted to 719, of which 607 were new cards, 82 additions, and 30 Sermon Index cards. The grand total of cards filed was 5,960.

REPAIRING AND BINDING

Books marked or remarked amounted to a total of 2,108. Author sketches clipped from book jackets and tipped into new books totaled 556. One hundred nine books and 139 periodicals were prepared for commercial binding. One hundred three periodicals were sewed in red rope covers in our work room and 139 periodicals were checked, boxed, labeled and shelved in the unbound periodical section of the stacks. New labels were prepared for two levels of book ranges. Five ranges of bound periodicals were moved from the storage room to their original location on the first level of the stackroom upon the removal of books belonging to the Samuel Colgate Baptist Historical Collection.

STAFF

It is fitting that record be made of the high level of cooperation existing among all members of the library staff. Miss Ethel F. Sayre continues to serve in a part-time capacity as cataloguer and classifier. Additional service requests from both students and faculty have been effectively discharged by Miss Eleanor M. Lussow, Reference and Loan librarian. Miss Etta M. Cook, General Assistant, has been responsible for the work reported above under the heading, "Repairing and Binding."

Mrs. Shirley A. Mastin (Mrs. Richard E.), a former member of the

staff, returned to her former position as secretary-typist in the fall succeeding Mrs. Audry B. Horan (Mrs. Raymond B.). Student assistants at the Loan Desk during the evening hours were Messrs. Samuel H. Bromfield and Bruce E. Billman. Mr. Reinhard Grossman served as assistant in the stacks.

GENERALIA

In addition to my responsibilities as Librarian of the Divinity School, I have had the pleasure of teaching the elective course in Public Worship during the second semester.

I am grateful for the sabbatical leave granted me for the summer of 1959 and the first semester of the school year, 1959-1960. The American Theological Library Association Commission on Lilly Foundation Scholarships has awarded me a fellowship for graduate study at Columbia University and Union Theological Seminary during this period.

Members of the library staff are humbly grateful to Dr. James S. Thomson of McGill University Divinity School and Dr. Jesse H. Ziegler of Bethany Biblical Seminary (Chicago), both of whom visited the Divinity School last December under the auspices of the American Association of Theological Schools, for their very favorable comments concerning the Divinity School Library.

Respectfully submitted,

THEODORE LOUIS TROST

May 7th, 1959

Colgate Rochester Divinity School

1100 SOUTH GOODMAN STREET
ROCHESTER 20, NEW YORK



TREASURER'S REPORT

April 25, 1959

FREDERICK A. PIOTROW
Treasurer

SECURITY TRUST COMPANY
Fiscal Agent

LINCOLN ROCHESTER TRUST CO.
Investment Supervisors

HASKINS & SELLS
Auditors

ACCOUNTANTS' OPINION

Colgate Rochester Divinity School:

We have examined the financial statements of Colgate Rochester Divinity School for the year ended April 25, 1959. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statement of financial condition and statement of income and expense present fairly the financial position of Colgate Rochester Divinity School at April 25, 1959 and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

HASKINS & SELLS
Certified Public Accountants

Rochester, New York
May 9, 1959

April 25, 1959

TO THE MEMBERS OF THE BOARD OF TRUSTEES
COLGATE ROCHESTER DIVINITY SCHOOL
ROCHESTER, NEW YORK

Gentlemen,

During the past year, the assets of Colgate Rochester Divinity School increased \$145,602.74. The details of this change are set forth on page 8, schedule 1, which is presented in a new form that it is hoped will prove easy to read and comprehend.

Summarized, it shows that:

Endowment funds increased	\$135,736.09
Plant assets increased	3,057.54
Current funds increased	6,809.11
Total	<u>\$145,602.74</u>

The major portion of the increase in endowment funds stems from the year's security sales which resulted in a profit of \$119,880.91. This profit of course continues to belong to permanent endowment subject to the various restrictions of the individual funds. Incidentally, it brings the endowment fund "Net profit on securities sold" up to \$693,039.14. Over a fifteen year period the writer has seen this account grow from a net loss of \$142,940 to its present figure. This is to say that investment operations have added \$836,000 to the school's permanently productive funds. At the theoretical rate of return of 4% this means an increase in income of \$33,440.

A final report on Andrews House is in order. You will remember that last year the Property Committee was allowed a construction budget of \$175,000 to build this apartment house. Final costs including building, contents, site preparation, and landscaping, totaled \$169,550.54. Not only do we have a fine, attractive building well and comfortably furnished and beautifully landscaped, but we also have a site spacious enough to accommodate two more similar buildings with very little additional preparation expense.

After meeting all known expense, it was possible to accomplish the following out of this year's income:

- (1) Transfer \$3,000 to the Investment Reserve.
- (2) Reduce Plant Fund's debt to Endowment by \$12,000. Last year the debt stood at \$127,000. It is now \$115,000.
- (3) Set aside \$12,225 to alter the Old Chapel. By this alteration we are able to relocate the Placement and Public Relations departments as well as the Highland Consumers Club and thus make available much needed classroom space. Also, we shall be able to accommodate the Baptist Union.
- (4) Use \$2,057 to complete cost of the storm sewer from the area surrounding the main building to Highland Avenue.
- (5) And credit the balance, the small sum of \$113, to the General Fund.

One reason all this was possible was that the 1958-59 budget included provision for two new faculty members who have not yet been appointed.

Finally, the market value of endowment assets totals \$8,542,046. This results in a ratio of market value to cost of 164%. Last year the ratio was 148%.

Respectfully submitted,

F. A. PIOTROW,
Treasurer.

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

Statement of Financial Condition

April 25, 1959

Assets

	Market Value April 22, 1959	April 25, 1959	Cost April 26, 1958
Endowment Fund Assets, at cost			
Bonds (schedule 4)	\$2,410,528	\$2,780,420.00	\$2,514,350.00
Preferred stocks (schedule 4)	596,400	644,870.00	653,490.00
Common stocks (schedule 4)	5,240,941	1,480,790.00	1,506,820.00
Mortgages	95,562	95,562.93	84,159.49
Emergency loans	2,258	2,257.82	4,552.44
(\$3,137.82 less reserve \$880)			
Due from Plant Funds	115,000	115,000.00	127,000.00
Savings accounts	52,270	52,270.56	52,270.56
Uninvested cash	29,087	29,087.23	121,879.96
Total	<u>\$8,542,046</u>	<u>5,200,258.54</u>	<u>5,064,522.45</u>
Plant Fund Assets, at cost			
Cash		—	21,059.45
Construction in progress		—	153,790.55
Educational and general buildings		973,360.44	973,360.44
Dormitories and apartments		470,703.64	346,113.87
Contents		241,279.24	226,684.01
Land and improvements		216,586.82	177,864.28
Total		<u>1,901,930.14</u>	<u>1,898,872.60</u>
Current Fund Assets			
Cash on hand and in banks		45,353.18	40,222.77
Savings accounts		9,128.67	6,883.73
Total cash		<u>54,481.85</u>	<u>47,106.50</u>
Less, accounts payable		—9,331.77	—9,011.58
Sub-total		45,150.08	38,094.92
Accounts receivable		952.93	1,198.98
Total		<u>46,103.01</u>	<u>39,293.90</u>
Combined Total Assets		<u>\$7,148,291.69</u>	<u>\$7,002,688.95</u>

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT A

Statement of Financial Condition

April 25, 1959

Funds and Liabilities

	April 25, 1959	April 26, 1958
Endowment Funds		
Unrestricted endowment (schedule 2)	\$2,440,237.64	\$2,437,222.84
Restricted endowment (schedule 2)	1,801,874.33	1,789,033.95
Net profit on securities sold	693,039.14	573,158.23
Total endowment	4,935,151.11	4,799,415.02
Reserve funds—temporarily functioning as endowment	265,107.43	265,107.43
Total	5,200,258.54*	5,064,522.45*
Plant Funds and Liabilities		
Due endowment funds	115,000.00	127,000.00
From gifts	1,361,482.73	1,360,482.73
From interest and profits on investments	155,395.84	155,395.84
From unrestricted endowment and current funds ..	133,261.40	119,203.86
From unidentified sources	136,790.17	136,790.17
Total	1,901,930.14	1,898,872.60
Current Funds		
Unexpended restricted funds (schedule 3)	22,232.13	15,536.07
Unexpended general fund		
Balance, April 26, 1958	23,757.83	23,570.87
Add, excess of income of current year	113.05	186.96
Sub-total	23,870.88	23,757.83
Total	46,103.01	39,293.90
Combined Total Funds and Liabilities	\$7,148,291.69	\$7,002,688.95

* In addition to these funds Colgate Rochester has a perpetual one-ninth interest in the income from the Inman Fund held permanently by the Lincoln Rochester Trust Company. The Fund's total market value at this date is approximately \$145,000. The market value of our one-ninth interest is, therefore, \$16,111.

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

Statement of Income and Expense for the years
ended April 25, 1959 and April 26, 1958

Income

	April 25, 1959	April 26, 1958
Income for educational and general purposes		
Tuition: from cash	\$ 23,335	\$ 20,362
from scholarships	24,980	21,899
Sub-total	48,315	42,261
Endowment income		
Bonds (Less amortization \$1,590)	78,214	79,194
Preferred stocks	28,354	28,457
Common stocks	161,291	160,327
Mortgages	3,174	3,022
Savings accounts	2,245	1,735
Inman Fund	492	454
Emergency loans	90	218
Sub-total	273,860	273,407
Gifts		
Alumni	9,512	8,767
American Baptist Convention	1,600	1,600
Churches	24,403	21,197
Friends	46,360	56,083*
Gifts for scholarships	918	3,299
Sundry	7,083	3,105
Sub-total	89,876	94,051
From funds	1,201	—
Deduct: Designated income	—7,574	—7,245
Total for educational and general purposes	405,678	402,474
Income for auxiliary purposes		
Dormitories and apartments		
Dormitories—our students	5,151	6,091
Dormitories—medical students	3,430	2,475
Apartments	23,892	16,409
Conferences and Sundry	3,073	3,625
Sub-total	35,546	28,600
Refectory	18,738	20,790
Total for auxiliary enterprises	54,284	49,390
Total Income available for current use	\$459,962	\$451,864

* Includes non-recurring gift of \$10,000.

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT B

Statement of Income and Expense for the years
ended April 25, 1959 and April 26, 1958

Expense

	April 25, 1959	April 26, 1958
Expense for educational and general purposes		
Administration, publications, and placement services	\$ 57,242	\$ 55,787
Investment	8,254	7,874
Public relations	25,488	24,202
Retirement benefits		
Pensions	8,760	10,148
Annuity premiums	10,739	8,650
Federal social security taxes	2,064	2,058
Major medical premiums	963	469
Total benefits	22,526	21,325
Instruction	155,232	141,758
General library	23,733	22,006
Scholarships		
General	27,888	23,876
Graduate	3,000	2,500
Clinical	119	360
From gifts	918	3,299
Total scholarships	31,925	30,035
Physical Plant (Educational)	41,396	56,625
Total for educational and general purposes	365,796	359,612
Expense for auxiliary enterprises		
Dormitories and apartments		
Trevor and Eaton Hall	12,521	8,818
Apartments	25,150	16,519
Sub-total	37,671	25,337
Refectory	26,970	26,598
Total for auxiliary enterprises	64,641	51,935
Other Expense—annuity payments	130	130
Total expense	430,567	411,677
Transfers:		
Investment reserve	3,000	3,000
Alterations—Old Chapel	12,225	—
Plant Funds a/c Andrews House and storm sewer	14,057	37,000
Total transfers	29,282	40,000
Total expense and transfers	459,849	451,677
Excess of income for the year	113	187
Total	<u>\$459,962</u>	<u>\$451,864</u>

Colgate Rochester Divinity School

Schedule 1

Analysis of changes in fund totals in Exhibit A—Statement
of Financial Condition for year ended April 25, 1959

	Endowment Funds	Plant Funds	Current Funds	Total
Total, April 26, 1958 add	\$5,064,522.45	\$1,898,872.60	\$39,293.90	\$7,002,688.95
Gifts and bequests				
Payment a/c Centennial Development Fund pledges	1,700.00			1,700.00
Getman-Babcock Scholarship Fund	2,199.38			2,199.38
Davison Scholarship Fund	100.00			100.00
Ebsary Scholarship Fund	2,500.00			2,500.00
Emilie S. Deer Memorial Fund	441.00			441.00
Justin Wroe Nixon Memorial Fund	900.00			900.00
Anna D. Hubbell Fund	5,000.00	1,000.00		5,000.00
Mrs. E. H. Thistlewaite				1,000.00
Sundry	14.80		3,486.87	14.80
Current restricted gifts—net				3,486.87
Profit on sales of securities	119,880.91			119,880.91
Contributions from current operations				
to build up Investment Reserve				
to complete Andrews House and storm sewer	3,000.00	2,057.54		3,000.00
Net increase current restricted funds				2,057.54
Unexpended restricted endowment income			940.78	940.78
Designated reserves			2,268.41	2,268.41
Excess—year's income over receipts			113.05	113.05
Total additions—this year	135,736.09	3,057.54	6,809.11	145,602.74
Total funds—per Exhibit A	\$5,200,258.54	\$1,901,930.14	\$46,103.01	\$7,148,291.69

Schedule 2

Analysis of Funds

April 25, 1959

1. Unrestricted Endowment Funds:

General Endowment Fund	\$ 583,956.07
Greater Colgate Rochester Fund	480,325.85
75th Anniversary Fund	58,809.80
New World Movement Fund	104,265.72
John J. Jones Fund	650,042.32
Professorship Fund	299,520.43
Anna H. Saxton Fund	10,000.00
Henry A. Strong Fund	25,000.00
Lloyd Emergency Fund	20,082.25
Russell Colgate Fund	10,000.00
Mary M. McIntosh Fund	1,000.00
George W. Atwell Fund	1,000.00
Albert W. Beaven Fund	949.16
School Student Body for A. W. Beaven Memorial	727.15
Elisha H. Mack Fund	15,000.00
Henry Kirke Porter Fund	6,489.85
John R. McIntosh Fund (a)	7,135.65
John R. McIntosh Fund (b)	1,000.00
Janet McIntosh Fund	1,000.00
Carrie M. Smith Fund	1,000.00
Emma F. Douglas Fund	9,420.84
Ada M. Dearing Fund	20,880.00
Charles M. Thoms Memorial Fund	10,000.00
Waldo S. Butler Fund	3,189.22
Katherine S. Kinzie Fund	2,000.00
Sadie E. Manzler Fund	500.00
Samuel C. Dare Memorial Fund	23,850.00
Investment Reserve	91,593.33
Georgiella Wixson Fund	1,000.00
Leon Yawger Fund	500.00

Total (Exhibit A)

\$2,440,237.64

2. Restricted Endowment Funds:

(a) Lectureship and Professorship Funds:

James B. Colgate Fund	25,000.00
J. J. Joslin Fund	20,000.00
Cornelius Woelfkin Professorship Fund	101,321.00
Trevor Lectureship Fund	10,000.00
Wilfred W. Fry Memorial Fund	14,000.00
Albert W. Beaven Fund	50,029.00
Rauschenbusch Memorial Fund	36,204.30
Wayland Ayer Memorial Fund	25,000.00
Eli Perry Fund	77,351.25
Arthur J. Gosnell Memorial Fund	170,970.00
Mr. and Mrs. William Winn Fund	100.00

Sub-total

529,975.55

(b) Scholarship Funds:

John J. Jones Fund	651,508.61
Matthias Lont Fund	3,000.00
Mary Elizabeth Stewart Fund	3,698.56
Colgate Rochester General Scholarship Fund	207,890.34
Alvah Pierce Memorial Fund	113,415.61
Hugh R. Jones Memorial Fund	3,000.00
Irene Buell Lewis Fund	2,000.00
Hezekiah Harvey Fund	6,000.00
Isaac A. Smith Memorial Fund	10,000.00
Frantz Haverstick Fund	2,000.00
Getman-Babcock Scholarship Fund	2,199.38
Donald F. Davison Scholarship Fund	100.00
Margaret E. Ebsary Scholarship Fund	2,500.00

Sub-total

1,007,312.50

Schedule 2

Analysis of Funds—concluded

April 25, 1959

(c) Library Funds:	
Ambrose Swasey Library Fund	\$ 53,034.88
General Library and Readingroom Fund	127,000.00
Samuel Colgate Baptist Historical Collection Fund	47,028.33
Emilie S. Deer Memorial Fund	441.00
Sub-total	227,504.21
(d) Annuities:	
Delphine Antisdel	2,850.00
Alice A. Chester	1,000.00
Caroline Morey	480.00
Sub-total	4,330.00
(e) Funds to perpetuate annual giving:	
Rest Fenner Fund	300.00
Mrs. Frederick A. Cole Fund	8,081.25
Anna D. Hubbell Fund	5,000.00
Justin Wroe Nixon Memorial Fund	900.00
Sub-total	14,281.25
(f) Sundry Restricted Funds:	
Frank Lemoine Wilkins Prize Fund	1,200.00
Emergency Loan Fund	10,000.00
Isaac W. Grimes Rotary Student Loan Fund ..	931.84
Alumni Fund	95.23
The Reverend Enoch Pond, M.A., Memorial Fund	3,043.75
Mrs. B. L. Bixby	200.00
James Dalton Morrison Memorial Fund	3,000.00
Sub-total	18,470.82
Total (Exhibit A)	\$1,801,874.33
3. Profit on Securities Sold (Exhibit A)	693,039.14
Total Endowment Funds (Exhibit A)	\$4,935,151.11
4. Special Reserves: (temporarily functioning as endowment)	
Library Reserves	\$ 1,290.95
Building and Equipment Reserve	83,163.49
Reserve for Contingencies	30,610.00
Development Fund Reserve	150,042.99
Total (Exhibit A)	\$ 265,107.43

Analysis of Unexpended Restricted Income

April 25, 1959

Description

Gifts: (purpose restricted)

	Balance April 26, 1958	Additions	Deductions	Balance April 25, 1959
Class Funds	\$ 131.83	\$ 75.50	\$ 142.53	\$ 64.80
Hobson Fund	119.44	—	57.84	61.60
Eric Endowment Fund	4.80	—	4.80	—
James Morrison Memorial Fund	10.00	—	10.00	—
Pfaff Revolving Loan Fund	30.00	35.00	—	65.00
Anonymous gift for research and surveys	4,187.13	5,006.00	2,559.00	6,634.13
Subbarow Loan Fund	362.69	325.00	250.00	437.69
Sundry	—	16.17	—	16.17
Unexpended scholarship gifts	—	1,971.00	917.63	1,053.37

Sub-total

4,845.89
7,428.67
3,941.80
8,332.76

Unexpended income: (from restricted endowment funds)

Rauschenbusch Lectureship Fund	2,979.01	2,210.00	2,413.67	2,775.34
Ayer Lectureship Fund	430.09	1,527.00	1,002.55	954.54
Samuel Colgate Baptist Historical Collection Fund	74.00	2,768.00	2,902.00	(60.00)
Grimes Rotary Student Loan Fund	214.00	41.00	—	255.00
Wilkins Prize Fund	186.00	73.00	—	259.00
Pond Memorial Fund	538.00	186.00	—	724.00
Morrison Memorial Fund	109.00	107.00	—	216.00
Income from funds perpetuating annual gifts	315.00	499.00	315.00	499.00
Getman-Babcock Scholarship Fund	—	68.00	—	68.00
Davidson Scholarship Fund	—	3.00	—	3.00
Ebsary Scholarship Fund	—	78.00	—	78.00
Emilie S. Deer Memorial Fund	—	14.00	—	14.00

Sub-total

4,845.10
7,574.00
6,633.22
5,785.88

Designated surplus funds (for current purposes)

For contingencies	4,873.13	—	4,873.13	—
For insurance	971.95	3,071.00	2,929.46	1,113.49
For alterations—Old Chapel	—	12,225.00	5,225.00	7,000.00

Sub-total

5,845.08
15,296.00
13,027.59
8,113.49

Total (Exhibit A)

\$15,536.07
\$30,298.67
\$23,602.61
\$22,232.13

Schedule 4

Description of Securities

April 25, 1959

Par Value	BONDS	Book Value	
U. S. GOVERNMENT			
175,000	U. S. Treasury Bonds 2½s, due 1980-75	\$177,170	
50,000	U. S. Treasury Bonds 3½s, due 1983	50,000	
			\$227,170
CANADIAN			
25,000	Province of Nova Scotia 3½s, 1964	24,900	
25,000	Province of Ontario 3½s, 1972	24,430	
30,000	Province of Quebec 2½s, 1971	29,320	
			78,650
RAILROAD			
25,000	Canadian Pacific Cons. deb. 4s, Perpetual	25,060	
25,000	Louisville & Nashville-Equipts. 3½s, 1964	24,950	
25,000	Oregon-Washington RR & Nav. Co. "A" 3s, 1960	25,000	
30,000	Pennsylvania Railroad Co. "A" 4½s, 1965	30,370	
28,800	Virginia Railway Co. Inc. deb. 6s, 2008	31,330	
			136,710
PUBLIC UTILITY			
25,000	American Telephone & Telegraph deb. 2½s, 1975	25,000	
25,000	American Telephone & Telegraph deb. 2½s, 1980	24,130	
50,000	American Telephone & Telegraph deb. 4½s, 1985	50,540	
50,000	Appalachian Electric Power Co. 1st 3½s, 1970	51,500	
50,000	Arkansas Power & Light 3½s, 1985	50,210	
25,000	Atlantic City Electric 2½s, 1980	24,370	
50,000	Boston Edison Co. 1st "A" 2½s, 1970	50,830	
50,000	Chesapeake & Potomac Tel. Co. of Balt. 3½s, 1995	51,240	
50,000	Cleveland Electric Ill. Co. 3s, 1989	50,150	
50,000	Columbia Gas System deb. K 4½s, 1983	50,900	
50,000	Commonwealth Edison Co. 3s, 1977	51,650	
50,000	Consolidated Natural Gas 3s, 1978	49,870	
50,000	Consumers Power Co. 3½s, 1990	50,960	
50,000	Detroit Edison Co. Gen. & Ref. "H" 3s, 1970	51,280	
50,000	Duke Power Co. 1st & Ref. 2½s, 1979	50,000	
50,000	Duquesne Light Co. 1st Mtg. 2½s, 1977	50,090	
50,000	Hartford Electric Light Co. 4½s, 1988	51,270	
50,000	Houston Light & Power Co. 3s, 1989	50,070	
50,000	Indiana & Michigan Electric Co. 3½s, 1984	50,180	
25,000	Kentucky & W. Virginia Power Co. 1st 3s, 1979	25,390	
50,000	Louisiana Power & Light Co. 1st 3s, 1974	50,170	
50,000	Metropolitan Edison Co. 3½s, 1984	50,080	
50,000	New York Power & Light Corp. 1st Mtg. 2½s, 1975	46,870	
50,000	New York Telephone Co. Ref. 2½s, 1982	48,140	
30,000	Ohio Edison Co. 3½s, 1985	30,250	
25,000	Ohio Power Co. 3½s, 1981	25,510	
25,000	Ohio Power Co. 3½s, 1983	25,000	
50,000	Pacific Gas & Electric Co. 3½s, 1987	51,300	
25,000	Pacific Tel. & Tel. Co. deb. 2½s, 1986	25,310	
25,000	Potomac Electric Power Co. 1st 3½s, 1987	25,420	
49,000	Public Service Electric & Gas Co. 1st & Ref. 2½s, 1979	49,740	
25,000	Rochester Gas & Electric Co. 3½s, 1985	25,350	
35,000	San Diego Gas & Electric Co. 3½s, 1985	34,300	
50,000	Virginia Electric Power & Light 3½s, 1985	50,500	
15,000	West Penn Traction Co. 5s, 1960	15,000	
25,000	Wisconsin Electric Power Co. 3½s, 1984	25,600	
			1,488,170

Schedule 4

Description of Securities—*continued*

April 25, 1959

Par Value	BONDS	Book Value
INDUSTRIAL		
50,000	Allied Chem. & Dye Corp. debs. 3½s, 1978	\$49,610
50,000	American Can Co. debs. 3½s, 1988	50,110
50,000	Borden & Co. debs. 2½s, 1981	49,590
50,000	Continental Oil Co. 3s, 1984	50,000
50,000	General Electric Co. 3½s, 1976	49,620
50,000	General Motors Corp. 3½s, 1979	51,010
50,000	General Motors Acc. debs. 3s, 1960	50,000
50,000	International Harvester Credit Corp. debs. 4½s, 1979	51,190
50,000	National Dairy 3½s, 1976	50,590
50,000	National Steel Corp. 1st 3½s, 1982	50,000
50,000	Procter & Gamble 3½s, 1981	50,590
50,000	Service Pipe Line 3.20, 1982	50,470
50,000	Shell Union Oil Corp. 2½s, 1971	50,000
50,000	Standard Oil of California 4½s, 1983	51,550
50,000	Standard Oil of New Jersey deb. 2½s, 1971	49,150
50,000	Texas Corporation debs. 3½s, 1983	46,870
50,000	U. S. Steel Corp. s.f. debs. 4s, 1983	49,370
		\$849,720
	<i>Total Bonds</i>	\$2,780,420
Shares	PREFERRED STOCKS	Book Value
PUBLIC UTILITY		
500	Connecticut Light & Power Co. \$2 cum	\$26,750
500	Consolidated Edison Co. of New York, Inc. \$5 cum	49,910
500	Consumers Power Co. \$4.50 cum	49,560
400	Dayton Power & Light Co. 3½% cum Ser. "A"	40,240
1,000	Duquesne Light Co. \$2.10	51,350
300	Indiana & Michigan Electric Co. 4½% cum	30,980
250	Kansas City Power & Light Co. 4.35%	22,550
200	Kansas City Power & Light Co. 3.80%	19,090
500	Niagara Mohawk Power Co. \$3.60 cum	48,330
500	Northern States Power Co. (Minn.) \$3.60 cum	44,090
1	Ogden Telephone Co. \$5	100
200	Rochester Gas & Electric Corp. 4% cum Ser. "F"	20,750
200	Southern Indiana G. & E. 4.8% cum	19,480
100	Southwestern Electric Power Co. \$5 cum	10,210
		\$433,390
INDUSTRIAL		
500	Aluminum Co. of America 3.75% cum	49,190
800	American Sugar Refining Co. \$1.75	28,700
500	Colgate-Palmolive Co. \$3.50 cum	47,430
300	General Motors Corp. \$5 cum	22,830
100	Marshall Field & Co. 4½% cum	9,800
400	United States Steel Corp. \$7 cum	53,530
		211,480
	<i>Total Preferred Stocks</i>	\$644,870

Schedule 4
Description of Securities—*concluded*
April 25, 1959

Shares	COMMON STOCKS	Book Value	
RAILROAD			
3,000	Atchison, Topeka & Santa Fe	\$41,280	
400	Carolina, Clinchfield & Ohio (GTD)	37,650	
800	Great Northern	35,120	
3,000	Union Pacific	26,060	
			\$140,110
PUBLIC UTILITY			
3,800	American Electric Power Co.	40,390	
605	American Tel. & Tel. Co.	88,260	
1,000	Atlantic City El. Co.	10,510	
1,800	Baltimore Gas & Electric Co.	48,070	
3,000	Cincinnati Gas & Electric Co.	39,620	
1,600	Cleveland Electric Illuminating Co.	36,050	
600	Columbus & Southern Ohio Elec. Co.	14,880	
1,224	Commonwealth Edison Co.	29,210	
1,000	Con. Edison of New York	25,530	
1,575	Philadelphia Electric Co.	32,590	
			365,110
INDUSTRIAL			
875	Allied Chemical Corp.	45,860	
800	American Can Co.	21,700	
1,500	Atlantic Refining Co.	14,150	
1,040	Borden Company	37,220	
1,500	E. I. DuPont de Nemours & Co.	61,150	
8,200	Eastman Kodak Company	57,540	
2,000	General Electric Company	29,680	
2,008	Gulf Oil Corp.	40,220	
2,000	Humble Oil & Refining Company	20,730	
1,500	Ingersoll Rand Company	24,980	
1,000	Inland Steel Company	29,950	
1,000	International Nickel Co. of Canada Ltd.	34,340	
765	International Paper Co.	32,600	
600	Standard Oil of Indiana	26,250	
7,311	Standard Oil (New Jersey)	58,940	
2,000	Sterling Drug, Inc.	34,370	
1,000	Union Carbide Corp.	25,400	
2,500	United States Gypsum Co.	43,280	
1,000	F. W. Woolworth Company	42,380	
			680,740
BANK			
800	First National City Bank of New York	47,600	
600	Guaranty Trust Company of New York	31,600	
1,040	Irving Trust Company (New York)	26,090	
1,122	Lincoln Rochester Trust Co.	44,990	
222	J. P. Morgan & Co.	50,170	
600	New York Trust Company	32,420	
			232,870
INSURANCE			
800	Great American Insurance Company	13,320	
625	Hartford Fire Insurance Company	28,110	
1,080	Insurance Company of North America	20,530	
			61,960
Total Common Stocks			\$1,480,790

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Colgate Rochester Divinity School Bulletin

Vol. XXXII

Rochester, N. Y., January, 1960

No. 1c

Catalogue

Register and Announcements

1960-1961

CALENDAR 1960

JANUARY							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
3	4	5	6	7	8	9	3	4	5	6	7	8	9
10	11	12	13	14	15	16	10	11	12	13	14	15	16
17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30
31							31						
FEBRUARY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
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MARCH							SEPTEMBER						
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CALENDAR 1961

JANUARY							JULY						
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MAY							NOVEMBER						
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8	9	10	11	12	13	14	8	9	10	11	12	13	14
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29	30	31					29	30	31				
JUNE							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
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8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30	31				



VIEW OF THE CAMPUS FROM THE NORTH

The campus is bounded by Highland Avenue (south), Goodman Street (west), and Highland Parkway (north). Buildings—President's house (at right), Colgate Memorial Chapel (with tapering spire), Main building, Ambrose Swasey Library, Alvah Strong Hall (with tower), Jones Hall (dining hall and kitchen), Trevor Hall Dormitories (extreme left).

Colgate Rochester Divinity School Bulletin

VOLUME XXXII

No. 1c

THIRTIETH CATALOGUE

JANUARY 1960

REGISTER FOR 1959-1960

ANNOUNCEMENTS FOR 1960-1961

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Calendar

January 1960 to May 1961

1960

<i>January</i>	5	Classes resume at 8:30 A. M.
	26-29	Autumn Semester Examinations
	29	Autumn Semester Ends
<i>February</i>	2	Winter Semester begins at 8:30 A. M.
<i>April</i>	1-3	Spring Conference on the Ministry
	15	Good Friday. No classes held
	18-25	Spring Recess, Convocation, and Alumni Week
	26	Classes Resume at 8:30 A. M.
<i>May</i>	13	Final Date for Completion of Senior Work
	19, 20	Winter Semester Examinations
	20	Winter Semester Ends
	22	Baccalaureate Service at 4:00 P. M.
	23	Annual Meeting of the Corporation of the Colgate Rochester Divinity School
		Annual Meeting of the Board of Trustees
		Convocation for the Conferring of Degrees at 8:00 P. M.
<i>June 1-Aug.</i>	31	Summer Conferences, Clinical Training, and Field Work
<i>September</i>	9, 10	Orientation Retreat for New Students
	13	Autumn Semester begins. Reception and Matriculation of New Students
		Public Opening at 7:30 P. M. Faculty Speaker: Professor John E. Skoglund
	14	Autumn Semester Classes begin at 8:30 A. M.
<i>October</i>	24-31	Seniors' Conference at Green Lake, Wisconsin
<i>November</i>	11, 12	Fall Conference on the Ministry
	23	Thanksgiving Recess begins at 5:20 P. M.
	29	Classes resume at 8:30 A. M.
<i>December</i>	16	Christmas Recess begins at 5:20 P. M.

1961

<i>January</i>	3	Classes resume at 8:30 A. M.
	24-27	Autumn Semester Examinations
	27	Autumn Semester Ends at 5:20 P. M.
	31	Winter Semester begins at 8:30 A. M.

<i>March</i>	24, 25	Spring Conference on the Ministry
	31	Good Friday. No classes held
<i>April</i>	1-10	Spring Recess, Convocation, and Alumni Week
	11	Classes resume at 8:30 A. M.
<i>May</i>	12	Final Date for the Completion of Senior Work
	18, 19	Winter Semester Examinations
	19	Winter Semester Ends at 5:20 P. M.
	21	Baccalaureate Service at 4:00 P. M.
	22	Annual Meeting of the Corporation of the Colgate Rochester Divinity School
		Annual Meeting of the Board of Trustees
		Convocation for the Conferring of Degrees

Introductory

THE Colgate Rochester Divinity School is a corporation organized under the provisions of Chapter 418 of the Laws of 1927. The articles of incorporation were filed on July 11, 1928. The Colgate Rochester Divinity School continues the work of the Colgate Theological Seminary formerly of Hamilton, New York, and of the Rochester Theological Seminary formerly of Rochester, New York.

The Colgate Rochester Divinity School is a corporation composed of annual members and also members appointed by Baptist churches. Its president is The Reverend Wilbour Eddy Saunders, D.D., of Rochester, New York. It continues the legal existence of the Baptist Education Society of the State of New York organized at Hamilton, New York, on September 24, 1817, and of the New York Baptist Union for Ministerial Education, organized in Rochester, New York, on May 11, 1850.

The government and care of the Divinity School are committed to a Board of Trustees, consisting of thirty-six members, one third of whom are elected annually by the Corporation. The Chairman of the Board is Mr. Arthur L. Stewart, of Rochester. The Chairman of the Executive Committee is Mr. Thomas H. Remington, of Rochester.

During their history these institutions have had many friends who have contributed generously to their support, but the income from the endowment funds is neither sufficient to meet the new and enlarging work of the Divinity School, nor to carry on its present tasks with the highest degree of efficiency. This can be done only upon the condition of the continued help of the churches and the beneficence of friends.

Colgate Rochester Divinity School

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J. EDWARD HOFFMEISTER
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(120 Brookwood Road)

DANA H. FEARON
ASSOCIATE MINISTER, CENTRAL PRESBYTERIAN CHURCH
INSTRUCTOR IN GREEK
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VISITING PROFESSOR OF CHURCH MUSIC
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IN THE U.S.A. PHILADELPHIA

Lecturer on the Ayer Foundation for 1960

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LONDON, ENGLAND

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YORKMINSTER BAPTIST CHURCH
TORONTO, CANADA

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CHAPLAIN, RUTGERS COLLEGE—THE STATE UNIVERSITY
NEW BRUNSWICK, NEW JERSEY

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FRED J. QUETSCHENBACH, *Superintendent*

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<i>First Vice President</i>	Harleigh M. Rosenberger, '42, Detroit, Michigan
<i>Second Vice President</i>	Charles C. Roadarmel, '26, W. Bengal, India
<i>Orator</i>	Bradford S. Abernethy, '33, New Brunswick, New Jersey
<i>Necrologist</i>	Glenn B. Ewell, '11, Rochester, New York
<i>Faculty Advisor</i>	Winthrop S. Hudson, '37, Rochester, New York
<i>Alumni Fund Chairman</i>	Robert N. Zearfoss, '39, Buffalo, New York

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<i>Chairman</i>	Hugh F. Miller, '45, Brockport, New York
<i>Vice Chairman</i>	Donald N. Tubbs, '35, Syracuse, New York
<i>Secretary</i>	Gordon F. Kurtz, '52, Rochester, New York

TERM EXPIRES 1960	TERM EXPIRES 1961	TERM EXPIRES 1962
James B. Ashbrook <i>Granville, Ohio</i>	Bryan F. Archibald <i>Washington, D. C.</i>	Howard C. Adams <i>Palmyra, N. Y.</i>
Russell H. Bishop <i>Cleveland, Ohio</i>	Roy B. Deer <i>Rochester, N. Y.</i>	Carl E. Dawkins <i>Erie, Pa.</i>
Lewis M. Brehaut <i>Saratoga Springs, N. Y.</i>	Augus C. Hull, Jr. <i>East Cleveland, Ohio</i>	Glen E. Hanneman <i>Plainfield, N. J.</i>
James V. Davison <i>Ithaca, N. Y.</i>	Gordon F. Kurtz <i>Rochester, N. Y.</i>	Idris W. Jones <i>Peoria, Ill.</i>
James M. Dick <i>Alfred, N. Y.</i>	Livingston H. Lomas <i>Pittsford, N. Y.</i>	J. Ralph Shotwell <i>Rochester, N. Y.</i>
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Richard N. Hughes <i>Rochester, N. Y.</i>	Gordon M. Torgersen <i>Worcester, Mass</i>	Nicholas Titus <i>Syracuse, N. Y.</i>
J. Henry Rood <i>Groton, N. Y.</i>	Donald N. Tubbs <i>Syracuse, N. Y.</i>	George Kenneth Tuttle <i>Rochester, N. Y.</i>

Forms of Gifts to the Work of Ministerial Education

Due to the reduced rate of return on invested capital, income from endowment funds has been greatly curtailed. If the Divinity School is to be maintained at the high level expected of it, more endowment must be secured or income must be supplemented by contributions to the current expense budget. The following forms provide for both of these possibilities.

Form of Bequest

I give and bequeath to the Colgate Rochester Divinity School, a corporation located at Rochester, N. Y., the sum of dollars, to be applied to the maintenance of the Colgate Rochester Divinity School, under the direction of the Board of Trustees.

Subscription for the Founding of a Scholarship

I hereby agree to pay to the Colgate Rochester Divinity School, the sum of, for the purpose of founding a scholarship, the interest of this sum to be expended annually in aiding approved students in pursuing their studies for the ministry of the Gospel, and the scholarship to be named "The Scholarship."

This form of giving for Ministerial Education enables one to leave a perpetual memorial of himself or of some departed friend.

Sustaining Member's Pledge

For the purpose of giving greater efficiency to the work of the Colgate Rochester Divinity School at Rochester, and to enable it to carry out its plan of student aid, I hereby agree to pay the School annually, on or about the day of, in each year, the sum of dollars; it, however, being understood, as the express condition of this pledge, that I may at any time terminate my obligations by giving notice of my wish, in writing, to the Secretary of the School. Name
Church P. O. Address

Address communications to Frederick A. Piotrow, Treasurer.

Information

Cultural Advantages of Rochester

ROCHESTER is a city of more than 350,000 population, closely surrounded by numerous thriving smaller cities, incorporated towns and villages. It offers to theological students a place of residence highly desirable in intellectual, aesthetic, and social aspects. The University of Rochester, historically related to the Divinity School, consists of the College of Arts and Science, the College for Men and Women, the Division of Graduate Studies, the University School of Liberal and Applied Studies, the School of Medicine and Dentistry, the School of Nursing, and the Eastman School of Music. Each of these makes its definite contribution to the cultural life of the city. Through the Eastman School of Music and related agencies, Rochester enjoys the privilege of hearing in concert or recital each year a number of artists prominent in the musical world. Symphony and Philharmonic orchestras add to the musical advantages to be enjoyed in this city. The public schools of Rochester have a national reputation. The Rochester Institute of Technology enrolls several thousand students each year and gives training of the highest order in a great variety of practical lines. Several significant libraries are assets for intellectual culture. A new Central Public Library, the Sibley Music Library and the Watson Memorial Art Gallery are especially notable.

The religious organizations of Rochester are many and strong. The Federation of Churches of Rochester and Vicinity, Inc., is one of the most efficient and successful in the country. The Young Men's Christian Association is an important factor in the life of the region with a central building and several effective branches. The churches of Rochester are of many types ranging from the largest residential or family church and the institutional church to churches in newer districts and missions among the foreign-speaking peoples and the underprivileged. These afford abundant opportunity for observation and experience in relation to the work of the minister. Social and charitable projects are well organized and serve the theological students as examples of such activities.

The Divinity School enables the student to avail himself of the advantages thus offered. He becomes acquainted with some through the

medium of regular classes, to others he is introduced by means of visitation under the guidance of lecturers, and in others he becomes a participant in their activities. The purpose of these contacts is to ensure familiarity with certain social and religious agencies with which the Christian minister should work co-operatively. The cultural, social and religious contacts of the city are used as a means of a broader training supplementing that of the classroom.

The Campus *

The campus of the Colgate Rochester Divinity School consists of twenty-four acres, located at 1100 South Goodman Street, directly opposite Rochester's interesting and beautiful Highland Park. It contains an amphitheatre, with a large stage and accommodations for 1200 persons, tennis courts, baseball space, parking facilities, well-selected shrubs, beautiful roads and walks. It is only a few minutes by automobile or bus to the principal railway stations and the heart of the city's business district. The Divinity School campus is within easy range of the campus of the University of Rochester which is located about one mile away. The landscape architect was Alling S. De Forest of Rochester.

Divinity Hall

The main building is known as Divinity Hall. It consists of Strong Hall, Jones Hall, and the Ambrose Swasey Library. Strong Hall is a memorial to Augustus Hopkins Strong, D.D., LL.D., for forty years president of the Rochester Theological Seminary, to his father, Alvah Strong, its first treasurer, and to his brother, Henry Alvah Strong, its generous benefactor. On the main floor are the administration offices, classrooms, exhibit cases and lounges. On the second floor are faculty offices and various classrooms. On the third floor are auxiliary offices, an infirmary, superintendent's quarters, and other rooms.

In the foyer of the Ambrose Swasey Library are display cases and the card catalogue. The Cyrus F. Paine Reading Room, named in honor of one who was for more than forty-five years treasurer of the Rochester Theological Seminary, adjoins a well-equipped periodical

* Two special numbers of *THE BULLETIN* (November 1932, and November 1936) contain a complete description of the new campus and buildings.

alcove. A cataloguing room, four levels of stacks, together with other facilities, make the Library one of the best equipped in the country.

The Auditorium, with its large stage, projection and broadcasting facilities and a pipe organ, is admirably suited for public meetings such as the Commencement Exercises, the Foundation and Special Lectures, and for practical instruction in religious drama. Adjacent to the stage are dressing rooms. The North Gallery may be used as a small auditorium, or for social purposes. At the end of the gallery is the Grace Beaven Memorial Room. The main floor will easily accommodate four hundred persons, and the galleries an additional two hundred. It is the center of the School's social and public life.

Jones Hall, named in honor of John J. Jones, a notable contributor to the funds of the School, has club rooms for faculty and students, the dining hall, kitchen and the gymnasium, with bowling alley, basketball and handball courts, shower baths and lockers.

At the spring convocation in 1937 the "Andrews-Hale Chimes" of thirteen bells were dedicated. These bells are located in Divinity Tower, which dominates the entire campus, and add greatly to the life of the School. They are played from the organ console in the chapel. The bells were given to honor the memory of Mr. Ezra R. Andrews, a member of the Board of Trustees from 1866 to 1900, and of Mr. William B. Hale, a member of the Board from 1907 to 1938, and its chairman from 1932 to 1938.

The Samuel Colgate Memorial Chapel

Immediately adjacent to the Ambrose Swasey Library there was erected in the summer of 1936 the Samuel Colgate Memorial Chapel and the connecting cloister. The exterior is of tapestry brick and Indiana limestone, while the interior is given an atmosphere of warmth and beauty by the use of red antique brick, with oak for furnishings, paneling and ceiling. The chapel will accommodate two hundred persons. At the west end, over the chancel, is a large rose window rich in symbolic religious suggestion, at the center of which is an adaptation in stained glass of Thorwaldsen's "The Christ of Benediction." The side walls of the nave provide space for six art glass windows within heavy stone arches, each window containing some symbol of the religious life. At the east end, over the narthex, are four lancet windows, illuminated at night, bearing the names and figures of Roger Williams,



The Great Tradition at Colgate Rochester—

ROGER WILLIAMS, ADONIRAM JUDSON, WILLIAM NEWTON CLARKE,
WALTER RAUSCHENBUSCH

Adoniram Judson, William Newton Clarke and Walter Rauschenbusch, while closer to the observer are four other windows with the traditional representations and symbols of the four Evangelists. Here also is a bronze portrait plaque in memory of Mr. Samuel Colgate (1822-1897) executed by The Gorham Company, and donated by his son. The entire interior contains a wealth of decoration designed to create an atmosphere of worship. In the chancel, besides the pulpit and lectern, are the communion table into which has been built a reproduction of Leonardo da Vinci's "Last Supper" carved by Alois Lang, a member of the Oberammergau family, the console of the organ and seats for the leaders of the service and for the choir. The carving is kept illuminated by subdued electric lights. The contour of the campus made attractive rooms under the chapel possible. A robing room for the choir, the studio for the Director of Music, a practice room for the Divinity School choir and other facilities have been provided here. This worshipful center of the religious life of the School was made possible by generous gifts from the children and grandchildren of Samuel Colgate, prominent among whom was Mr. Russell Colgate, of West Orange, New Jersey.

The Ambrose Swasey Library*

The Library is the laboratory for the various departments of the Divinity School. At first it combined 55,000 volumes from the library of the Rochester Theological Seminary with about 7,000 volumes that were formerly used by Colgate Theological Seminary. The entire collection of Professor Johann August Wilhelm Neander, the famous church historian, enriches the historical section. Generous and important selections from the libraries of the late President Ebenezer Dodge, Professors Horatio B. Hackett, William Arnold Stevens, Walter Robert Betteridge, and Walter Rauschenbusch are found on its shelves. The gift of \$25,000 by Mr. William Rockefeller, of New York City, which was to be entirely expended for books, furnished means for extensive and discriminating additions. Numerous and valuable accessions are constantly being made from the "Bruce Fund," a legacy of \$25,000 from the estate of John M. Bruce, of New York City, as well as from other funds. A recent addition is an extensive and valuable collection

* In the *Rochester Historical Society Publications*, vol. xvi, pp. 133-157, a complete history of the Library may be found.

of tracts and books published during the German Reformation. The collection contains forty-four items printed before 1530. There are included at least fifty works not found in any other American library. At least ten items are known in only from two to six copies. A manuscript copy of Bullinger's work consists largely of material not in print. For the gift of this unique collection, the Library is indebted to Dr. Henry H. Covell, of New York, N. Y.

In 1925, the Library received an addition of \$50,000 to its endowment fund and in 1929 a gift of \$100,000 for its new building from Dr. Ambrose Swasey, of Cleveland, Ohio. These are the largest gifts ever received for the Library from a living donor.

The Ambrose Swasey Library, named in honor of its donor, was first opened for use in the autumn of 1932. It constitutes the west wing of Divinity Hall. It has dignity and beauty as well as ample space and equipment for the convenience and comfort of all who use the Library. The Reading Room and Periodical Alcove will accommodate eighty-eight readers at one time.

The Library contains 97,784 separate bound volumes, in addition to large numbers of pamphlets and facsimiles of manuscripts. Biblical and historical studies are aided by an excellent collection of maps and visual aids.

The book collection is carefully and completely catalogued and classified and from the standpoint of a working library it will bear comparison with the best in the country. One of the prominent features of the Library is its accessibility. The "open shelf" system is in use and the students have direct access to the volumes, although a "closed section" provides safety for many rare items owned or on deposit. No unreasonable limitation is placed upon the drawing of books, and no student will find himself handicapped in reading or research. The Library is open throughout the year, except holidays and August.

Books for recommended or required reading in the different courses are placed on reserve on the shelves of the Reading Room.

The Reference Collection is housed in the Cyrus F. Paine Reading Room and consists of dictionaries, encyclopedias, periodical indexes, yearbooks, almanacs, atlases, biographical sets and other standard reference works. About two hundred and fifty American and foreign periodicals, mostly of a theological and religious nature, are regularly received. Most of these are subsequently bound and preserved in permanent files.

It is the constant endeavor of the Librarian and his staff to keep the Library in a high state of efficiency. A careful watch is kept for new publications.

The Rush Rhees Library of the University of Rochester and the Public Library including the Reynolds Reference Collection are available for the use of students of the Divinity School, free of cost.

The Library of the American Baptist Historical Society

During the summer of 1955, the American Baptist Historical Society, a cooperating society of the American Baptist Convention, moved its library from Chester, Pennsylvania to Rochester, New York. At the same time, the Historical Society assumed the administration of the Samuel Colgate Baptist Historical Collection which, until 1948, was at Colgate University. The combined libraries, now housed in Strong Hall of the Colgate Rochester Divinity School, have been named the Samuel Colgate Baptist Historical Collection of the American Baptist Historical Society.

The combination of the two largest collections of Baptistiana in existence makes available in a single location the basic source of materials of Baptist history. The library consists of approximately 50,000 volumes as well as more than 200,000 pamphlets and reports. There is also an extensive collection of photographs, manuscripts, clippings and Baptist memorabilia. The most recently acquired of these historic items is the *Dores Robinson Sharpe Rauschenbusch Collection* containing manuscripts, letters, and unpublished addresses of Rochester's most famous Church historian and Social prophet. Noteworthy also among the holdings is the Henry Sweetser Burrage collection relating to English Baptists of the seventeenth and eighteenth centuries which was purchased from Champlin Burrage, named in honor of his father, and presented by the late Richard M. Colgate.

The library offers excellent opportunities for the study of Baptist life, and is accessible to all who wish to undertake research in this and related fields. Churches and individuals are urged to deposit records and historical materials, not only for safe-keeping, but to provide comprehensive records of denominational history and doctrine.

The Society publishes a quarterly magazine devoted to Baptist history and theology. This appears under the name *Foundations*. The Society

is also in the process of publishing a *Baptist Bibliography*, five volumes of which have been issued. Mr. Edward C. Starr is Librarian of the Society and Curator of its historical collection.

Dormitory Accommodations *

SINGLE MEN

The Men's Dormitory, a separate, fire-proof building in close proximity to the main building, contains 14 double, 1 triple, and 62 single rooms. Each of the two wings has, on the second floor, a club room with fireplace, furnished as a music room with piano and radio.

All rooms are furnished, singly or *en suite*, with a comfortable bed, a chiffonier, desk and desk chair, an easy chair, curtains and bookcase. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

No rent is charged for the rooms, but a dormitory fee of one hundred and ten dollars (\$110.00) for the academic year is imposed to cover depreciation, heat, light, and partial care of the room.

In cases of minor illnesses, the residents of the men's dormitory receive free medical care not exceeding one call by a physician per semester.

All the above, including the use of an individual locker in the gymnasium and of a post-office box in the corridor of Strong Hall, is included in the dormitory fee.

SINGLE WOMEN

A very small number of furnished rooms for single women students is provided on the third floor of Strong Hall. The fee for these is one hundred and ten dollars (\$110.00) for the academic year. This includes medical care of one call per semester by a physician. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

ANDREWS HOUSE

These apartments, named for Miss Kate R. Andrews, generous bene-

* *Room or Apartment Deposit.* In all cases, occupants of dormitory accommodations will be required to deposit a sum to insure the School against loss or damage to equipment and furnishings. In the case of rooms the amount will be \$5.00, in the case of apartments it will be \$10.00.

factress of the School, were erected in 1957 to complete the group of buildings provided for married students. Each of the twelve apartments consists of a living room, bedroom, kitchen, and bath. The living room, in each, is furnished with dining table, desk, bookcase, Simmons Hide-a-Bed, coffee table, end table, two straight chairs, an easy chair, two table lamps, a floor lamp, rug, window drapes, waste basket. The bedroom contains a double bed with mattress and pad, two straight chairs, two scatter rugs, combination dressing table and closets, and window drapes. The kitchen is equipped with cupboards, electric stove, electric refrigerator, and automatic disposal. The bathroom has tub and other appropriate fixtures. The rent is fifteen dollars (\$15.00) per week. Reservation, as in all of the other residence halls, is accomplished by making a ten dollar (\$10.00) deposit.

BEAVEN HOUSE

These apartments for married students were erected in 1936 and provide housekeeping accommodations for couples without children. Each apartment consists of a large living room with a disappearing bed, a kitchenette, bathroom and dressing closet. Two of the twelve apartments have a separate sleeping room. The rent for the small apartments is \$11.00 weekly; for the larger apartments the charge is \$12.00. In the basement is a large common room with fireplace, furnished for social and recreational purposes, and individual storage cubicles. *It is not possible to allow pets in any of the School's apartments.*

APARTMENT FURNISHINGS

Apartments in Beaven House are of two types:

Those consisting of living room, kitchenette, and bathroom, and those consisting of living room, bedroom, kitchenette, and bathroom. In the former, the living room is furnished with rug, bed, two side chairs, two armchairs, table, desk, two bookcases, desk lamp, table lamp, floor lamp, wastebasket, and curtains. The kitchenette has curtains, tea kettle, dish pan, bread and cake box, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool. A shower curtain is furnished in the bathroom.

In the second type of apartment, the living room is furnished with two rugs, two side chairs, two armchairs, table, desk, two bookcases,

desk lamp, table lamp, floor lamp, studio couch, wastebasket, curtains. The bedroom is furnished with double bed, mattress with pad, two pillows, two rugs, two dressers, mirror, two side chairs, wastebasket, curtains. The bathroom has shower curtain, toilet brush, window curtains. The kitchenette has curtains, tea kettle, dish pan, wastebasket, mop pail, dust mop, dust pan, broom, step-ladder stool, bread and cake box.

AXLING HOUSE

A residential building containing six apartments was erected opposite Beaven House in 1936 for the use of missionaries on furlough, especially such as desire to pursue further studies at the Divinity School, the University of Rochester or the Eastman School of Music. Two of these apartments constitute a memorial to the Reverend A. Judson Barrett, D.D., of the Class of 1876 and his wife—the father and mother of Mrs. William A. Montgomery. Two others are in memory of Mrs. Alice H. Bennett of Hartford, Connecticut, and were made possible by a gift from her two sisters, the Misses Mary and Edith Howard. The two remaining apartments were provided by Mrs. Marguerite G. Strong, one in memory of the Reverend Charles B. Tenney, D.D., of the Class of 1900, and his wife, and the other a memorial to Mrs. Elizabeth G. Moody, wife of the Reverend Thomas Moody, D.D., of the Class of 1890.

Two of these apartments have a large living room, kitchenette, dressing room, bathroom and a separate sleeping room; four of them have the same with the addition of a dinette and a second sleeping room. All of the living rooms are equipped with a studio day bed. There is a common playroom in the basement and individual family storage cubicles. The rent for the smaller apartments is \$12.50 weekly; the charge for the larger apartments is \$15.00.

EATON HALL AND TREVOR HALL APARTMENTS

In 1945, the Divinity School converted one wing of the Men's Dormitory into apartments for married students. These, with four recent additions in Trevor Hall, will accommodate fourteen couples. The apartments consist of a bedroom with double bed and mattress, a living room furnished with rug, table, chairs and closet space. A "community kitchen" is provided for each five couples with separate stove, work and utensil space, storage and refrigeration. The weekly rental is \$11.00-13.00.

The Divinity School reserves the right to increase the weekly rentals if necessary. *The residence of all student occupants terminates at the time of their graduation.*

Apartments are assigned on the basis of the priority acquired by the date of application for admission, the time formal request is made to the Dean, proper distribution of housing among residents and students accepted for entrance. Residence on campus does not automatically confer priority over incoming students.

Further information concerning these apartments may be secured from the Dean.

Montgomery House

The home of the President, situated near the main building, was largely the gift of Mr. and Mrs. William A. Montgomery, the former being a trustee of the Baptist Education Society.

The architect of the entire group of buildings was Mr. James Gamble Rogers, of New York.

Public Exercises

Graduating Exercises were held on Monday, May 18, 1959. The Convocation Address was delivered by The Reverend Edwin T. Dahlberg, D.D., President of the National Council of Churches and Pastor of the Delmar Baptist Church of St. Louis. His subject was "Truth Before Freedom." The address to the Graduating Class was given by Professor Fred Herman Willkens of the Divinity School Faculty. The Baccalaureate Service was conducted by President Wilbour Eddy Saunders, D.D., LL.D., in connection with a service of Holy Communion for the graduates, their families, and friends. The subject of his address was "I Could Wish." The Degree of Bachelor of Divinity was conferred upon forty members of the Class of 1959.

The Public Opening

The Public Opening of the Divinity School occurred on Tuesday evening, September 15, 1959. The principal address was delivered by Professor V. E. Devadutt, whose subject was "Mid-Twentieth Century World—Where Do We Go From Here?" Dr. Hugh Chamberlain Burr, Executive Secretary of the Federation of Churches of Rochester and Vicinity, spoke for the cooperating denominations. Mr. William S. Vaughn spoke in behalf of the Board of Trustees.

Chapel Exercises

Services of worship are held in the Samuel Colgate Memorial Chapel on Tuesday, Wednesday, Thursday and Friday mornings of each week, from 10:40 to 11:05 o'clock. Members of the Faculty and Senior Class share responsibility for these services.

Endowed Lectures

THE TREVOR-JONES LECTURES

By the generosity of Mrs. John B. Trevor, of Yonkers, N. Y., a sum of ten thousand dollars was presented to the Divinity School for the purpose of establishing a lectureship in memory of the late John B. Trevor. It provides for the delivery from time to time of lectures sup-

plementary to the regular course of instruction by men eminent in their several departments upon subjects related to theological study.

THE FRANCIS WAYLAND AYER LECTURESHIP

This lectureship was founded in May 1928, by Mr. and Mrs. Wilfred W. Fry, of Camden, New Jersey, in memory of Mrs. Fry's father, the late Francis Wayland Ayer. Under the terms of the foundation, the lectures are to fall within the broad field of the history or the interpretation of the Christian message. These lectures are now given in alternate years and are subsequently published in expanded form.

The lecture for 1959 was on the theme, "What Alienates Modern Man from Christianity." The lecturer was Dr. Rudolph Bultmann of the University of Marburg, Germany.

THE RAUSCHENBUSCH MEMORIAL LECTURESHIP

The founding of a lectureship in memory of the late Professor Walter Rauschenbusch was made possible through the contributions of friends in connection with the successful forward movement of the Divinity School in 1929. The lectureship was inaugurated in 1931 with the provision that the themes in successive years should be chosen in the field of applied Christianity. These lectures are delivered annually at the Spring Convocation, and others as announced. The lectures are later set forth in more ample form for publication.

The theme of the Rauschenbusch Lectures for 1959 was "Kairos and Utopia". The lecturer was Dr. Paul Tillich, University Professor at Harvard University.

Spring Convocation, 1960

Beginning on Monday, April eighteenth, and continuing through Wednesday, April the twentieth, the Annual Spring Convocation will be held.

The Rauschenbusch Memorial Foundation will present this year a lecture by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, U. S. A. His subject will be "The Moral Responsibility of the Church in a Secular Society."

Preceding each day's lectures, a devotional address will be given at the Morning Worship Service in the Samuel Colgate Memorial Chapel. The Chaplain for 1960 will be Dr. Emlyn Davies, Minister, Yorkminster Baptist Church, Toronto, Canada. At the Alumni Dinner on Wednesday evening, The Reverend Bradford S. Abernethy, Chaplain, Rutgers University, New Brunswick, New Jersey, will deliver the Alumni Oration.

The Ayer Lecturer for 1960 will be Dr. Daniel Jenkins, Minister, King's Weigh House Church, and Visiting Professor at the University of Chicago.

It is expected that many of the alumni of the School will return for this week, and that their number will be augmented by ministers and others from Rochester and vicinity. The Faculty considers the lectures, conferences and addresses of this Convocation as a part of the regular educational program of the School, and also as a contribution to the wider service of the Divinity School to the community. Every alumnus who can do so is urged to avail himself of these advantages and all others interested are invited to attend.

Special Lectures and Sermons

From time to time during the academic year, the Divinity School invites eminent specialists and preachers to appear on its platform and in its pulpit.

Organizations

The Students' Organization

THE students of the Divinity School are largely self-governing. They are organized under the name of "The Students' Association of the Colgate Rochester Divinity School." The executive group is known as "The Student Executive Council" and is composed of the officers and representatives of the various classes. The activities of the Student Body are directed by a number of committees which work in close collaboration with the President of the Divinity School.

Refectory

An unusually fine dining hall has been provided by the Divinity School. Board of wholesome quality is furnished under the management of the Administration at a low rate, made possible by underwriting by the School.

The Alumni

In connection with the Commencement of 1929 an Alumni Association of the Colgate Rochester Divinity School was organized. All graduates of the Colgate Theological Seminary and of the Rochester Theological Seminary were enrolled as members. The purpose of the organization is the cultivation of fellowship and of interest in theological education among the graduates. The annual meeting of the Association occurs during the Spring Convocation.

The Divinity School is conscious of the important part which the alumni can play in its life. Endeavors are made to keep in constant touch with those who have graduated. In various sections of the country, state organizations of the Alumni have been formed and are active. The four issues of the *Alumni News* go each year to all members of the Alumni Association so far as their addresses are known. Any alumnus who fails to receive them will confer a favor by informing the Divinity School office. A decennial General Catalogue containing biographical sketches of all alumni, 1822-1930, was published in September 1930. The latest supplement was published in October 1952.

The Divinity School Chorus

Upper Classmen electing Courses P.T. 132abc, constitute the Divinity School Chorus. This class is primarily conducted for advanced Voice Training and introduction to Church Music Appreciation. The Chorus each year accepts a limited number of appointments for local and out-of-town appearances and radio programs. The group has at various times been on the American Baptist Convention programs, and has sung for New York State Conventions and other church assemblies. Selected members sing in the Chapel Choir at the daily Chapel Exercises of the Divinity School. Special programs are given in celebration of Christmas and Easter.

Student Service in the Churches

All students in the Divinity School are required to engage in some form of service with churches as a part of their educational preparation for the ministry. A considerable number teach in the church schools, assist in young people's work, or conduct boys' clubs, either on a voluntary or remunerative basis. Others serve as pastors. The religious work which these students perform is always well received, and has proved itself fruitful both in service to the churches and in the practical training of the students. Correspondence relating to student field work should be addressed to Professor Milton C. Froyd.

Television Program

Beginning Sunday, October 14, 1956, the Divinity School inaugurated, in cooperation with WVET-TV of Rochester, a special Sunday morning feature entitled *Sunday*. It is a service of worship, and includes church music, a story dramatized in terms of an interview, and a brief message for the day. Mr. Edward Willingham, who is engaged in special study at the Divinity School in preparation for a radio-TV ministry, is responsible for the preparation of the script and arrangements. The Reverend George W. Hill, pastor of Lake Avenue Baptist Church, serves as moderator. Members of the Divinity School staff serve in an advisory capacity.

Conditions of Residence and Graduation

Admission

THE Divinity School admits men and women of Christian character and approved educational attainment from any Christian denomination. The curriculum is primarily designed for the training of pastors and preachers for work at home and abroad. In addition the School admits persons of equal qualifications who wish to fit themselves for other forms of Christian leadership.

An applicant for admission to a course leading to graduation including the conferring of the Bachelor of Divinity degree is required to furnish evidence of graduation from an approved college or university, including Colleges of Agriculture in accordance with the program formulated by the Conference on Co-operation between Colleges of Agriculture and Theological Seminaries.*

Blanks upon which application for admission should be made may be secured from the Registrar on request. Each application will be judged upon its merits, and the School reserves the right to refuse any application without expressed reason. The documents listed below are required as a part of the application for admission. In cases of documents from Oriental institutions they should be accompanied by a translation into English.

(a) A statement of Christian experience and personal history.

(b) A transcript of all academic work above high school grade showing at least ninety (90) semester hours of arts and science courses, and including a certificate of college graduation.

(c) A license to preach from some responsible ecclesiastical body.

(d) Certificates of good character from the head of the school most recently attended, and from two other persons, preferably clergymen of recognized standing.

(e) In case of a transfer from another theological school a transcript

* In appraising the value of college degrees, the ratings of such standardizing agencies as the Association of American Universities, the Association of Colleges and Secondary Schools of the Middle States and Maryland, the North Central Association of Colleges and Secondary Schools, and the Education Department of the State of New York are, in general, followed.

of completed courses and a statement of honorable dismissal from that school.

(f) Two small unmounted photographs.

(g) In the case of a student coming from a college under the auspices of the American Baptist Foreign Mission Society a certificate of approval from the Committee of Reference on that particular field. Such of the required documents as do not accompany the application must be on file before matriculation is completed. It is highly desirable that application should be made as soon as a decision has been reached in order that due time may be given to collect the necessary credentials.

The Colgate Rochester Divinity School urges upon all who are contemplating theological training the importance of proper breadth and balance in their college preparation. The college student who is preparing for a theological seminary is advised to avoid *specialization* in religion in his college studies. The student's college training should result in an ability to use English correctly, to think clearly, and to make scholarly use of at least one foreign language; it should acquaint him with the world of nature as well as with the world of men and ideas in which he lives; and it should result in a genuine sense of achievement on his part.

The Divinity School strongly recommends that among the total number of semester hours required in order to achieve college graduation, the following should be included as a minimum:

English Composition and Literature, 12-18 semester hours.

Philosophy, a course in either Introduction to Philosophy or the History of Philosophy, and a course in either Ethics or Logic.

General History, 6-9 semester hours.

Psychology, 6 semester hours.

Foreign Languages, reading ability in at least one.

Natural Science, one course in Physical and one in Biological Science.

The Social Sciences, courses in Economics, Sociology, Government, Social Psychology, Education, 9-18 hours.

Religion, 6-9 hours.

The Divinity School will study the college transcripts of candidates for admission to its courses with the foregoing recommendation in mind. *The Faculty of the Divinity School reserves the right to prescribe*

additional work in any of the above subjects to entering students whose preparation in the same is markedly deficient.

Any applicant who has completed one or more years of the regular course in an approved theological seminary and who brings a certificate of credits and of honorable dismissal will be admitted to the Second Year Class provided his transcript shows that he has completed equivalents of the prescribed courses. All entering students pay a matriculation fee of five dollars (\$5.00).

Further information and application forms may be secured by writing to Dr. Oren H. Baker, Dean, or Mr. Roger K. Powell, Registrar, 1100 South Goodman Street, Rochester 20, New York.

PRETHEOLOGICAL STUDENT GRANTS

Since the Colgate Rochester Divinity School receives no funds through denominational contributions, its aid to Baptist ministerial students in college is limited to students enrolled in the two colleges mentioned below.

STUDENT GRANTS IN COLGATE UNIVERSITY. The Colgate Rochester Divinity School offers a certain number of grants, available at Colgate University, to young men preparing to enter the regular course in the Colgate Rochester Divinity School. In order to be eligible for a grant, a student must maintain a ratio between the number of semester hours and quality points of 1:1.1. This provision does not apply to members of the Freshman Class. Qualifying students may receive a grant which provides the sum of seventy-five dollars (\$75) in the first year, eighty-seven dollars and fifty cents (\$87.50) in the second year, and one hundred fifty dollars (\$150) in each of the two final years, all to be paid by the Treasurer of the School into the treasury of the University to apply on tuition. Applicants for these grants are advised to correspond with the president of Colgate University, or with the Dean of the Divinity School.

STUDENT GRANTS IN THE UNIVERSITY OF ROCHESTER. The Colgate Rochester Divinity School has at its disposal the income from certain funds in the custody of the University of Rochester, available primarily to persons who are preparing themselves to enter the regular course at the Colgate Rochester Divinity School. A regularly matriculated student in the University, approved by the School, may receive a grant

to apply on tuition, provided that no grant shall exceed two hundred and twenty-five dollars (\$225) in any one year. These grants will be recognized by the Scholarship Committee of the University, provided the student is eligible to receive aid under the rules of the University, which at present require that the student rank in the upper half of the class. The grants will be paid in orders upon the University Bursar. Any existing surplus in the income may be applied to the payment of fees in the Graduate or Extension Divisions of the University. Applicants for these grants are advised to correspond with the Secretary of the Grant Committee of the University, or with the Dean of the Divinity School.

These grants in both Colgate University and the University of Rochester are not, however, guaranteed against possible reduction by the School in case of necessity.

Preparation of Chaplains

Graduates of this Divinity School are accepted by both the Army and the Navy for appointments as Chaplains, provided they meet the requirements other than theological which the Services prescribe, and that vacancies in either Chaplains' Corps exist. This Divinity School was approved by the Navy Department as an institution within the Naval V-12 Chaplaincy Training Program.

Requirements for Graduation

This Divinity School requires at least ninety-four (94) semester hours of resident graduate study for graduation, forty-four (44) of these hours being prescribed, and fifty (50) hours being elective. The prescribed courses are those considered by the Faculty to be basic both in content and method. Theological courses previously offered as a part of the requirements for a degree already received will not be credited toward a degree from this School. For schedule of hours see pages 43-44. No student will be recommended for graduation unless all institutional bills have been paid, and his record with the Library has been cleared.

A thorough grounding in Biblical Studies, Church History, Theology and Philosophy of Religion, Culture and Personality, and Pastoral Theology, is considered a matter of prime importance to success in the work of the ministry. As the School of Law insists upon the



STUDENTS CHAT INFORMALLY OUTSIDE THE SAMUEL COLGATE CHAPEL OF THE COLGATE ROCHESTER
DIVINITY SCHOOL. TREVOR HALL, MEN'S DORMITORY, APPEARS IN THE BACKGROUND

candidate's attainment of a certain minimum of knowledge with regard to all the main branches of legal science, and much knowledge about Contracts is no equivalent for the absence of knowledge about Evidence; as the School of Medicine will not graduate a student who has never studied Anatomy, whatever his achievements in *Materia Medica*, so this Divinity School refuses to confer its degree upon any student who is not reasonably proficient in *all* the principal areas of theological science.

In calculating the requirements for graduation, the following schedule will be used:

(1) A credit hour is one class hour of instruction or one field work hour per week for the period of a semester.

(2) Students who contemplate completing the course in three years will carry an academic load of sixteen hours per week during the first two years. Credit of two hours will be given for field work during the first year and two hours during the second year. During the third year such students will carry an academic load of fifteen hours per week. No credit will be given for field work in the third year.

(3) Beginning with the academic year 1952-53, all students serving as pastors of churches will be required to extend their course to four years. Such students will have a class load of twelve hours for the first two years. During the third year students on this plan will have an academic schedule of eleven hours without credit for field work. During the fourth year the schedule will be twelve hours of academic studies each semester.

(4) All of the above schedules are considered by the Divinity School to be full time schedules.

(5) While actual credit hours for field work are not assigned, except as indicated above, every student is expected to engage in field work throughout his entire course. His performance in this responsibility is appraised by the Faculty and satisfactory attainment is a part of the requirement for graduation. Failure to achieve this result may lead to the withholding of the degree, even though all academic courses have been passed.

The Prescribed Courses

At the conclusion of the work of the First Year the Faculty will pass

upon the general professional promise of the members of each class. Should it be deemed unwise for any individual to proceed in his studies, he will receive counsel as to a more desirable program.

When the courses of the First and Second Years have been satisfactorily completed, the Faculty will by vote advance such students as have shown worthiness, and promise of ability in religious leadership to candidacy for the degree of Bachelor of Divinity. Those so approved may pursue the courses of the Third Year.

The Degree of Bachelor of Divinity

A student in order to become a candidate for the degree of Bachelor of Divinity must, as a minimum, have received a first college degree acceptable to the Faculty. In the courses required for graduation the candidate must have maintained an average standing of not less than seventy-five (75%) per cent.

Every candidate for the degree of Bachelor of Divinity must satisfy the Faculty that he has access to the resources of scholarship and is familiar with its methods, by furnishing proof that he has done satisfactory work either in the Hebrew language, or in New Testament Greek, or in a modern language other than his native tongue, or by demonstrating his acquaintance with scientific, philosophical or historical method.

The degree of Bachelor of Divinity will be conferred at the close of the Third Year or Fourth Year upon all students who have met the requirements, including the payment of a graduation fee of fifteen dollars (\$15.00).

Graduates of former years who completed their course during the period when the Bachelor of Divinity Degree was not conferred at the end of the required period of three years may apply to the Faculty for consideration as candidates for the degree on the same basis as students who are now receiving it.

In order to become eligible for the degree, former students of other approved institutions ordinarily will be required to complete a minimum of two years of controlled work in residence in addition to the above requirements.

The annual catalogue will publish the names of all who shall have received the degree within the year.

Advanced Degrees

At the time of the union of The Rochester Theological Seminary with the Colgate Theological Seminary in 1928, to constitute the Colgate Rochester Divinity School, the Board of Regents of the University of the State of New York authorized graduate studies beyond the degree of Bachelor of Divinity leading to the degree of Master of Theology and the degree of Doctor of Theology. The program for the Master's degree, discontinued in 1944, was resumed in 1956 and is now offered under the terms outlined below. The program for the doctorate, instituted at the same time, has been discontinued indefinitely.

In the following description of conditions required in this work, it should be understood that the purpose of the program is to provide opportunity for students to intensify and broaden their educational preparation for a more effective ministry.

THE DEGREE OF MASTER OF THEOLOGY

This degree is offered for the purpose of encouraging a limited number of qualified students to pursue graduate studies, and its bestowal is intended to be a distinct recognition of professional competence within the chosen field.

The conditions for admission to a course of study looking to this degree include:

1. Graduation from this Divinity School with the degree of Bachelor of Divinity, or graduation with equivalent rank from some other accredited theological institution, the presentation of a record or a certificate of satisfactory proficiency in earlier studies, the passing of such preliminary examinations as the Committee on Graduate Studies may prescribe.

2. In those fields in which a working knowledge of languages, other than English, is necessary to the successful pursuit of his studies, a student shall be required to demonstrate his competence in the languages prior to admission to the course of study.

3. A further condition of admission to the course of study shall be a comprehensive statement of the proposed work, developed in consultation with the professor in the field, and approved by the Committee on Graduate Studies and by the Faculty.

4. The student shall be admitted to candidacy for the degree when the subject of his thesis has been approved. The subject of the thesis is to be selected in consultation with the professors in charge of his work. It must be selected not later than a semester and a half before the date of the commencement when the degree is to be conferred.

5. During his course of study, the candidate must pass such examinations as his instructors may provide. He must also pass a final oral examination on the entire field of his graduate studies, including his thesis, to be conducted by the professors in charge and a representative of the Committee on Graduate Studies. To cover cost of diploma and hood, a graduation fee of thirty-five dollars (\$35.00) is charged.

6. The period of graduate study for the degree of Master of Theology shall be not less than one academic year of full-time residence. In case the work is not completed in one year, the term of residence may be extended to not more than three years.

Advanced Degrees in The University of Rochester

The Colgate Rochester Divinity School has entered into relations with the University of Rochester whereby properly qualified students of the former School may work for a post-graduate degree in the University. Registration in the University must occur before the work is begun. In each case the credentials presented must include a statement from the Dean of the Divinity School that the graduate work to be undertaken has the approval of its faculty. The requirements for the degree shall be determined in each individual case by the University Dean of Graduate Studies and the Head of the college department concerned, in consultation with a selected officer of the Divinity School.

Scholarships and Student Grants

The Divinity School administers the income of certain bequests designated for scholarship purposes, and for the academic year 1960-61 announces the following plan:

1. THE JOHN J. JONES SCHOLARSHIP FUND, the proceeds of which, in sums not to exceed one hundred fifty dollars (\$150), are used to help defray the cost of undergraduate tuition. The awards are made on the basis of need, and the academic record attained by the beneficiary during the college course.

2. THE GENERAL SCHOLARSHIP FUND, the proceeds of which are awarded as follows:

(a) *Merit Scholarships in Aid.* These are open to students needing such assistance in order to pursue their theological course, and who maintain the average in academic studies required for graduation (75%)

and whose record in field work performance is satisfactory. These scholarships are limited to application on tuition only.

(b) *Co-operative Grants.* Whenever Baptist Education Societies of other states make grants to aid students enrolled in this Divinity School, the School may co-operate by a further grant from its own funds, the total of which shall not exceed the maximum that may be received by an undergraduate as scholarship or grant.

(c) *Foreign Student Grants.* A limited number of co-operative grants toward which the Divinity School will pay the sum of three hundred dollars (\$300) in such cases as a Foreign Mission Society or some responsible organization on the mission field is willing to pay two hundred dollars (\$200). Nationals of those lands where the American Baptist Foreign Mission Society of the American Baptist Convention operates are eligible for these grants, provided they are properly qualified by a reading and speaking knowledge of the English language and by educational training to enter the Divinity School, and who also give satisfactory evidence of actual achievement and of promise for future usefulness. Holders of these grants must pursue studies as regular students in the Divinity School for at least one complete academic year. Applications for such grants must be accompanied by testimony from the Mission Society and from officials in the mission field from which the applicant comes regarding the applicant's character, training, ability, and prospective work. All documents in connection with applications for these grants should be in the possession of the Registrar not later than the first of May preceding the school year during which the grant is to be used.

(d) *Rural Parish Summer Service Grants.* In co-operation with the American Baptist Home Mission Society and the Baptist Missionary Convention of the State of New York, the Divinity School has the authority to nominate one or more students to enjoy these awards. These grants will be awarded annually to students who are willing to give at least twelve weeks of summer service to country parishes in New York State to which they may be assigned. These parishes are to be situated, whenever possible, so that the students shall be under the supervision of some person competent to observe and supervise the student's work, such fields preferably to be closely identified either with some larger parish, a united church, a federated church, or some other

form of progressive rural work. It is further understood that the students so selected do not necessarily commit themselves to the rural field as a permanent place of life work, but do undertake to secure for themselves a thorough-going understanding of the rural problem.

Each grant will include provision for board and lodging on the field for the term of service, and in addition a sum of not less than \$200 from the co-operating organizations.

3. THE WILFRED W. FRY MEMORIAL FUND. This fund was established in 1943 by Mrs. Anna Ayer Fry in memory of her husband, an outstanding Christian layman and business leader, also a trustee of the Baptist Education Society of the State of New York from 1928 to 1935. The income from this fund provides an annual scholarship awarded to the student showing special promise in the field of Homiletics and who is judged to be in a position to afford assistance in the Homiletical or Practical Department.

Fellowships

The Divinity School has established a limited number of Fellowships for advanced postgraduate theological study. Two of these Fellowships are named the General and the Stillman Witt Fellowships in memory of generous contributors to the funds of the Society. These Fellowships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional gifts for research and scholarly productivity. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the Fellow's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.

The Frank Lemoyne Wilkins Prizes

Through the generosity of Mrs. Frank L. Wilkins of Providence, Rhode Island, there has been established a memorial prize in honor of her husband, the Reverend Frank Lemoyne Wilkins, D.D., a graduate of the Rochester Theological Seminary in the Class of 1879. As a result

of her gift, two annual prizes, one of thirty dollars and the other of twenty dollars are offered to the authors of the best essays submitted on the subject, "Kingdom Principles in the Teachings of Jesus, with Particular Emphasis on the Permanent Values of Jesus' Religion and Teachings."

The conditions governing the award are as follows: Eligibility to the competition shall be limited to the ten members of the Third Year Class in the Colgate Rochester Divinity School who receive the highest rating in the first two years of their course provided they have taken their entire theological course at this Divinity School. A list of eligible students is posted early in the Autumn Semester. The essays submitted are to be passed upon by the Faculty of the Divinity School. The prizes are awarded each year during the exercises of the Spring Convocation.

FIELD OF INVESTIGATION

The general field of investigation shall be "Jesus and the Kingdom of God," with any one or more of these suggested areas of research:— (1) What was Jesus' view of the Kingdom; (2) Agreements and disagreements from Jesus; (3) Comparison between Jesus' view and that of the early church; (4) Early Christian reconstructions; (5) Mediaeval Christian reconstructions; (6) Early modern Christian reconstructions; (7) The Social Gospel of the 19th century; (8) Millennial interpretation; (9) Past and present Catholic interpretations; (10) History of the concept of the Kingdom of God.

SPECIFICATIONS FOR THESIS

1. The thesis must be typed on 8½ x 11 inch paper and be at least 5,000 words in length.
2. The investigation must be historical and critical, not homiletical.
3. There must be a table of contents.
4. Quotations must be indented, and typed in single-space style.
5. The points made must be supported by footnotes, showing the source or sources.
6. A bibliography must be appended, arranged as to (a) books; (b) dictionary articles; (c) pamphlets; (d) periodical articles.
7. The form of bibliographical reference should be: name of author, title, place of publication, date.
8. The essay must be submitted not later than March 15 under an assumed name; the real name of the writer shall be inclosed in a sealed envelope, which also bears on the outside the same assumed name. These envelopes will not be opened until after the judges have made the awards.

Student Field Work

As indicated in the description of the curriculum, all regularly matriculated students are expected to meet the field work requirement for graduation. Dr. Milton C. Froyd, Director of Field Work Research, and Mr. Robert H. Eads, assisted by other members of the Faculty, undertake to provide careful guidance for the student in this work in order that maximum educational value may be gained from it. Correspondence on placement in field work positions should be addressed to Dr. Froyd or Mr. Eads.

Placement and Pastoral Changes

The Divinity School assumes responsibility for the placement of its graduates. In the matter of pastoral changes, the School undertakes to assist alumni in their efforts to secure new fields of service. While denominational offices and agencies are the primary channels through which pastors must seek churches, the School welcomes opportunity to send supporting recommendations when the name of an alumnus is known to be before a congregation. Correspondence from pulpit committees seeking pastors is also encouraged. Dr. William F. Davison is Director of this service. Communications on this subject should be addressed to him at the School, 1100 South Goodman Street, Rochester, New York.

Emergency Loan Fund

The Divinity School has established an Emergency Loan Fund, from which, in cases of special need, students may borrow certain limited amounts. These loans are to be secured by a contract with definite terms as to interest and repayment.

Summary of Tuition and Other Expenses

This statement is made in the form recommended by the American Association of Theological Schools.

A. THE TUITION charge to cover cost of instruction is \$375 which may be met in whole or in part by scholarship aid from the Colgate Rochester Divinity School. Such grants will be made on the basis of



Photo by Schiff

Section of Library Reading Room

an application showing need and presented by the student at the beginning of each academic year. Students who take less than nine credit hours per term, the minimum full-time load, will be charged a tuition rate of sixteen dollars (\$16.00) per hour.

B. DORMITORY FEE. In the Single Men's Dormitory the fee for the use of a room including a post-office box, gymnasium locker, heat, lights, and supervisory service, is one hundred and ten dollars (\$110) annually. Information concerning apartments for Married Students will be furnished by the Dean on request. There is also a room deposit of five dollars (\$5.00).

C. BOARD. Board is furnished by the Administration in the Refectory. Payment for board is by the purchase of tickets.

D. REGISTRATION FEE. There is a matriculation fee of five dollars (\$5.00) payable once only, on or before the time of first registration.

E. GRADUATION FEE. For the bachelor's degree the fee is fifteen dollars (\$15.00).

F. LIBRARY FEE. None.

G. HEALTH FEE. For residents in the Single Men's and Single Women's Dormitory, this fee is included in the dormitory rent. For men not residents of the dormitory the optional fee is five dollars (\$5.00) annually.

H. ATHLETIC FEE. Included in Student Association dues.

I. STUDENT ASSOCIATION DUES. By vote of the Student Association a tax of eight dollars (\$8.00) is collected for the use of the Association. This is used for athletic, social, and traveling expenses.

The estimated cost of spending an academic year on the campus is, for a single man, approximately \$800, exclusive of tuition. For married students the estimate is \$1,700. Neither of these figures includes the cost of owning and operating an automobile. All field work assignments are income-producing and the industrious student rarely experiences difficulty in meeting his expenses.

The Curriculum

The primary purpose of the Colgate Rochester Divinity School, an institution accredited by the American Association of Theological Schools, is to prepare men and women for the work of the Christian ministries.

The curriculum is organized in five major divisions: Biblical Studies, Church History, Theology and Philosophy of Religion, Christianity, Personality and Culture, and Pastoral Theology.

The complete course of studies requires a minimum residence of three years and culminates in the Bachelor of Divinity degree. A four year plan is provided for those students whose field work responsibilities are of such magnitude as to jeopardize their academic attainment. The curricular scheme outlined below, and described in detail in the course offerings, is the basic pattern of the three year course. Modifications, to meet the situation of students adopting the four year plan, are also indicated. Ninety-four (94) semester hours are required for graduation.

In the organization of studies, the following principles are recognized: (1) *Prescription* of basic courses in all the major fields to be completed during the First Year involving a total of thirty-two (32) credit hours. A prescription of twelve (12) hours to be taken during the Second Year. (2) *Electives* covering the remaining fifty (50) hours required for graduation. Within this group of courses, the student must fulfill Divisional requirements according to the following pattern: Biblical Studies, three (3) courses; Church History, one (1) course; Theology and Philosophy of Religion, three (3) courses; Christianity, Personality and Culture, two (2) courses; Pastoral Theology, two (2) courses. In meeting these requirements for Divisions II, IV, and V, courses may be chosen from any field within a Division. In meeting the requirements for Divisions I and III, the courses must be taken in more than one field. (3) *Vocational objective* is also given consideration in the curricular arrangements. While the basic pattern is drawn to the requirements of the pastorate, certain modifications are allowable in order to accomplish specialized vocational goals in the fields of teaching, the university pastorate, religious education, Christian social service, social research of institutions, and the chaplaincies.

The courses which follow are arranged in terms of an academic year consisting of two semesters divided into sixteen weeks for the Autumn Semester and fifteen weeks for the Winter Semester, a total of thirty-one weeks. The standard schedule of hours for students on the three year plan is as follows: First Year, Autumn 16, Winter 16; Second Year, Autumn 16, Winter 16; Third Year, Autumn and Winter Semesters, 15 hours each. Students on the four year plan will defer Church History and Social Ethics, prescribed for the First Year, until the Second Year. These students will have a schedule of 12 hours each semester for the First Year, 11 hours for the Second Year, and 12 hours for the Third and Fourth years. Both of these plans are considered full-time loads. Chorus may be elected in the Autumn Semester of the First Year and continued through three years with accumulative credit of three hours.

In the listing of courses, the numbers 1-19 designate those which are prescribed. Those numbered 20-140 are elective lecture and seminar courses. The initial letters BS, CH, TPR, CPC, and PT prefixed to a number indicate the divisional classification of the course—Biblical Studies, Church History, Theology and Philosophy of Religion, Christianity, Personality and Culture, and Pastoral Theology.

In summary, the basic curriculum for the pastorate, from which all modifications proceed, may be outlined as follows:

THREE YEAR PLAN

First Year

<i>Autumn Semester</i>			<i>Winter Semester</i>		
BS1	Old Testament	4 hrs.	BS2	New Testament	4 hrs.
CH3	Church History	4 hrs.	CH4	Church History	3 hrs.
TPR5	Theology	4 hrs.	TPR6	Philosophy of Reli- gion	4 hrs.
PT13	The Ministry	2 hrs.	CPC8	Social Ethics	4 hrs.
PT12	Speech	1 hr.	PT14B	Field Work	1 hr.
PT14A	Field Work	1 hr.			
		16 hrs.			16 hrs.

Second Year

PT11	Preaching	3 hrs.	PT10	Christian Education	3 hrs.
TPR7	Church, Sacraments	3 hrs.	CPC9	Personality and Religion	3 hrs.
PT14C	Field Work	1 hr.	PT14D	Field Work	1 hr.
	Electives	9 hrs.		Electives	9 hrs.
		16 hrs.			16 hrs.

Third Year

Electives 15 hrs.

Electives 15 hrs.

FOUR YEAR PLAN

First Year

Autumn Semester

BS1	Old Testament	4 hrs.
TPR5	Theology	4 hrs.
PT13	The Ministry	2 hrs.
PT12	Speech	1 hr.
PT14A	Field Work	1 hr.
		12 hrs.

Winter Semester

BS2	New Testament	4 hrs.
TPR6	Philosophy of Religion	4 hrs.
CPC9	Personality and Religion	3 hrs.
PT14B	Field Work	1 hr.
		12 hrs.

Second Year

CH3	Church History	4 hrs.
PT11	Preaching	3 hrs.
TPR7	Church, Sacraments ..	3 hrs.
PT14C	Field Work	1 hr.
		11 hrs.

CH4	Church History	3 hrs.
PT10	Religious Education ..	3 hrs.
CPC8	Social Ethics	4 hrs.
PT14D	Field Work	1 hr.
		11 hrs.

Third Year

Electives 12 hrs.

Electives 12 hrs.

Fourth Year

Electives 12 hrs.

Electives 12 hrs.

OPPORTUNITIES FOR SPECIALIZATION

While the Colgate Rochester curriculum is designed mainly to provide rigorous academic disciplines for students preparing for the parish ministries, it incorporates a wide diversity of interests which are undergirded by a faculty of recognized competence and supported by a spirit of community marked by devotion to all of the Christian vocations. The range and depth of the curricular offerings, combining flexibility with a core of basic studies, offer ample opportunity for the student to pursue a program directed toward specialized vocational objectives in the fields of Religious Education, the Rural Church, the Chaplaincies, the University Pastorate, Christian Social Service, Social Research in

Religious Institutions, and Teaching in Higher Education. In supplementation of the opportunities for specialization in the Divinity School, the resources of the University of Rochester are available to regularly matriculated students and may, within limits, be utilized in pursuit of a Master's program in that institution. By arrangement with Cornell University, at Ithaca, New York, students desiring to take special studies in the rural church, or industrial and labor relations, may acquire as many as fifteen credit hours in that institution and use them in meeting the requirements for the Bachelor of Divinity Degree at Colgate Rochester. Special attention is drawn to conversations now under way with the University of Rochester with a view to establishing a joint program of graduate studies to meet the needs of students coming from Asia and Africa and whose vocational objective would be served by an advance degree in Education. Further announcement will be made when the plans have been completed.

Graduate scholarships and fellowships are available in limited number for qualified students who desire to complete their preparation for college teaching through a doctoral program at a graduate school of religion.

RESEARCH

Individualized Work. The purpose of individualized work is to provide opportunity for students of Senior rank to engage in research in fields of their special interest, to explore in a systematic and intensive manner areas of concern lying beyond the boundaries of the regular courses.

1. Eligibility for individualized work shall be limited to Seniors who have maintained an over-all average to date of B (83) and not less than an average of 88 during the second or immediately preceding year in which individualized study should be taken.

2. Individualized work shall be limited to eligible students who have demonstrated their capacity to do work on a research basis.

3. No student may carry more than one individualized course within a division during any one semester.

4. Individualized work shall have the dimensions of a three-hour course and the student will report to the supervising professor regularly for conference periods according to a schedule agreed upon at the beginning of the semester.

5. Individualized work shall carry a number in the catalogue and be subject to the usual requirements of registration after consultation with the Dean and the professor under whose direction the research is to be conducted.

DIVISION I

Biblical Studies

PRESCRIBED

1. *Introduction to the Old Testament.* The basic methodology is historical and literary criticism supplemented by tradition criticism and archeology. Emphasis is placed on a critical understanding of the faith of Israel. Since it is impossible to treat all the Old Testament material, stress is placed on the ancient traditions, their unity and variety, the prophets, and the faith they express. Each year, Autumn Semester, First Year, four hours. Associate Professor Sanders.
2. *The Synoptic Gospels.* This course in the Synoptic Gospels begins with historical introduction and moves on to critical problems of a more technical nature, e.g. text criticism, form criticism, the synoptic problem, gospel sources and others. This covers the first of the course and is actually an introduction to the study, but demands of the student intensive study and elementary application of the various technical tools as they appear in the required reading. The second half of the course deals with the content of the Synoptic Gospels. It is concerned with the comprehension of the gospel messages and with the person of Jesus presented in these Gospels. The problems of interpretation are frankly faced. An effort is made to arrive at the highest understanding of Jesus and His message for His day and His meaning for ours. This points to a need for deeper study of the remainder of the New Testament as an interpretation of such meaning. Each year, Winter Semester, First Year, four hours. Professor Branton.

ELECTIVES

OLD TESTAMENT FIELD

20. *Old Testament Theology.* A reading course designed to acquaint the student with the literature of the last hundred years which bases Old Testament theological considerations on the founda-

tions of biblical criticism. Winter Semester, 1960-61, three hours. Associate Professor Sanders.

21. *Prophetic Faith.* A text-discussion course in which sound historical exegesis is emphasized leading to an understanding of the word of God as an immediate, dynamic force in living context. After prefatory consideration is given to the meaning and rise of prophetism in Israel, the following individual prophets are studied intensively: Amos, Hosea, Micah, Isaiah, Jeremiah, Ezekiel, Habakkuk and the Second Isaiah. Winter Semester, 1961-62, three hours. Associate Professor Sanders.
22. *The Problem of Suffering.* A text-discussion course in which the nine views of suffering found in the Old Testament are discussed in terms of the basic biblical position of the universal and radical sovereignty of God and of their own inter-relatedness. The biblical views of redemptive and revelational suffering are fully discussed; the Old Testament concept of divine suffering is exhaustively treated. After the whole Old Testament is thus dealt with in cross section the books of Ecclesiastes and Job are studied separately. Winter Semester, 1960-61, three hours. Associate Professor Sanders.
23. *The Psalms.* A text-discussion course in which the form-critical method of Jeremann Gunkel is first applied to early biblical poetry outside the psalter, then to the psalms themselves. The myth and ritual approach and the works of Gunkel and Mowinckel are used extensively in gaining an understanding of the individual psalms and of the worship life of Israel generally. Winter Semester, 1961-62, three hours. Associate Professor Sanders.
24. *The Intertestamental Period: The Background of the Early Church.* A study of Judaism, its history and literature from the exile to ca. A.D. 200. Josephus and the better secondary histories are read in preparation for a thorough study of the apocrypha, pseudepigrapha, Philo, the early rabbinical (Tannaitic) literature and the Qumran literature. The students' readings are almost totally in the primary sources. Winter Semester, 1961-62, three hours. Associate Professor Sanders.



AT HOME IN ANDREWS HOUSE

25. *Biblical Archeology*. The methods of archeology from spade to historical reconstruction are studied. The consequences of archeology for biblical interpretation are carefully considered. An appreciation of the great Ancient Near East for comparative studies is encouraged. The artifacts of the Colgate Rochester-Berry collection afford illustrative materials. Autumn Semester, 1960-61, three hours. Associate Professor Sanders.
26. *Individual Work*. By arrangement with Associate Professor Sanders and the Registrar. Three hours credit. See requirements page 45.

NEW TESTAMENT FIELD

30. *Paul and His Letters*. This course will consider the dual cultural background of Paul and the events which resulted in the Damascus road experience. His relation to the Jerusalem Church, to Barnabas and to his own churches will be considered. His place in the spread of early Christianity and his message and missionary methods will also be studied with an effort to understand his message as contained in his letters. Special attention will be given to the doctrine of the church. Autumn Semester, 1960-61, three hours. Professor Branton.
31. *The Fourth Gospel*. This course will deal critically with authorship and date as important introductory matters. Then chief emphasis will be given to: (a) The nature of the Gospel in the light of its purpose; (b) The Christology of the Gospel as a contribution to the interpretation of the Christian message to a Gentile world; (c) The nature of the Christian life; (d) Its Eschatology will be studied and compared with earlier systems and with views of today. Autumn Semester, 1960-61, three hours. Professor Branton.
32. *The Book of Romans*. This course will consist of an exegetical study of this most important letter of Paul. The Christology and Theology will receive special attention, and the interpretation of man will be studied carefully. The nature of the

spiritual life in relation to God's purposes in Christ will be studied. Autumn Semester, 1961-62, three hours. Professor Branton.

33. *The Book of Revelation*. This course will first deal with critical questions regarding authorship, date, purpose, and original meaning. Then a brief survey of the place of Revelation in the life of the church through the centuries. Thereafter all the time will be given to an exegetical study of the book with attention on its practical value today, its message for our times and how to interpret it convincingly in contrast to so many sensational presentations of our times. Attention will be given to its Eschatology. Autumn Semester, 1961-62, three hours. Professor Branton.
34. *The Formation of the New Testament*. A study of the life of the New Testament Church in relation to the growing body of literature with attention to the emergence of certain writings as crucial and how these were first regarded, how they grew in importance and how they were canonized. Some attention will be given to the method of transmission and how we receive the New Testament today. Winter Semester, 1961-62, three hours. Professor Branton.
35. *Christology of the New Testament*. This course will begin with the effort to see what Jesus thought about Himself and what *His* message was. It will study the early chapters of Acts to find the interpretation of His person and work by the apostolic group and to ascertain the Kerygma of that period. Then the Christology of Paul will be presented and that of the Fourth Gospel analyzed. If time permits, there will be a study of the Christology of Hebrews and Revelation and an analysis of the First Epistle of John and also of I Peter. There will be a summary study of the various interpretations to see whether there is growth or simply elaboration. Winter Semester, 1961-62, three hours. Professor Branton.
36. *The Life of Christ*. A critical study of the Synoptic Gospels will be used. The mission of Jesus will be studied in the Gospels,

and in the interpretations of modern writers. His methods of teaching, His death and the reason for it, and His own hopes for the future will be considered. This will be related to the course in Christology. Winter Semester, 1961-62, three hours. Professor Branton.

37. *Individual Work*. By arrangement with Professor Branton and the Registrar. Turn to page 45 of this catalogue for further information.

BIBLICAL LANGUAGES AND EXEGESIS

40. *Elementary Hebrew*. Classical Hebrew grammar and syntax are studied systematically. Grammatical principles are applied from the start in daily exercises of translation both from Hebrew and from English. Readings in the Bible culminate the year's work. Each year, Autumn and Winter Semesters, three hours. Associate Professor Sanders and Mr. Bronstein.
41. *Intermediate Hebrew-A*. Two hours a week are given to Bible reading and exegesis; one hour a week is given to grammar review. Each year, Autumn Semester, three hours. Associate Professor Sanders.
42. *Intermediate Hebrew-B*. Graded Bible readings lead the student eventually from the Massoretic text to such unpointed texts as those of the Qumran literature. Biblical Aramaic and Mishnaic and modern Hebrew are studied as time permits. Associate Professor Sanders.
43. *Beginning Greek-A, B*. This course deals with elementary forms and syntax. Passages from the New Testament are translated. Each year, Autumn and Winter Semesters, three hours. Mr. Fearon.
44. *Advanced Greek*. Translation and interpretation of the Gospel of Matthew, with out-of-class work in grammar and word studies. Open to students in all classes who have an adequate knowledge of Greek. Each year, Winter Semester, three hours. Professor Branton.

DIVISION II

Church History

PRESCRIBED

3. *The History of the Church Through the Reformation.* The major focus of this course will be upon the Protestant Reformation of the sixteenth century. A description and analysis of the contemporary religious scene will be utilized as an introduction to the course for the purpose of identifying significant issues. The history of the church prior to the Reformation will be surveyed to provide perspective necessary to an understanding of the Reformation. Each year, Autumn Semester, First Year, four hours. Professor Hudson.
4. *The Shaping of the Free Church Tradition in England and the United States, 1600-1950.* This course will deal with the emergence and influence of Puritanism and Evangelicalism, with the rise of the denominational system, religious freedom, the modern missionary movement, social Christianity, and the tendencies toward Christian unity. The influence of frontier and urban societies will be assessed. Particular attention will be devoted to the distinctive features of Anglican, Presbyterian, Congregational, Baptist, Quaker and Methodist churches. Each year, Winter Semester, First Year, three hours. Professor Hudson.

ELECTIVES

50. *Background to the Reformation.* An examination, based upon source readings, of evolving church life prior to the sixteenth century in relationship to the church's developing self-consciousness and in response to changing conditions both in its own life and in society. Autumn Semester, 1960-61, three hours. Professor Hudson.
51. *Sixteenth Century Reformation.* The nature of Protestantism and its central affirmations as revealed in source readings. Lutheranism, Calvinism, and Anglicanism as contrasting Protestant

types. The radical reformation of the Anabaptists, Socinians, and Spiritual Reformers. Winter Semester, 1960-61, three hours. Professor Hudson.

52. *The Modern Protestant Missionary Movement.* While a brief historical survey of the modern Protestant Missionary Movement is the chief undertaking in this course, stress will also be laid on the effects of missionary work in various countries and an attempt made to see the meaning of the Missionary Movement in relation to history in general. Missionary methods will be considered and an assessment will be made of them. Contemporary developments in and the future of the Missionary Movement, especially with reference to emerging problems in the life of the Younger Churches, will be carefully considered. Autumn Semester, three hours. Professor Devadutt.
53. *The Modern Ecumenical Movement.* Organizational and ideological history of the Ecumenical Movement, with biographical accounts of the life of some of the outstanding leaders of the movement, will be undertaken in this course. Emphasis will also be placed on the development of the National Council of Churches and its work in America. Winter Semester, 1960-61, three hours. Professor Devadutt.
54. *The Urban and Cultural Impact Upon American Protestantism, 1850-1950.* Attention will be given to the reshaping of Protestant church life during the past century as illustrated in the sermons and activities of outstanding preachers, thus bringing into sharp focus the problems which now confront the American churches. Autumn Semester, three hours. Professor Hudson.
55. *The Faith and Life of the Baptists.* The history and polity of the Baptists, involving an historical examination of crucial issues in contemporary Baptist life. Autumn Semester, 1960-61, three hours. Professor Hudson.
56. *Modern Roman Catholicism.* The history, structure, dogmas, piety, and program of the post-Tridentine Roman Church and the role of Roman Catholicism in contemporary society. Autumn Semester, 1961-62, three hours. Professor Hudson.

57. *Cults and Sects in Modern America*. An historical examination of the sectarian impulse in American Christianity, with detailed consideration of contemporary cults and sects. Winter Semester, 1961-62, three hours. Professor Hudson.
58. *History of Christian Thought I*. (Identical with III, 72) First semester begins with the New Testament, ends with the Reformation. Autumn Semester, 1960-61, three hours. Associate Professor Hamilton.
59. *History of Christian Thought II*. (Identical with III, 73) Second semester begins with the immediate post-Reformation period and ends with Herrmann and Harnack. Winter Semester, 1960-61, three hours. Associate Professor Hamilton.
60. *Individual Work*. By arrangement with Professor Hudson and the Registrar. Turn to page 45 of this catalogue for further information.

DIVISION III

Theology and Philosophy of Religion

PRESCRIBED

5. *Introduction to Contemporary Theology*. A brief survey, through lectures and discussion, of the main issues today in the Christian doctrines of God and man, and a more careful presentation, in both historical and contemporary form, of the issues involved in the doctrines of the work and person of Christ. Each year, Autumn Semester, First Year, four hours. Associate Professor Hamilton.
6. *Faith, Truth and Evidence*. The purpose of the course is to arrive at an understanding of the nature of the Christian affirmations and their relation to secular standards of evidence, truth and sound reasoning. After an historical introduction through selections from Hume, Kant, Hegel, Kierkegaard, and Schleiermacher, contemporary treatment of the problem will be discussed as helps toward an adequate answer. Each year, Win-

ter Semester, First Year, four hours. Associate Professor Holcomb.

7. *The Church, Sacraments, Ministry and Mission.* The course will deal with the doctrine of the Church, Sacraments and Ministry biblically, historically and systematically, taking into consideration some of the contemporary insights in ecumenical discussions and leading up to an emphasis that the total nature of the Church and its life is best understood in its mission to the world. Each year, Autumn Semester, Second Year, four hours. Given in Winter Semester in 1961-62. Professor Devadutt.

ELECTIVES

FIELD OF PHILOSOPHY OF RELIGION AND APOLOGETICS

65. *Christian Apologetics.* A lecture-seminar study of some of the non-Christian alternatives by which men live in western society. The best representatives of such movements as naturalism, humanism, and communism will be read, and the Christian use of the language of myth and symbol will be investigated. The central problem will be to determine what is involved in claiming one ultimate faith to be an "answer to" or to be "more true than" another. Autumn Semester, 1960-61, three hours. Associate Professor Holcomb.
66. *Philosophical Theology.* A study of the main forms of contemporary philosophical theology, ranging from neo-naturalism to Catholic natural theology. The men chosen for special attention are Tillich, Martin Buber, Charles Hartshorne, Maritain, and Gabriel Marcel. Winter Semester, 1961-62, three hours. Associate Professor Holcomb.
67. *Philosophy of History.* Examples of major types of philosophy of history are reviewed in terms of their understanding of the nature of history, its goal or purpose or meaning. The ways of faith in interpreting history will be compared with secular methods with a view toward bringing out the distinctively

Christian bases for an understanding of history. Autumn Semester, 1961-62, three hours. Associate Professor Holcomb.

68. *Scientific Thought and the Christian Faith.* The first half of the seminar is devoted to readings in the major developments of science since Galileo. Then the principal contemporary philosophies of science are studied in relation to religious beliefs. Finally, the current emphasis upon Christian truth as communicable only through paradox, symbol, and myth is assessed in response to a scientific understanding of truth. Winter Semester, 1960-61, three hours. Associate Professor Holcomb.
69. *Individual Work.* By arrangement with Associate Professor Holcomb and the Registrar. Turn to page 45 of this catalogue for further information.

FIELD OF HISTORICAL AND SYSTEMATIC THEOLOGY

70. *Problems in Systematic Theology I.* A lecture course designed to enable the student to organize his own theological ideas, and to fill some of the gaps in his own understanding. The two semesters together will cover the whole of systematic theology, but either can be taken independently of the other. First semester will deal with the doctrines of God, the Trinity, Creation, man, Incarnation and Atonement. Autumn Semester, 1961-62, three hours. Associate Professor Hamilton.
71. *Problems in Systematic Theology II.* Second semester deals with theological ethics, the Lord's Supper, and Christian eschatology. Winter Semester, 1961-62, three hours. Associate Professor Hamilton.
72. *History of Christian Thought I.* (Identical with II, 58) A lecture course, with readings in primary sources. Either semester can be taken independently of the other. First semester begins with the problem of New Testament theology and the rise of early dogma, and ends with the Reformation. Autumn Semester, 1960-61, three hours. Associate Professor Hamilton.

73. *History of Christian Thought II.* (Identical with II, 59) Second semester begins with the post-Reformation period, and continues through to the beginning of the twentieth century. Winter Semester, 1960-61, three hours. Associate Professor Hamilton.
74. *Contemporary Theology.* A seminar devoted to important issues in contemporary Christian thought. This year the course will be devoted to the theology of Karl Barth, with a careful reading by the class of portions of the *Church Dogmatics*. Winter Semester, 1960-61, three hours. Associate Professor Hamilton.
75. *Theology of John Calvin.* A seminar in which a study of Calvin's *Institutes of the Christian Religion* is made. Winter Semester, 1961-62, three hours. Associate Professor Hamilton.
76. *Individual Work.* By arrangement with Associate Professor Hamilton and the Registrar. Turn to page 45 of this catalogue for further information.

FIELD OF ECUMENICAL THEOLOGY AND THEOLOGY OF MISSIONS

80. *The Theological Basis of the Church's Mission.* The Christian Mission is ultimately based on certain theological assumptions in that while it is humanitarian and, to that extent, shares with other human agencies concern for the redemption of man from his earthly ills, it also conceives man's total redemption as connected in some intimate manner with the revelation and work of God in Christ Jesus. The course will attempt to study carefully these theological assumptions, entering at the same time into sympathetic conversation with those who deny the validity of these assumptions. Winter Semester, 1960-61, three hours. Professor Devadutt.
81. *Major Religions of the East I.* (Hinduism and Buddhism.) This course will aim at a careful study of the principal doctrines, beliefs and practices of Hinduism and Buddhism. The influence of these religions on the culture and ethos of their

adherents will be considered, as also the response of these religions to modern influences from various directions. Acquaintance with source material will be expected. While the approach to the study will be objective and sympathetic, a Christian critique of the principal doctrines will be undertaken, and problems that Christianity faces in the lands of the Younger Churches will be considered. Autumn Semester, 1961-62, three hours. Professor Devadutt.

82. *Major Religions of the East II.* Islam, Confucianism, and Shinto. Content of this course will parallel that of No. I. Winter Semester, 1962-63, three hours. Professor Devadutt.
83. *Theological Issues in Ecumenical Conversation and Study of Ecumenical Documents.* The Ecumenical Movement is a fellowship of many denominations and confessions representing many nationalities. It is held together by a common core of meaning and purpose, and yet, because of differences in theological tradition, it is marked by a state of tension. Nevertheless, conversations carried on in this fellowship are bound to lead, on the one hand, to the discovery of new meanings underlying the existing substratum of unity and, on the other, to further exploration of issues that are yet to be resolved. This course will concentrate on subjects that emerge in ecumenical conversation with the aid of several ecumenical documents. Seminar. Autumn Semester, 1961-62, three hours. Professor Devadutt.
84. *Study Projects of the World Council of Churches.* The World Council of Churches undertakes, among other things, various study projects from time to time through its Study Department. These projects are in the interests of the Church as a whole. In the past, they have been concerned with such subjects as "Responsible Society in a World Perspective", "Our Oneness in Christ and Our Division as Churches," etc. One or more of these studies will be examined by the students, using such material as can be obtained from the World Council of Churches besides other independent materials. Seminar. Autumn Semester, 1961-62, three hours. Professor Devadutt.

85. *Individual Work.* By arrangement with Professor Devadutt and the Registrar. Turn to page 45 of this catalogue for further information.

DIVISION IV

Christianity, Personality and Culture

PRESCRIBED

8. *Christianity and Social Ethics.* The aims of this course are: (1) to examine data reflecting the illness of contemporary society in the United States; (2) to survey the historical attempts of the Church to develop a culturally responsible Christianity; (3) to contend that contemporary Protestantism is failing to provide a culturally responsible Christianity in this nation; (4) to formulate initial proposals toward a theology and an ethic for Protestant cultural responsibility; (5) to experiment with methods for relating this ethic to specific social issues, and (6) to apply all of the above in a case-method approach to social action in an imaginary local Protestant church. Each year, Winter Semester, First Year, four hours. Professor Pemberton.
9. *Personality and Religion.* Contemporary theories of personality as seen in modifications of the classical views of Freud, Jung, Adler, Koffka, (Gestalt), and others. Examination of the biological basis of human nature; man as organism; socialization of the infant and early learning or reaction patterns; the significance of language; the biosocial self and growth of personhood. The nature of conflict; inhibition and defenses. Religion and the integration of personality; cognition and conation; conscience and freedom; psychological roots of value and motivation; psychotherapy and the biblical view of man; implications for the work of the pastor. Each year, Winter Semester, First year, three hours. Professor Baker.

ELECTIVES

FIELD OF CHRISTIANITY AND CULTURE

90. *Christianity and Culture.* This course will combine theological,

ethical and sociological studies of Christianity. Richard Niebuhr's *Christ and Culture* will be the basis for the theological approach, along with the works of the early Church Fathers, Augustine, and Calvin. The sociology of religion will draw in studies of two non-Christian societies. These various approaches will then be focused upon an examination of the cultural role of contemporary American Protestantism. Offered each year in alternate semesters, 1960-61, three hours. Professor Pemberton.

91. *Christianity, Property and Economic Responsibility.* After a historical analysis of the Christian doctrine of property, the study will be directed toward the formulation of a Christian position amidst contemporary economic forces and institutions. Economic ideologies and such practical issues as labor-management relations, taxation, economic security, automation, and our economy of abundance in relation to underdeveloped nations will be examined in the light of Christian affirmations. Autumn Semester, 1961-62, three hours. Professor Pemberton.
92. *Christianity, the State, Marxist Communism and Political Responsibility.* An interpretation of Christian political responsibility will be developed. Biblical, Greek and Roman traditional factors contributing to the emergence of political democracy will provide a background for treatment of such current political problems as machine politics, pressure groups, corruption, states' rights, etc. Marxist Communism, the Soviet Union, World Communism and the Cold War will receive special attention. Winter Semester, 1960-61, three hours. Professor Pemberton.
93. *Sociology of Communication.* Sound communication is a process essential to genuine democracy. With this thesis in mind, the course will be directed to a study of mass media and educational resources in the United States, as they bear upon the problem of communication. Scientific advertising and increasing possibilities for the manipulation of persons will be seen over against the responsibility of the Protestant Church to

maintain sound communication. Autumn Semester, 1960-61, three hours. Professor Pemberton.

94. *The Christian Education of Families.* (Identical with V, 105) A lecture and discussion course designed to explore the concept of the Christian family in today's parishes. Parent education, teachable stages in the family life cycle, worship and church life for family groups, counseling about family problems, and the family life of clergymen themselves are studied. Methods and materials for family education as well as Biblical theology in relation to the family are considered. Winter Semester, 1960-61, three hours. Associate Professor Wynn and Professor Pemberton.
95. *Christians in the Struggle for World Community.* This course will address itself to (1) a theoretical analysis of possible Christian objectives in regard to World Community, recognizing the reality of pluralism in culture, religion, and politics among nations; (2) an analysis of forces at work in contemporary international relations and the attempt to discover responsible Christian attitudes; (3) a study of the ideological basis, organizational structure and operations of such international bodies as the United Nations and its several organs, in an effort to understand Christian responsibility for them. The work of the Churches' Council on International Affairs will be studied as a concrete project. Autumn Semester, 1960-61, three hours. Professor Devadutt.
96. *Man, Sin, and Ways of Salvation in the Modern Novel.* The contemporary understanding of what it means to be a man, of what men may hope for, and of how men can suffer damnation is traced in ten modern novels. A proper relation between the themes of the novelists and the Christian message is sought. Autumn Semester, 1961-62, three hours. Associate Professor Holcomb.
97. *Christian Faith and Dramatic Tragedy.* The relation of the Christian faith to the tragic view of life, the tragic hero, and the resolution of tragedy is studied in connection with fourteen

plays selected from Greek, Renaissance, and modern drama. Autumn Semester, 1960-61, three hours. Associate Professor Holcomb.

98. *Individual Work*. By arrangement with Professor Pemberton and the Registrar. Turn to page 45 of this catalogue for further information.

FIELD OF CHRISTIANITY AND PERSONALITY

100. *Psychology of Religious Character—A Study in the Dynamics of Theology*. Psychological factors in the shaping of the religious and theological Weltanschauung of significant Christian thinkers such as St. Augustine, St. Francis, John Bunyan, George Fox, Albert Schweitzer, Kagawa, Gandhi, and others. The "case study" method, based on autobiographical and other source materials, will be used. Seminar. Autumn Semester, 1960-61, three hours. Professor Baker.
101. *Theology of Pastoral Care*. (Identical with V, 124) An advanced course in which the student will draw upon the major theological disciplines with focus on the day to day ministry to persons and with a view to the systematic formulation of a pastoral theology. Autumn Semester, 1961-62, three hours. Professor Baker.
102. *Psychology and Personal Christian Devotion*. (Identical with V, 127) An examination of the meaning and practice of meditation and prayer from the standpoint of the insights contributed by psychology to an understanding of the "inner life". The emphasis will be on the utilization of the resources of religion in relation to the problems and controlling attitudes of Christian living. An experience with depth in group sharing through reaction to significant devotional and reflective literature will be sought, rather than the formal pronouncement of lecture and seminar paper. Winter Semester, 1959-60, three hours. Professor Baker.

DIVISION V

Pastoral Theology

PRESCRIBED

10. *The Ministry of Christian Education.* Designed as a basic course in the educational task of the whole church with an emphasis on the pastor's responsibility for Christian education. The theological, psychological, and educational principles involved in the teaching task are studied. Analysis of curricula of the church school, education through organizations, and work with individuals are among the topics included. Each year, Winter Semester, Second Year, three hours. Associate Professor Wynn.
11. *Preaching and Public Worship.* The past decades have witnessed a remarkable revival of interest in biblical theology and liturgics. The insights from such studies are now making themselves felt in preaching and public worship. With these materials as background, this course will seek to set forth the principles and function of preaching and worship and through preparation and practice of sermons and worship materials seek to relate the student in a practical way to the vitality of the biblical and liturgical revival. Each year, Autumn and Winter Semesters, Second Year, two sections, three hours. Professor Skoglund.
12. *Speech.* A course designed to develop professional competence in the use of speech for the ministry. An analysis of the speech phenomenon as it occurs in conversation, committee sessions and in public address; lecture, selected reading, personal conferences with the instructor. Each year, Autumn Semester, First Year, one hour. Mr. Powell.
13. *The Ministry.* A course designed to aid the student in a meaningful orientation to his program of theological education. Following are the major considerations dealt with in the course: (1) The resources of Colgate Rochester; (2) The *call* to the ministry; (3) The nature and function of the ministry; (4) Varied

vocational opportunities within the ministry; (5) The nature and purpose of theological education; (6) The vocation of theological study. Each year, Autumn Semester, First year, two hours. Professor Froyd.

14. *Field Work A, B, C, D.* Each year, First and Second Years, both semesters. Mr. Eads and Mrs. Anderson.

ELECTIVES

FIELD OF CHRISTIAN EDUCATION

105. *The Christian Education of Families.* (Identical with IV, 94)
A lecture and discussion course designed to explore the concept of the Christian family in today's parishes. Parent education, teachable stages in the family life cycle, worship and church life for family groups, counseling about family problems, and the family life of clergymen themselves are studied. Methods and materials for family education as well as biblical theology in relation to the family are considered. Winter Semester, 1960-61, three hours. Associate Professor Wynn and Professor Pemberton.
106. *Writing for Christian Education.* A workshop in religious journalism to feature the preparation and criticism of non-fiction manuscripts for secular and church publishers. A study of markets and methods includes particular emphasis on church school curriculum writing. Requirements involve submitting of manuscripts for publication. This course is designed for students who plan to do some professional writing. Winter Semester, 1961-62, three hours. Associate Professor Wynn and guest consultants.
107. *Developmental Education in the Church.* An advanced seminar for the study of personal and religious development of an individual through childhood, youth, and adult life. Among the questions to be studied are Christian education principles for children, youth and maturity. In addition to developmental psychology, the course directs attention to the religious



ANDREWS HOUSE

dimensions of personality, and to the practical problems that relate to materials and methods for the various age groups in a parish church. Autumn Semester, 1960-61, three hours. Associate Professor Wynn.

108. *Tutorial Readings in Religious Education.* Guided readings and weekly discussions with the instructor for the consideration of more advanced literature in the field of education. The readings will be chosen from literature that explores the dynamics, the philosophy, and the history of religious education. Winter Semester, 1960-61, three hours. Associate Professor Wynn.
109. *Individual Work.* By arrangement with Associate Professor Wynn and the Registrar. Turn to page 45 of this catalogue for further information.

FIELD OF PREACHING AND WORSHIP

110. *Creative Preaching.* A sermon workshop exploring resources in biblical and extra-biblical literature, the Christian Year, life situations both personal and social, for sermon making. Each student will prepare written sermons and sermon outlines for seminar discussion and sermon reconstruction. A three-year preaching program will be developed in which biblical theology, pastoral and social insights may be communicated with relevance, clarity and persuasiveness. Winter Semester, 1960-61, three hours. Dr. MacLennan.
111. *The Bible in Preaching.* The Bible as a source of preaching. The use of biblical materials in preaching. Preparation and practice in the use of the Bible in preaching. Autumn Semester, 1960-61, three hours. Professor Skoglund.
112. *Resources for Preaching.* A seminar in which resources for planned preaching in the years immediately following seminary graduation are examined. The student will be guided to sources for sermon ideas and materials. Specific assignments in the discovery and use of such ideas and materials will be

made. Sermons will be developed and evaluated. Winter Semester, 1960-61, three hours. Dr. MacLennan.

113. *Public Worship*. Advanced development of the principles of public worship, including a study of the development of traditional liturgies, and the problems involved in creative worship in modern times. Winter Semester, 1960-61, three hours. Professor Skoglund.
114. *Workshop in Preaching and Worship*. A seminar for advanced students designed to develop preaching materials and skills and to enrich public worship. Special attention will be given to the use of the voice in preaching and in leading public worship. Autumn Semester, 1961-62, three hours. Professor Skoglund, Mr. Powell.
115. *Great Preachers and Their Message*. A study of the method and message of a selected number of great preachers. Special attention will be given to the preachers of the Reformation and the nineteenth and twentieth centuries. Winter Semester, 1961-62, three hours. Professor Skoglund.
116. *Individual Work*. By arrangement with Professor Skoglund and the Registrar. Turn to page 45 of this catalogue for further information.

FIELD OF THE PASTORATE

120. *Pastoral Care and Counseling*. Historical roots of pastoral care; the nature of counseling and the distinctive work of the pastor; pre-marital counseling and marital problems; representative pastoral "case" studies exhibiting the art of the minister in his work with individuals confronting problem situations. Lecture and panel discussions with role-taking in presentation of cases. Each year, Autumn Semester, three hours. Professor Baker.
121. *Pastoral Leadership and the Task of the Church*. Historic mission of the Church; principles and objectives of pastoral leader-

ship; church management and parish organization; pastoral visitation, baptism, weddings, funerals; the pastor's administration of himself, his family; professional ethics; evangelism and the world mission of the Church. Each year, Winter Semester, three hours. Professor Baker.

122. *Christian Action by a Local Congregation in Its Community.* Attention will focus first upon new dynamics in the American community, whether urban, transitional, suburban, urban or rural. Methods for parish and community survey and self-analysis will be studied. These methods will be tied in with possible planning for long-range ministries designed to train laymen for Christian responsibility in the community and in areas of social conflict. Autumn Semester, 1961-62, three hours. Professor Pemberton.
123. *Church Politics.* A course for non-Baptist students to provide instruction in the mode of government and practice of various denominations. The religious bodies concerned will appoint instructors for this purpose. Given in the Winter Semester every second year.
124. *Theology of Pastoral Care.* (Identical with IV, 101) An advanced course in which the student will draw upon the major theological disciplines with focus on the day to day ministry to persons and with a view to the systematic formulation of a pastoral theology. Autumn Semester, 1961-62, three hours. Professor Baker.
125. *Evangelism.* The meaning of evangelism; individual and social evangelism; the dynamic for evangelism; characteristics of the pastor-evangelist; methods of evangelism. Winter Semester, 1961-62, three hours. Professor Baker.
126. *Problems of the Pastorate.* A seminar to be set up on the basis of agenda submitted by the students and drawn from the major areas of church life—organization and finance, interpersonal relations within the church, evangelism, special problems in counseling. Autumn Semester, 1960-61, three hours. Professor Baker.

127. *Psychology and Personal Christian Devotion*. (Identical with IV, 102) An examination of the meaning and practice of meditation and prayer from the standpoint of the insights contributed by psychology to an understanding of the "inner life". The emphasis will be on the utilization of the resources of religion in relation to the problems and controlling attitudes of Christian living. An experience with depth in group sharing through reaction to significant devotional and reflective literature will be sought, rather than the formal pronouncement of lecture and seminar paper. Winter Semester, 1959-60, three hours. Professor Baker.
128. *Clinical Pastoral Training-A*. Enrollment limited to six students per session. Autumn Semester, three hours.
129. *Clinical Pastoral Training-B*. Enrollment limited to six students per session. Winter Semester, three hours.
130. *Clinical Pastoral Training-C*. Enrollment limited to six students per session. Each Summer, twelve weeks, six hours.
131. *Individual Work*. By arrangement with Professor Baker and the Registrar. See page 45 of this catalogue for further information.

FIELD OF MUSIC

132. *An Introduction to Church Music*. History and Theory of Church Music. Music as applied to the Service, the Church Year, Selection of Hymns, Anthems, and Incidental Music. The Music Committee and Choir Director. Music in Religious Education, for special services and group meetings. Practical guidance in sight reading and in the art of directing group singing. Each year, Autumn Semester, three hours.
133. *Chorus, A, B, C*. Open to all students as an elective. Two hours per week with accumulative credit of three hours. Autumn and Winter Semesters.

SPECIAL FIELDS

135. *Religion in Higher Education I.* A study of the history, contending philosophies and problems of religion in higher education and their significance for religious leadership on the campus today. Also, an examination of the literature in the field dealing with the teaching of religious values as they are related to particular academic disciplines. Each year, Autumn Semester, three hours. Professor Froyd.
136. *Religion in Higher Education II.* A seminar dealing with the growth, present work and significance of the national and international movements of religion in the academic community: church related colleges and state institutions, teaching of religion, Student Christian Associations, Schools of Religion, Chaplaincy and the newer plans for official leadership of religious programs, and the World Student Christian Federation. This will include an examination of the literature and resources in the field. Each year, Winter Semester, three hours. Mr. Eads.
137. *The Minister's Library.* An introductory, orientation course in the history of printing, bookmaking and libraries. Approved methods of book selection. The care of the minister's library. Use of reference books and periodicals; care of pamphlets and clippings; classifying and cataloguing a private library. Principles and practice of book reviewing. Autumn Semester, 1960-61, three hours. Associate Professor Trost.
138. *Bibliographical Research.* An introduction to the principles of and practice of research. Study of typical researches as models; practice in location and defining problems of research; technique of investigation; the assembling and classification of bibliographies; the constructing of schedules, questionnaires and other instruments; the organization of data materials; the critical use of documents and source materials. Winter Semester, 1960-61, three hours. Associate Professor Trost.

Extension Department

A. THE ALUMNI LENDING LIBRARY

The Divinity School aims to be of service at all times to its alumni who are out in the field, and in this connection the Library assumes an important part. Many graduates find themselves far removed from such special collections as one finds in a seminary library, but is not provided by the more general collection of a public library.

To meet what we believe to be a genuine need on the part of alumni, the Library has been enabled to inaugurate a special circulating service for graduates of the School. This is constantly recruited by the most recent important theological books, and is kept entirely apart from similar books in constant circulation on the campus or within the city. These books, purchased from a special fund appropriated by the Board of Trustees are housed separately from the main library books and are reserved for the exclusive use of the alumni.

The following regulations governing the use of the Alumni Lending Library are in effect:

1. Not more than *four* books may be charged to a borrower at any one time.

2. Books may be kept not longer than *one* month from the date of receipt. It is imperative that the time limit be observed if future requests are to be honored.

3. Books are *not* renewable.

4. Ten cents in stamps to cover mailing costs is to accompany each request for books. The borrower will also pay the mailing costs of returning borrowed books to the Library. *The postage rate for borrowers living within New York State or within the first three postal zones is four cents for the first pound plus one cent for each additional pound or fraction thereof. The postage rates for borrowers living outside the first three postal zones is eight cents for the first pound and four cents for each additional pound.*

5. All books returned to the Library via mail or express must be packed in a cardboard container or wrapped in corrugated paper. Wrapping paper alone does not protect the books from injury.

6. It is advisable that a list of five to ten titles in the order of preference be submitted since the first choice may not always be available.

Requests to borrow books and suggestions of titles to be acquired by the Lending Library should be addressed to

The Alumni Lending Library

The Colgate Rochester Divinity School

1100 South Goodman Street

Rochester 20, New York

B. THE LIBRARY

The Library of the Divinity School is prepared to furnish assistance by loan of books to religious workers who desire to pursue reading courses, with or without guidance.

C. CLINICAL TRAINING

During the summer vacation an Extension Course, open to a limited number of selected students, is conducted by the Divinity School in co-operation with the Council of Clinical Training of New York City. The representative of the Faculty in this work is Professor Baker.

Degrees Conferred

May 1959

JACK MERLE AVERILL, B.A.	-	-	-	-	-	Maywood, Illinois
DONALD WILLIAM BARTON, B.A.	-	-	-	-	-	Ogdensburg, New York
RICHARD VICTOR BERGREN, JR., B.A.	-	-	-	-	-	White Plains, New York
BRUCE ELWIN BILLMAN, B.A.	-	-	-	-	-	New Castle, Pennsylvania
RICHARD ADRIAN BOWSER, B.A.	-	-	-	-	-	Niagara Falls, New York
JAMES KENNETH BROWN, B.A.	-	-	-	-	-	Boise, Idaho
RALPH STANLEY CASPERSON, JR., B.S.	-	-	-	-	-	Rochester, New York
ANNE MENASCO COKER, B.A.	-	-	-	-	-	Redlands, California
GARY VANCE COLE, B.A.	-	-	-	-	-	Washington, D. C.
LLOYD ROBERT DEMCOE, B.A.	-	-	-	-	-	St. Ouens, Manitoba, Canada
LEIGH NORMAN DEMING, B.A.	-	-	-	-	-	Seneca Falls, New York
PATRICK CHARLES FINLEON, B.A.	-	-	-	-	-	Buffalo, New York
VERNER EUGENE HERTZOG, B.A.	-	-	-	-	-	Elba, New York
FREDERICK MINER HUDSON, B.A.	-	-	-	-	-	Skaneateles, New York
ERNEST WILLIAM KERRISON, B.A.	-	-	-	-	-	Avon, New York
GORDON WENDELL KNAPP, B.A.	-	-	-	-	-	Oneida, New York
JOHN LEE MACKLIN, B.A.	-	-	-	-	-	Victor, New York
ELSA PATT MARSLAND	-	-	-	-	-	Erndtebruch, Germany
RICHARD EARL MASTIN, B.S.	-	-	-	-	-	Binghamton, New York
WILLIS JOHN MERRIMAN, B.A.	-	-	-	-	-	St. Paul, Minnesota
HAROLD DALE MOORE, B.A.	-	-	-	-	-	Emporia, Kansas
WESLEY MASON OLDS, B.A.	-	-	-	-	-	Warner Robbins, Georgia
WILLIAM LEO PEACOCK, B.A.	-	-	-	-	-	Macon, Georgia
HUDSON BISSELL PHILLIPS, JR., B.A. (<i>In absentia</i>)	-	-	-	-	-	Fort Sill, Oklahoma
ALLEN THOMAS QUINDLEN, JR., B.A.	-	-	-	-	-	Philadelphia, Pennsylvania
WILLIAM GORDON RAFNEL, B.A.	-	-	-	-	-	Murphysboro, Illinois

ROBERT CARL REYNOLDS, B.A.	- - - - -	<i>Eugene, Oregon</i>
DAVID ARTHUR RYAN, B.A.	- - - - -	<i>Pittsburgh, Pennsylvania</i>
PHILIP DYE SCHAAL, B.S.	- - - - -	<i>East Aurora, New York</i>
RUEBEN ALPHONSE SHEARES, JR., B.A.	-	<i>Charleston, South Carolina</i>
KEITH RAY SHINAMAN, B.A.	- - - - -	<i>Marcellus, New York</i>
FREDERICK BARRY STIPP, B.A.	- - - - -	<i>Lawton, Oklahoma</i>
GARTH RAYMOND THOMPSON, B.A.	- - - - -	<i>Richmond, Ohio</i>
PAUL FREDERICK THOMPSON, B.A.	- -	<i>Kinston, North Carolina</i>
CARROL AURELIUS TURNER, B.A.	- - - - -	<i>Youngstown, Ohio</i>
WILLIAM TOLBERT VANDEVER, JR., B.A.	-	<i>Philadelphia, Pennsylvania</i>
ROBERT EDGAR WASHER, B.A.	- - - - -	<i>Hudson Falls, New York</i>
OTTIE LEE WEST, B.A.	- - - - -	<i>Willard, North Carolina</i>
WILEY HOWARD WHITE, B.A.	- - - - -	<i>Ilion, New York</i>
THOMAS GILKEY WYLIE, B.A.	- - - - -	<i>Kalamazoo, Michigan</i>

Graduate Fellows

Jack M. Averill, B.A., B.D. Denison University, 1956 Colgate Rochester Divinity School, 1959	<i>Harvard Divinity School</i> Cambridge, Massachusetts Maywood, Illinois
Bruce E. Billman, B.A., B.D. Oberlin College, 1956 Colgate Rochester Divinity School, 1959	<i>Graduate School of Princeton University</i> Princeton, New Jersey New Castle, Pennsylvania

GRADUATE STUDENTS

John Terrance Adamczyk, B.A., B.D. Rutgers University, 1955 Colgate Rochester Divinity School, 1958	<i>New Market, N. J.</i> Webster, N. Y.
Lloyd James Averill, Jr., B.A., B.D., M.A. University of Wisconsin, 1947 Colgate Rochester Divinity School, 1950 University of Rochester, 1952	<i>Maywood, Ill.</i> Kalamazoo, Michigan

Third Year Class

1960

Charles Stanley Ackerson, B.A. William Jewell College, 1957	<i>St. Ann, Mo.</i> 11 Andrews House
Norman Clifford Boley, B.A. William Jewell College, 1957	<i>Kansas City, Mo.</i> 12 Andrews House

Robert Charles Boyer, B.A., M.A. University of Chicago, 1941 University of Chicago, 1948	Chicago, Ill.	Rochester, N. Y.
Richard Sommerville Boyle, B.A. University of Rochester, 1957	Darien, Conn.	225 Eaton Hall
Paul Calhoun Carter, Jr., B.A. Bucknell University, 1957	Valley Stream, N. Y.	511 Eaton Hall
William Collins, Jr., B.S. St. Louis University, 1956	St. Louis, Mo.	6 Axling House
David Winfield Cone, B.A. Manhattan Bible College, 1950	Dunkirk, N. Y.	Dunkirk, N. Y.
William Edgar Deichler, B.A., M.A. Maryland University, 1949 George Washington University, 1951	Ithaca, N. Y.	Fairport, N. Y.
Joseph Carr DiTiberio, B.A., M.Ed. Colgate University, 1939 Alfred University, 1950	Williamson, N. Y.	Williamson, N. Y.
Robert Walter Drechsler, B.A. Bates College, 1957	Hardwick, Vermont	511 Trevor Hall
Walter Montgomery Echols, B.A., M.A. Morehouse College, 1939 Atlanta University, 1940	Buffalo, N. Y.	416 Trevor Hall
William Gerald Ezell, B.S. University of Cincinnati, 1944	St. Albans, W. Va.	Canandaigua, N. Y.
John Burton Fooks, B.S. Cornell University, 1957	Canastota, N. Y.	Bergen, N. Y.
Elwyn Duane Gibbs, B.A. University of Redlands, 1957	Chico, Calif.	6 Beaven House
Dale Allen Green, B.A. Michigan State University, 1954	Ferndale, Mich.	10 Beaven House
Thomas Earl Guerdat, B.A. University of Rochester, 1957	Rochester, N. Y.	Canandaigua, N. Y.
Robert Arden Hatcher, B.A. Mercer University, 1955	Smithville, Ga.	Hilton, N. Y.
Raymond Bernard Horan, B.A. Albright College, 1956	Philadelphia, Pa.	Macedon, N. Y.
Richard Chrisman Horn, B.A. American University, 1957	Williamsport, Pa.	411 Trevor Hall
Ronald Gene Kelder, B.A. University of Illinois, 1956	Chicago, Ill.	8 Andrews House
Edward Elwyn Kennedy, B.S. Mansfield State Teachers College, 1957	Big Flats, N. Y.	2 Andrews House
J. Ruport Kenny, B.A. University of Buffalo, 1947	Kenmore, N. Y.	Campbell, N. Y.
James Paul Kenyon, B.A. Alfred University, 1957	Plattsburgh, N. Y.	207 Trevor Hall

Charles Eugene Kinzie, B.A. College of Wooster, 1956	Niagara Falls, N. Y.	3 Beaven House
Jack Anthony LeSuer, B.A. William Jewell College, 1956	Union City, Pa.	Shortsville, N. Y.
Paul Wilbur Light, B.A., M.S. Miami University, 1954 Ohio State University, 1956	Mansfield, Ohio	Spencerport, N. Y.
Sheila Mary McDorney, B.A. Montana State University, 1957	Missoula, Montana	E-Women's Dormitory
William Thomas McKee, B.S. New York University, 1956	Brooklyn, N. Y.	522 Eaton Hall
Alec Donald O'Polka, B.A. Bucknell University, 1957	Jamestown, N. Y.	4 Andrews House
John Anthony Phillips, B.A. Colgate University, 1956	Fort Sill, Okla.	328 Eaton Hall
William Horace Polis, B.A. University of Rhode Island, 1956	Warwick, R. I.	1 Andrews House
Gordon Roy Prout, B.A., Th.B. Northern Baptist Theological Seminary, 1955 Capital University, 1959	Columbus, Ohio	5 Axling House
Neil Phillip Ramsey, B.A. William Jewell College, 1957	Middletown, Ohio	511 Eaton Hall
Ray Alexander Rowe, B.A. Mercer University, 1957	Macon, Ga.	Rushville, N. Y.
Paul Leonard Sandin, B.A., M.A. Shurtleff College, 1957 Sacramento State College, 1958	Eldredge, Ill.	7 Beaven House
Earl Richard Shaffer, B.A. Kalamazoo College, 1957	Canton, Ohio	410 Trevor Hall
Kenneth Richard Short, B.A. Dickinson College, 1957	Harrisburg, Pa.	411 Trevor Hall
Earl Wayne Sires, B.A. Mercer University, 1955	Newington, Ga.	Rush, N. Y.
Leslie Gilbert Strathern, B.A. Eastern Nazarene College, 1942	Pittsfield, N. H.	Rochester, N. Y.
Smith Turner, B.A. Livingstone College, 1956	Rochester, N. Y.	3 Andrews House
Burnham Hersey Waldo, B.A. Syracuse University, 1955	Bowens Corners, N. Y.	Macedon, N. Y.
Doris Leoma Waters, B.A. Mercer University, 1957	Macon, Ga.	York, N. Y.
Everett Lesley Waters, B.A. Mercer University, 1956	Macon, Ga.	York, N. Y.
Donald Frederick Wheeler, B.A. Oberlin College, 1957	Rochester, N. Y.	411 Trevor Hall

Edward Bacon Willingham, Jr., B.S. University of Richmond, 1956	<i>New York, N. Y.</i>	7 Andrews House
James Clayton Windsor, B.A. College of William and Mary, 1957	<i>Williamsburg, Va.</i>	10 Andrews House
Winthrop Bancroft Yinger, B.A. Albion College, 1957	<i>Allen, Mich.</i>	Hemlock, N. Y.

Second Year Class

1961

John Charles Barbour, B.A. Marshall College, 1957	<i>Huntington, W. Va.</i>	313 Trevor Hall
Christa Ruth Begemann, B.A. William Jewell College, 1957	<i>Weser, Germany</i>	D-Women's Dormitory
Wesley Richard Bourdette, B.A. Phillips University, 1957	<i>Athens, Pa.</i>	307 Trevor Hall
Helen Louise Bowser, B.A. University of Missouri, 1958	<i>Columbia, Mo.</i>	12 Beaven House
William Everett Brammer, B.A. Alderson-Broadbudd College, 1958	<i>Huntington, W. Va.</i>	Gorham, N. Y.
Charles Stanley Camp, B.A. Mercer University, 1958	<i>East Point, Ga.</i>	407 Trevor Hall
Franklin R. Crowder, B.A. Ball State Teachers College, 1958	<i>Muncie, Ind.</i>	Walworth, N. Y.
Arthur George Donnelly, B.A. Baylor University, 1958	<i>Casper, Wyo.</i>	Clifton, N. Y.
Rodrigo De Guzman Estrada, B. A. University of the Philippines, 1952	<i>Manila, P. I.</i>	North Chili, N. Y.
William Harry Gardner, B.A. Eastern Baptist College, 1951	<i>Hutchinson, Kansas</i>	Stanley, N. Y.
John Frederick Glover, B.A. Marshall College, 1958	<i>Charleston, W. Va.</i>	9 Beaven House
Edward Barent Grevatt, B.A. Cornell University, 1958	<i>Montclair, N. J.</i>	501 Trevor Hall
Harvey Kenyon Griffith, B.A. Adelphi College, 1949	<i>West Lawn, Pa.</i>	Gorham, N. Y.
Robert Edward Haslam, B.A. Bucknell University, 1958	<i>Jenkintown, Pa.</i>	1 Beaven House
Gordon Charles Johnson, B.A. University of Rhode Island, 1958	<i>Cranston, R. I.</i>	4 Beaven House
Audrey Jean Kenyon, B.A. Bucknell University, 1958	<i>Carnegie, Pa.</i>	207 Trevor Hall

Arthur Harry Kuehn, B.A. Wilmington College, 1958	<i>Cincinnati, Ohio</i>	211 Trevor Hall
Hubert Darrell Lance, B.A. Wabash College, 1957	<i>Indianapolis, Ind.</i>	409 Trevor Hall
Peter Oldfather Marsland, B.A. Earlham College, 1955	<i>Livonia, N. Y.</i>	228 Eaton Hall
Alan Leslie Meyer, B.A. American International College, 1958	<i>Chicopee, Mass.</i>	501 Trevor Hall
Jimmie Aaron Morrison, B.A. Alderson-Broadbudd College, 1958	<i>Parkersburg, W. Va.</i>	Bergen, N. Y.
John Judson Northrup, B.S. Cornell University, 1958	<i>Addison, N. Y.</i>	522 Trevor Hall
Donald Ellsberry O'Hair, B.A. Earlham College, 1958	<i>Springfield, Ill.</i>	Corfu, N. Y.
Wendell Harrison Phillips, B.S. Virginia Union University, 1956	<i>Pittsburgh, Pa.</i>	522 Trevor Hall
Donald Leslie Roe, B.S. Mansfield State Teachers College, 1958	<i>Mainesburg, Pa.</i>	Middlesex, N. Y.
Gathion Rowe, Jr., B.A. Philander Smith, 1958	<i>Wilson, Ark.</i>	402 Trevor Hall
John Steven Savage, B.M. Syracuse University, 1958	<i>Apulia Station, N. Y.</i>	Penn Yan, N. Y.
Ronald Guy Seward, B.A. Ottawa University, 1958	<i>Ottawa, Kan.</i>	Hamlin, N. Y.
John Henry Swann, B.A. University of Connecticut, 1956	<i>Stamford, Conn.</i>	5 Andrews House
Kenwyn Claude Sykora, B.A. Northwestern College, 1957	<i>Kansas City, Kan.</i>	Walker, N. Y.
Douglas Wallace, B.A. University of Minnesota, 1958	<i>Minneapolis, Minn.</i>	402 Trevor Hall
Martin Linwood Whitmer, B.A. University of Richmond, 1958	<i>Clifton, Va.</i>	Himrod, N. Y.
Thomas Wesley Wright, B.A. Adrian College, 1955	<i>Elmira, N. Y.</i>	Hall, N. Y.

First Year Class

1962

William Frank Barr, B.A. Alderson-Broadbudd College, 1957	<i>Pittsburgh, Pa.</i>	303 Trevor Hall
Charles M. Bash, B.A. Denison University, 1959	<i>Niagara Falls, N. Y.</i>	302 Trevor Hall

Richard David Bausman, B.A., M.A. Miami University, 1958 Miami University, 1959	<i>Kettering, Ohio</i>	302 Trevor Hall
Robert Leonard Booher, B.A. Colgate University, 1959	<i>Elba, N. Y.</i>	405 Trevor Hall
Arthur George Broadhurst, B.A. University of Richmond, 1959	<i>Falls Church, Va.</i>	401 Trevor Hall
Alston Theodore Champ, B.S. West Virginia University, 1959	<i>Shinnston, W. Va.</i>	401 Trevor Hall
Marvin Chandler, B.S. Indiana University, 1957	<i>Bloomington, Indiana</i>	313 Eaton Hall
Jon Marvin Clapp, B.A. Kalamazoo College, 1959	<i>Flint, Michigan</i>	311 Trevor Hall
Roger William Covell, B.A. University of Rochester, 1959	<i>Pittsford, N. Y.</i>	Pittsford, N. Y.
Phillip Baker Davis, B.A. Syracuse University, 1959	<i>Liverpool, N. Y.</i>	Williamson, N. Y.
John Ralph Downes, B.A. University of Connecticut, 1955	<i>Stittville, N. Y.</i>	Hilton, N. Y.
James Sigurd Drier, B.A. St. Olaf College, 1958	<i>Boston, Mass.</i>	Clifton Springs, N. Y.
Joseph Louis Epps, B.S. Morehouse College, 1958	<i>Dolomite, Alabama</i>	408 Trevor Hall
Donnell Ray Harris, B.A. William Jewell College, 1958	<i>Webster Groves, Mo.</i>	9 Andrews House
David Lotee Higgs, B.A. Kalamazoo College, 1959	<i>Kalamazoo, Michigan</i>	3 Axling House
Robert Lawrence Holland, B.A. Wake Forest College, 1959	<i>Statesville, N. C.</i>	412 Trevor Hall
Rose Marie Husney, B.A. College of Wooster, 1953	<i>Rochester, N. Y.</i>	Rochester, N. Y.
Phyllis Jean Jackson, B.S. University of Kansas, 1958	<i>Enterprise, Kansas</i>	Girls Dormitory
Jack Edward James, B.A. Houghton College, 1955	<i>Utica, N. Y.</i>	Kendall, N. Y.
Ronald Gene James, B.A. Alderson-Broadus College, 1959	<i>Parkersburg, W. Va.</i>	413 Trevor Hall
Malcolm David Kilborn, B.S. Worcester State Teachers College, 1959	<i>Worcester, Mass.</i>	Stafford, N. Y.
James Arthur LaRue, B.A. Bucknell University, 1959	<i>Doylestown, Pa.</i>	414 Trevor Hall
David August Lutz, B.A. Bucknell University, 1959	<i>Meriden, Conn.</i>	6 Andrews House

Robert Christian Miltz, B.A. Pace College, 1952	<i>Rochester, N. Y.</i>	Ontario, N. Y.
Jack Dale Moyer, B.A. Bucknell University, 1959	<i>Lewisburg, Pa.</i>	415 Trevor Hall
David John Olson, B.A. Mount Union College, 1959	<i>Alliance, Ohio</i>	311 Trevor Hall
Lewis Lombard Richardson, B.A. Tufts University, 1959	<i>Woburn, Mass.</i>	406 Trevor Hall
William Judson Shaw, B.A. Michigan State Normal College, 1954	<i>Ypsilanti, Michigan</i>	Macedon, N. Y.
Erville Neil Paul Sowards, B.A. Earlham College, 1959	<i>Columbus, Ohio</i>	304 Trevor Hall
Woods Ferguson Stoner, Jr., B.A. Denison University, 1959	<i>Pittsburgh, Pa.</i>	305 Trevor Hall
Robert William Terry, B.S. Cornell University, 1959	<i>Port Jefferson, N. Y.</i>	316 Trevor Hall
William Hugh Tucker, B.A. Oberlin College, 1959	<i>Akron, Ohio</i>	308 Trevor Hall
Obadiah Williamson, B.A. Oberlin College, 1959	<i>Oberlin, Ohio</i>	310 Trevor Hall
Calvin Coolidge Wilson, B.A. Bates College, 1959	<i>Hudson, N. Y.</i>	8 Beaven House

Special Students

(Students in this category who are college graduates may take courses for credit. Others are given the rating R.)

Frank Edward Anderson, B.S. Kent State University, 1957	<i>Rochester, N. Y.</i>	Rochester, N. Y.
Richard Adrian Bowser, B.A., B.D. Kalamazoo College, 1956 Colgate Rochester Divinity School, 1959	<i>Niagara Falls, N. Y.</i>	12 Beaven House
Eh Wah Chit Maung, B.A. University College of Rangoon, 1957	<i>Insein, Burma</i>	Girls Dormitory
Ralph Theodore Dewey, B.A. Denison University, 1958	<i>Rochester, N. Y.</i>	Rochester, N. Y.
Gove Griffith Elder, B.A. Pennsylvania State University, 1959	<i>Centerville, Pa.</i>	312 Trevor Hall
Kay Charlotte Foreman, B.A. Grove City College, 1959	<i>Rochester, N. Y.</i>	Rochester, N. Y.
Robert Culver Frears, B.A., B.D. McMaster University, 1954 Colgate Rochester Divinity School, 1957	<i>Guelph, Ontario</i>	Rochester, N. Y.
George F. Fussell, B.S. Wilson Teachers College, 1947	<i>LeRoy, N. Y.</i>	LeRoy, N. Y.

Claremont Earl Hoyt, B.A. Heidelberg College, 1949	Middleport, Ohio	Weedsport, N. Y.
Sharo Kyaw Dwe, B.Th. Rangoon University, 1959	Insein, Burma	Girls Dormitory
Leonard Rosewarren, B.S. Brockport State Teachers College, 1959	Rochester, N. Y.	Rochester, N. Y.
Hartmut Winde University of Gottingen, 1958	Berlin, Germany	314 Trevor Hall
Barbara Peters Winn, B.A., M.D. University of Rochester, 1948 Woman's Medical College of Pa., 1952	Spencerport, N. Y.	Spencerport, N. Y.
William Edwin Winn, B.A., B.D. University of Richmond, 1949 Colgate Rochester Divinity School, 1953	Spencerport, N. Y.	Spencerport, N. Y.

Unclassified Student

Raymond Russell Nasemann Roosevelt College	Rochester, N. Y.	Rochester, N. Y.
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Summary by Classes

Graduate Fellows (non-resident)	2
Graduate Students	2
Third Year	47
Second Year	33
First Year	34
Special	14
Unclassified	1
Total	133



Beaven House



Axling House

Summary by Colleges

Adelphi College	1	Mount Union College	1
Adrian College	1	New York University	1
Albion College	1	Northern Baptist Theological Sem. ..	1
Albright College	1	Northwestern College	1
Alderson-Broadbudd College	4	Oberlin College	4
Alfred University	2	Ohio State University	1
American International College	1	Ottawa University	1
American University	1	Pace College	1
Atlanta University	1	Pennsylvania State University	1
Ball State Teachers College	1	Philander Smith College	1
Bates College	2	Phillips University	1
Baylor University	1	Rangoon University	1
Brockport State Teachers College ..	1	Roosevelt College	1
Bucknell University	7	Sacramento State College	1
Capital University	1	Shurtleff College	1
Colgate University	3	St. Olaf College	1
College of William and Mary	1	St. Louis University	1
College of Wooster	2	Syracuse University	3
Cornell University	4	Tufts University	1
Denison University	3	University of Buffalo	1
Dickinson College	1	University of Chicago	1
Earlham College	3	University of Cincinnati	1
Eastern Baptist College	1	University College of Rangoon	1
Eastern Nazarene College	1	University of Connecticut	2
George Washington University	1	University of Gottingen	1
Grove City College	1	University of Illinois	1
Heidelberg College	1	University of Kansas	1
Houghton College	1	University of Minnesota	1
Indiana University	1	University of Missouri	1
Kalamazoo College	4	University of Philippines	1
Kent State University	1	University of Redlands	1
Livingstone College	1	University of Rhode Island	2
Manhattan Bible College	1	University of Richmond	4
Mansfield State Teachers College ..	2	University of Rochester	4
Marshall College	2	Virginia Union University	1
Maryland University	1	Wabash College	1
McMaster University	1	Wake Forest College	1
Mercer University	6	William Jewell College	6
Miami University	2	Wilmington College	1
Michigan State Normal College	1	Wilson Teachers College	1
Michigan State University	1	West Virginia University	1
Montana State University	1	Woman's Medical College of Pa.	1
Morehouse College	2	Worcester State Teachers College ..	1

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Colgate Rochester Divinity School Bulletin

Vol. XXXII

Rochester, N. Y., June, 1960

No. 2



June, 1960

Colgate Rochester Divinity School Bulletin

VOLUME XXXII

No. 2

Editorial Committee

ROGER K. POWELL

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HARMON R. HOLCOMB

BIOREN R. PFAFF

THEODORE L. TROST

June, 1960

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President's Report to the Trustees

WILBOUR EDDY SAUNDERS

THIS is my twelfth and final annual report as president of Colgate Rochester Divinity School to its board of trustees. Although the report reaches a wider public than the thirty-six members of the board through its publication in our bulletin, it is nevertheless fitting that I use this opportunity to attempt to express to you sincere and enthusiastic appreciation of the relations between board and president which your attitude has made possible. Before my election a dozen years ago, there was a clear understanding between us that you wished the president not only to be an administrator of the school under general policies adopted by the board, but also of your desire that he be a leader in the formulation and projection of such new ventures as would make the education of ministers of the Gospel more effective in the mission and work of the Church. You have kept faith with this understanding and my gratitude is great for your sympathetic, cordial, and constant attitude to me. Involved in the life of almost every educational institution are six factors—trustees, administration, faculty, alumni, students, and the public—each of which sees the school from a different angle and each of which has its own peculiar values to preserve. It is quite understandable that in many situations strains and stresses arise between any combination of these six. Educational institutions sometimes become a battleground for conflict between any two of the six. It is a source of great satisfaction to me that during these twelve years as administrator I have been conscious of loyal support on the part of the other five factors mentioned. The many changes in personnel, program, and facilities rule out the possibility that peace is explained by inactivity. You trustees have been all that any president could ask—liberal in your consideration of new ideas, generous in your financial support, and patient, considerate, and encouraging in your attitudes to me both as a person and as a president. I am deeply grateful and have conveyed to my successor the happy prospect of the relations he will have with you.

The annual report of the president is in part a historical document. Here the events of the academic year should be recorded and significant changes noted. In my 1959 report there was a summary of the major

facts of the decade preceding. This year's document, therefore, will make no attempt to review a presidency of twelve years.

THE ACADEMIC YEAR

By far the most important event of the past year has been the choice of a new administration. The mandatory sixty-five retirement rule (with which I am in perfect agreement) meant that Dean Baker and I came to the end of our eligibility at Commencement 1960. Because it seemed unwise for both administrators to leave office at the same time, the trustees (in May 1959) asked me to stay on an extra year. In May 1958 I had urged the appointment of a committee to find my successor. This recommendation was accepted and a committee formed with Arthur Stewart as chairman; Forest Ashbrook, Charles Carson, Everard Deems, Edward Hoffmeister, and Thomas Remington as trustee members; Rodney Branton, Harmon Holcomb and Winthrop Hudson as faculty consultants; and George Hill, Robert Slaughter and Charles Wallis as alumni representatives. On March 4, 1960 a special meeting of the trustees was held at which the committee presented a unanimous and enthusiastic report nominating Dr. Gene Bartlett of the Class of 1935 and pastor of the First Baptist Church of Los Angeles. The recommendation was received by the board with an enthusiasm which matched that of the committee. Dr. Bartlett accepted and since changes such as this, when once decided on, should be made yesterday and not tomorrow, I have (entirely on my own initiative) asked to be released as of December 31, 1960. No man could be happier or more enthusiastic about his successor than I am.

Dean Baker has given twenty-seven years of able, strenuous, conscientious service to Colgate Rochester as teacher and dean. Fortunately, the denomination will not lose his services, for he will join the staff of the Ministers and Missionaries Benefit Board for an important experiment. The executive committee of the trustees voted approval of the appointment of Dr. Milton Froyd to replace Dr. Baker. This was an exceedingly wise choice which has been received by faculty, students, and alumni with the same enthusiasm as the choice of the new president. Bartlett and Froyd will make a great team.

In AUGUST we were hosts to the annual meeting of the executive committee of the Baptist World Alliance. This brought to our campus more than a hundred Baptist leaders from all over the world, many

of whom for the first time saw our photogenic buildings and grounds. The expressions of appreciation for our hospitality were numerous and hearty. It was good public relations and of mutual benefit.

In SEPTEMBER the usual two annual preschool orientation retreats were held at Hillside, the Presbyterian center in Wyoming, New York. The address at the formal opening on September 15th was given by Dr. V. E. Devadutt on "Mid-Twentieth Century World." Dr. Wynn and Dr. Schweizer were welcomed to the faculty.

On OCTOBER 1st the annual "President's Dinner" was addressed by Professors Hamilton, Sanders, and Skoglund. It was the best attended of the series. On October 8th Colgate Rochester Day was observed in the local churches, a new venture. All members of the faculty and staff occupied pulpits. On October 9th and 10th Coterie (the organization of student wives, women students, and faculty wives) held its annual retreat. On October 15th and 16th the four hundredth anniversary of the publication of the standard edition of John Calvin's *Christian Institutes* was observed with well attended public meetings addressed by Dr. E. Harris Harbison of Princeton and Dr. Paul Lehmann of Harvard. The last week in October our Baptist seniors went to Green Lake, Wisconsin, for denominational orientation and the underclassmen observed a reading period.

In NOVEMBER the first Conference on the Ministry was held (13th and 14th) with 44 students from 28 colleges visiting our campus. In this month the work of curriculum revision, which had been the focus of faculty attention for more than a year, was brought to its conclusion. Final sessions were held of our significant Lay School of Theology, which has grown in interest and attendance each autumn. Also, the fall series of conferences with ministers to whom our students act as assistants and the lay folk of the churches they pastor was brought to a conclusion. On November 17th and 18th the annual Missions Convocation was held, the Rev. Addison Eastman coming to our hilltop to address the meetings.

DECEMBER found few special events calendared since the students are especially busy at the Christmas season in their field work. A watch night service was held in our chapel on the 31st. Our Sunday morning half-hour on WVET-TV has continued for the fourth year under the direction of Edward Willingham. This year our faculty have provided much of the program, making it a teaching venture.

FEBRUARY was crowded with special events. S. Gustav Weigel, S.J., of Woodstock College read a paper to the faculty, spoke in chapel, and faced the battery of student and faculty questions at a conference. India's Independence Day was celebrated by an evening meeting which crowded our auditorium. The Methodist laymen held an all-day retreat using our facilities. Markus Barth of the University of Chicago addressed both our faculty and a chapel service. The "storm of the century" kept attendance low at a fascinating Colloquium on Science and Religion, for which Dr. Alfred E. Emerson of the University of Chicago and Dr. Ralph Burhoe of the Institute on Religion in an Age of Science came to us. The last Sunday of the month a delegation of our faculty visited Cleveland, were welcomed in prominent pulpits, and addressed both a dinner and luncheon for the school's alumni and supporters.

On MARCH 2nd the annual All-School Retreat was held. This, for which we have usually "imported" a speaker, was, by student request, carried out under the leadership of Dr. Milton Froyd. A new venture was the Ecumenical Institute on March 7th. The Council of Church Women combined with our student committee of ecumenics, Dr. V. E. Devadutt adviser, to make this meeting an outstanding success. Dr. W. A. Norgren of the National Council of Churches was the "outside" speaker.

APRIL opened (1st and 2nd) with the second Conference on the Ministry for the year. The autumn conference is for pre-theological students who are in the process of choosing the school in which they will take their training. The spring week-end centers its attention on collegians who have not yet made a vocational choice. Seventy-eight young men and 22 young women from 49 colleges attended. Dr. McLeod Bryan of Wake Forest College, North Carolina, complemented our own faculty, staff and students in leadership of the conference.

The annual post-Easter Spring Convocation most adequately continued the nation-wide reputation of this event. The Rauschenbusch Lecture by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the U.S.A., was in essence a defense of the National Council of Churches against its detractors and received nation-wide attention. Dr. Daniel Jenkins, pastor in London, England, and part-time professor at the University of Chicago, gave four lectures under the general title of "Revelation and Mystery." Dr. Emlyn

Davies, pastor of the Yorkminster Church in Toronto, was the chaplain and Dr. Bradford Abernethy of Rutgers University the alumni orator. The Convocation alumni banquet was centered on honoring Dean Baker, who was presented with a bound volume of more than 400 letters from alumni and others.

The program for next year's Convocation is most attractive. Dr. H. H. Farmer of Cambridge University (England) and Bishop Oxnam will be the lecturers. Dr. Joseph Sittler of the University of Chicago as chaplain and Dr. Kyle Haselden, associate editor of *The Christian Century*, as alumni orator leave only the speaker at the New York State Council of Churches banquet and seminar leaders to be announced.

On April 25th, Dr. Elihu Howland, a psychiatrist of the Strong Memorial Hospital staff, read a paper to the faculty on the relations between his profession and religion.

MAY brings the academic year to both end and climax. A reception for Dean and Mrs. Baker on the 15th crowded Montgomery House with their friends. Dr. John Whale of England was a visitor to read a paper to the faculty, speak at two chapels, and lecture to one class. The Commencement address will be given by Dr. Gordon Torgersen of the First Church of Worcester, Massachusetts, and the faculty address to the graduating class by Dean Baker. Dr. Robert J. McCracken of the Riverside Church, New York, has agreed to be the Commencement speaker in 1961.

JUNE brings the American Baptist Convention to Rochester. Your president and the mayor will give the welcoming addresses. Dr. Froyd, our alumnus Dean Samuel Miller of the Harvard Divinity School, and Paul Blanshard of Yale are the headliners of the Ministers' Day program. Dr. Bartlett will be the speaker at the Higher Education Luncheon. The Convention Alumni Banquet will be held (the 6th) in our auditorium and will feature the chance to acquaint our alumni with our entire faculty. The facilities of the school will be used by many groups for breakfasts, luncheons, dinners and conferences.

GROUNDS AND BUILDINGS

During the summer the translation of the "Old Chapel" to offices was completed. Now this space houses well lighted and attractive offices of the Baptist Union of Monroe County, our own public rela-

tions headquarters and those of Dr. Davison. Also, the Highland Consumers Club (bookstore) was moved to the same location. This operation released three rooms for academic use. We now have abundant classroom and seminar space—eight rooms, no more than five being used in any one class period this year. Increased income resulting from these changes more than pays the interest on the money involved in the rebuilding. For the effectiveness of this work, we give thanks to our trustee, Maurice Rowley.

The Historical Society discovered itself in need of more space and so Room "D" was made available to them and is being equipped with two-level shelving at their expense.

The condition of our grounds continues to improve by the use of student labor under the able supervision of Raymond Mottshaw.

FACULTY

Changes in personnel have taken place so gradually through these twelve years that it is rather a shock to discover that of the sixteen who will be teaching next fall only Professors Branton, Holcomb, Hudson, and Trost were here before this presidency. Dr. Eduard Schweizer of the University of Zurich was visiting professor during the first semester. This outstanding New Testament scholar soon won the admiration and affection of both fellow teachers and students. His wife and four children came with him. So valuable did his addition to our educational venture prove that we are strengthened in our conviction that we should have a visiting professor every year. It is our hope that an arrangement may be culminated with Professor Schweizer by which he will come to us for one semester in alternate years. In this way he could maintain his position on the faculty at Zurich and yet be a regular member of our staff. Each student generation would have the choice of his two elective courses either in the middler or senior year. He is enthusiastic about this and his dean is sympathetic, but final approval in Zurich is not yet possible. During his stay here Dr. Schweizer's book *Lordship and Discipleship* was published with this dedication:

To

COLGATE ROCHESTER DIVINITY SCHOOL
its warm fellowship, its free atmosphere
its sincere scholarship,
its natural piety

The retirement of Dr. Baker necessitated changes in the field of Pastoral Theology. Dr. Froyd becomes the convener of that department. The Rev. James B. Ashbrook comes to teach in it. During the decade since "Jim" graduated from Colgate Rochester, he has been taking advanced studies in the field. Our good fortune in securing his services is indicated by the fact that two of the outstanding theological schools of America have also wanted him.

During the summer Giles Hobin was offered an attractive full-time post with the public schools. This resulted in our calling back into service one of our emeriti, Dr. G. A. Lehmann. His work has been as effective as ever. Negotiations are under way for us to share a professor with the Eastman School of Music. They are now offering advanced degrees in Sacred Music and it will easily be seen how each institution can be mutually helpful to the other. Creative work in sacred music will require a background of Bible, Church History, and Theology. A proper member of both staffs could train our chorus, conduct our chapel choir, and give the appropriate elective in the Appreciation of Church Music. Dr. Howard Hanson is enthusiastic about the arrangement and a search is being made for the man who can fill their needs and ours. There could be no more sincere compliment to Dr. Lehmann than our attitude that there need be no hurry about the search.

Dr. J. C. Wynn has finished his first year of service with us. His work has been most satisfactory, indicating a happy choice on our part. He has purchased a home on Rockingham Street. His predecessor, Dr. Fred Willkens, has been teaching at Alderson-Broadbush College, where his son William, '49, is dean. Mr. Van Vessel has left his post at the State Hospital and hence his part-time service with us. For two years we have tried to lighten the load of Dr. Branton and Dr. Sanders by relieving them of the task of teaching the Biblical languages. The use of local ministers and rabbis has not completely filled our need. The Rev. Bruce Rahtjen, '58, has completed his residence work for the doctorate at Drew with high success. He will come to us under a two-year agreement to teach the Hebrew and Greek while completing the work on his thesis. He will live in the apartment over the refectory.

SABBATICALS AND SPECIAL LEAVES OF ABSENCE

Dr. William Hamilton has been on sabbatical leave the second semes-

ter of this year. Dr. Prentiss Pemberton has received a grant for advanced study and has been released for the term beginning in September to take advantage of this opportunity to return to Cambridge, Massachusetts, where he secured his doctorate. Dr. Winthrop Hudson's sabbatical is due and he has received one of the much sought American Association of Theological Schools' grants for advanced study. He will go to England for the spring semester of 1961. Dr. J. A. Sanders has received a signal honor in being chosen as annual professor at the Jerusalem (Jordan) School of the American Schools of Oriental Research for the term beginning October 1, 1961 through June 1, 1962. This will be his sabbatical leave. Dr. J. C. Wynn must be away a semester to fulfill his residence requirements at Columbia. This is for the fall semester of 1962. Such arrangements as are listed in this paragraph have two results. They furnish the academic enrichment which makes a capable faculty even better. Also, the willingness of the school to make special arrangements when either needed or advantageous is appreciated by the faculty. It should also be noted that they make strong arguments for enlarging the faculty and making a visiting professor an annual policy.

FACULTY ACTIVITIES

MRS. ANDERSON, administrative associate in the Field Work Department, is active in Presbyterian work. On the national level she is a member of the Board of National Missions and vice-chairman of the Commission of Evangelism. In the local Presbytery she functions ex-officio on the Church Extension and National Missions Committee and the Evangelism Committee and is a member of the Nominating Committee to select an executive secretary. Mrs. Anderson has recently returned from Green Lake where she attended the National Training Laboratory. She is a frequent speaker in churches for the nation-wide Stewardship and Promotion Drive and for the National Missions Program of the Presbyterian Church.

DR. BAKER preached the sermon on the occasion of the dedication of the new educational building at Delaware Street Baptist Church in Syracuse. He was Guest Editor of the special number of *Pastoral Psychology*, issued in March 1960, dealing with Worship and wrote the editorial for the same issue. He has served on the Commission on Research and Counsel of the American Association of Theological

Schools with special assignment to draw up regulations governing academic freedom and tenure for theological schools. He will appear on the program of the Biennial Meeting of the A.A.T.S. at Richmond as leader of a workshop on "Improving Theological Education."

DR. BRANTON has this year addressed the Ministers' Conference of the E.U.B. Church in Detroit, the New York State Congregational Youth, the United Church of Canada Retreat for Public School Teachers, the Bible Expositors' Pilot Project in Buffalo, and the State Methodist Youth in Ithaca, New York. He also taught a course in the Rochester Lay School of Theology. He gave a weekly series of Lenten services in the Plymouth Congregational Church in Syracuse and took part in the three-hour Good Friday Service in Cortland, New York. Dr. Branton is the author of "Resurrection in the Early Church," a chapter in the University of Chicago publication *Studies in Early Christian Origins* and has written fifteen entries for *Harper's Biographical Dictionary of the Bible*.

DR. DAVISON continues as dean of the Laymen's and Pastors' Conference of the New York Baptist Convention and is co-chairman of the Local Arrangements Committee for the coming American Baptist Convention meetings in Rochester. He has preached at three church dedication services, the Community Thanksgiving Service in Providence, Rhode Island, a Reformation Sunday service in Amsterdam, New York, three association and church services on recruiting and training for the ministry, and 24 services as guest preacher. He has participated in the Career Conferences at Colgate University and Hillsdale College, the Conference of Central States Executive Secretaries and Seminary Representatives at Minneapolis on ministerial placement. Dr. Davison has travelled, on behalf of the Divinity School, to Schenectady, Cleveland, Poughkeepsie, and Detroit and has spoken to alumni groups at the Connecticut and Pennsylvania State Conventions. His news story on the American Baptist Convention, relating the history of Rochester Baptist church extension to present host churches, appeared in *Missions Magazine*.

DR. DEVADUTT gave a series of four addresses as the chief speaker at the annual New York State Conference of the Student Christian Movement, a series of eight addresses to new missionaries at the annual missionary training conference under the auspices of the National Council of Churches, and served two weeks as leader in the Ecumenical

Study Center in New York under the sponsorship of the United Presbyterian Church in the U.S.A. He was one of the speakers at the New York State Baptist Convention's annual meetings, served as leader at two week-end conferences for lay people in Canada under the auspices of the United Church of Canada, participated in writing one of the group papers for the Green Lake Theological Conference last summer, addressed a conference under the auspices of the Pittsfield Council of Churches in Massachusetts, and participated as a lecturer in a series of extension lectures to the Rochester community sponsored by the University of Rochester. In addition, he was the leader of a week-end Baptist student conference at Cornell University, preached in the chapel of Keuka College, spoke to various church groups and preached in several churches. Dr. Devadutt has contributed to an international symposium on the *Mission of the Church* published by the World Student Christian Federation and published a paper in the *Canadian Journal of Theology*. He is a member of the Program Committee of the National Conference of the Inter-Seminary Movement, is the first national from abroad to be appointed to the Board of Managers of the American Baptist Foreign Mission Society, is a member of the Committee on Non-Western Civilizations Program of the University of Rochester, continues to serve on the Faith and Order Commission of the World Council of Churches, is chairman of the Committee of Arrangements for the Ecumenical Institute sponsored by the Federation of Churches, the Council of Church Women, and Colgate Rochester, and continues to serve on the Editorial Council of the theological journal *Encounter*.

MR. EADS serves as chairman of the Youth Committee for the American Baptist Convention, as well as of the Commission on Christian Higher Education of the New York Baptist State Convention and the Student Work Committee of the Monroe Baptist Union. He is a member of the Cornell Board of the Baptist Student Fellowship, the Syracuse Strategy Study Committee for CHEC, the CHEC Speakers Bureau, the Mission to Academic Community Committee for Brockport, Baptist Associates in College Work, the Board of the New York State Student Christian Movement, the Board of the Baptist Union of Rochester, and the Group Work Committee of the Baden Street Settlement. He has preached twelve times, often as an emergency supply in cases of illness. In connection with our recruitment program, he has made visits to thirteen college campuses and has attended the

Danforth Seminary Intern Conferences at St. Louis and in Michigan, the Senior Conference and Bible and Evangelism Conference at Green Lake, the Vocations Conference and State Baptist Student Movement Conference at Keuka College, and the Student Retreat at Brockport State Teachers College.

Last June DR. FROYD delivered one of the papers at the American Baptist Education Association meetings at Green Lake entitled "Perspectives in Educational Development for Baptists." Later in the summer he spoke at the Town and Country Convocation in Ames, Iowa, on the subject "The Church as the People of God." This paper is to be published in part in *Foundations* in a forthcoming issue. In September he was invited to be the speaker for the Washington State Pastors' Retreat held at the Baptist campsite off Bremerton. Other engagements included presentations at the New York and Massachusetts Baptist Conventions. The Ministry Study, chaired by Dr. Froyd and sponsored jointly by the Department of the Ministry of the National Council of Churches and the Educational Testing Service, has been concluded and now moves into incorporation with Dr. Froyd as a member of the Board. In this project he served as consultant to the Lilly Endowment, Inc., sponsors of the project. At the school, Dr. Froyd chaired the Curriculum Committee and steered it through a re-evaluation of the present curriculum. He was a member of the Long Range Planning Committee. Working with a student committee, he led a significant All-Day Retreat on Ash Wednesday.

DR. HAMILTON, in addition to speaking to local church and city groups, this year preached at Wells College, Vassar College, and Yale University; and presented lectures at Boston University, Wabash College (on the Lilly Foundation lectureship), and Smith College. Last May he appeared on a series of five television programs for the CBS series "Look Up and Live"; and in January of this year he wrote and appeared on another series of five programs in the same series. This year the three paper covered Bible study books that appeared last year from Association Press under his name were published in a hard cover volume entitled "*The Modern Readers Guide to the Gospels.*" His articles and reviews have appeared in *Christian Century*, *The Christian Scholar*, *Interpretation*, and the *Journal of Religion*.

PROFESSOR HOLCOMB was the platform speaker at the National Baptist Student Movement Conference at Green Lake and addressed the

New England Baptist Student Fellowship in Cambridge, Massachusetts. He was chapel preacher or addressed groups at the University of Syracuse, Cornell University (Sage Chapel) twice, and the University of Rochester. At Wellesley College he was the leader of the Religious Emphasis Week. He taught in the Rochester Lay School of Theology, the theological study series in several local churches, was a seminar leader at the University of Rochester Religious Emphasis Week, attended meetings of the Society of Biblical Theologians in New York (acting as appointed critic of the papers at one session), read a paper before the Philosophical Club of the University of Rochester, and prepared a study paper for the CRDS Conference on Religion and Science. He acted as chairman-writer of the "Message to the Churches" for the Baptist Union of Rochester and continued as a member of the Board of the Men's Service Center.

DR. HUDSON gave the opening address at the Green Lake Theological Conference; was the Reformation Day speaker at Youngstown, Ohio; presented a paper before the Annual Meeting of the American Historical Association on "The Weber Thesis Re-examined"; gave a series of addresses at Franklin College; was the Bible Week lecturer at Bethel College; taught in the Rochester Community School of Religion; attended an inter-faith conference of twelve religious leaders convened in Washington, D. C. as consultants by the Fair Campaign Practices Committee; and presented a paper on "The Protestant Concept of Motivation for the Ministry" at the Conference on Motivation for the Ministry in Louisville, Kentucky, sponsored by the Lilly Foundation. Among his publications during the year have been the book, *Baptist Concepts of the Church* (Judson Press), which he edited and to which he contributed two chapters; a chapter on "Protestantism in Post-Protestant America" in *Roman Catholicism and the American Way of Life* (University of Notre Dame Press); articles on "Shifting Trends in Church History" in the *Journal of Bible and Religion*, on "The Riddle of Roman Catholicism" in *Religion and Life*; on "Protestantism, 1959" in the *Encyclopedia Americana Annual*; and a major 5,000 word article on "Puritanism" in the *Encyclopedia Britannica*. An earlier article on "Puritanism and the Spirit of Capitalism" was reprinted in the D. C. Health Problems in European Civilization Series, *Protestantism and Capitalism*, edited by R. W. Green to provide collateral reading for college students. Professor Hudson has continued to serve as a member of the editorial boards of the Library of Protestant Thought, *Church*

History, and Foundations; and as a member of numerous other inter-denominational, denominational, and community boards, committees, and commissions. He will be on sabbatical leave the second semester next year in connection with a proposed book on "Protestant Irenics in Seventeenth Century England." Currently he is writing a book on American Protestantism for the University of Chicago History of American Civilization Series.

Following Mr. Hobin's resignation late in the summer, EMERITUS PROFESSOR LEHMANN, who had been a guest professor at Lycoming College in Williamsport, Pennsylvania, was invited to return to the campus to take over choral and church music classes for this academic year. The Chorus has been heard at numerous occasions during the past year, including an appearance at Syracuse at the state-wide rally for the CHEC program of the denomination. Dr. Lehmann was on the faculty in the Church Music Workshop at Michigan State University, and led the music at the Laymen's and Pastors' Conference at Keuka College and the annual retreat of New York State Baptist Men. He was the speaker-soloist at the Broome County (Binghamton) Organists' Guild annual dinner for pastors and has been serving as senior choir director in the suburban Spencerport Congregational Church.

DR. MACLENNAN published a book of meditations, *Be a Wonder to Yourself* (Revell) in February. He preached at the Riverside Church in New York, the Timothy Eaton Memorial Church in Toronto (50th anniversary), the Union Lenten Service in Kansas City, at Grand Rapids, and at John Calvin's Church (Auditoire) in Geneva, Switzerland. He led the Religious Emphasis Week at Lindenwood College, Missouri, and delivered lectures at the Pre-Assembly Conference on Evangelism in Jacksonville, Florida, for the Southern Presbyterian Church. Dr. and Mrs. MacLennan are presently on a four months' trip to Europe and the Middle East, during which he will preach at St. George's West Church of Scotland in Edinburgh and will address the American Protestant Youth at Berchtesgaden, Germany.

DR. PEMBERTON's article "Sociology of Religion: A Fifty Year Perspective" appeared in *The Journal of Bible and Religion* in April. He prepared and read a paper to the Society for the Scientific Study of Religion at Yale University on "The Minister's Role and Contemporary American Values," and one to the Toronto section meeting of Social Ethics Professors on "The Importance of the Behavioral Sciences

in the Development of a Christian Social Ethic." He presided over two meetings of the Program Committee of the National Student YMCA in New York, attended meetings of the Haddam House Committee responsible for planning publication of books in religious fields for college students, meetings of the committee responsible for planning the fourth year of the Baptist Jubilee Advance of the American Baptist Convention. Dr. Pemberton led religious emphasis weeks at Ottawa University and Hope College, assisted in a special project at Ohio State University, spoke in the chapels of Pennsylvania State University and Cornell. He serves on a committee of the Baptist Union of Rochester concerned with the problem of housing and attended a special consultation on religion and city planning sponsored by the Lilly Foundation at Indianapolis.

MR. PFAFF has been busy with plans for the American Baptist Convention, working with the Administrative Committee of CHEC, the Public Relations Association of the American Baptist Education Association, the Radio and Television Committee, and the Communications Committee for the Baptist Union of Rochester. He is a trustee of South Avenue Baptist Church and resident director of its 50th Anniversary Building Program. He is a member of the Leadership Education Committee of the Federation of Churches and a member of the Central New York Public Relations Council.

MR. PIOTROW has submitted no data on his activities. The president knows of his activities with the Men's Service Center and St. Paul's Episcopal Church. In addition, the president would want the trustees aware of the extraordinary cooperation given him by our treasurer and of his loyal and untiring devotion to the welfare of our school.

MR. POWELL is chairman of the Board of Trustees of the Genesee Baptist Church and serves there as the Sunday night Baptist Youth Fellowship counsellor. He offers a course in Public Speaking at the University School of the University of Rochester. He is chairman of the Communications Committee of the Baptist Union of Rochester. In June the University of Rochester conferred on him the M.A. degree. *Church Management* will soon publish an article of his.

DR. SANDERS spent last summer in the Middle East as a member of a New York University seminar to Israel and as a guest of the American School of Oriental Research in Jerusalem. In the last twelve months he has given 55 off-campus sermons and lectures, including sermons

in the chapels of Syracuse University, Bucknell University, and churches in Jersey City and White Plains, New York. He taught in the Rochester Lay School of Theology, did a Lenten series in Geneva, New York, and conducted retreats at Lisle and Hillside Conference Centers in New York State and at Five Oaks Center in Canada. He has been a consultant on Old Testament materials for the senior high curriculum of the American Baptist Publication Society, is institutional representative to the American Schools of Oriental Research, read a paper on the use of myth in Genesis before the Federated Theological Faculty of the University of Chicago. *The Journal of Religion* published an article by Dr. Sanders in its October issue and he is currently collaborating on the projected *Harper's Dictionary of Biblical Biography*.

During this last year on the hill, your PRESIDENT has tried to reduce his outside engagements. He has served as chairman of a visitation advisory committee to Anderson College and Theological School in Indiana. On June 1st he is scheduled to report to the meeting of the General Board of the National Council of Churches as chairman of the Commission on the Relation of Mass Media to our Culture. He has been replaced, after ten years of service, by our trustee Forest Ashbrook as chairman of the Baptist denomination's Commission on the Ministry. He has continued service as chairman of the Board of Managers of the American Baptist Education and Publication Society. He has received an honorary doctorate (his fifth) from Keuka College. He continues as president of the trustees of the Rochester Public Library and in seven other trusteeships. His preaching and speaking engagements in New York State were forty, in Pennsylvania seven, in Ohio four, in Massachusetts three, two each in Michigan, Rhode Island, New Jersey, Iowa, and Maine, one each in Indiana, Wisconsin, Vermont, and Ontario. College chapels addressed were Cornell, Indiana State, Keuka, Lycoming, Bucknell, and the Hill School.

DR. SKOGLUND is chairman of the Board of Managers of the American Baptist Foreign Mission Societies, chairman of the Commission on the Doctrine of the Church of the Baptist World Alliance, and vice-chairman of the Council of Missionary Cooperation of the American Baptist Convention. He is a member of the Working Committee of the Faith and Order Commission of the World Council of Churches, the Theological Advisory Study Committee of the A.B.C., the Advisory Committee on the Convocation on the Church of the A.B.C., the Planning Committee of the Fifth Year of the Baptist Jubilee Advance, the

Ministry Study Advisory Committee conducted by Educational Testing Service, the American Section of the World Council of Churches, the Board of Managers of the Vellore (India) Hospital, the Planning Committee for the Theme of the next Assembly of the World Council of Churches, and the Proselytism Commission of the World Council of Churches. He attended the American Baptist Convention in Des Moines, Iowa, the Central Committee of the World Council of Churches, the Executive Committee of the Baptist World Alliance, and visited Munich Kirkentag. Some of these involved travel to Austria and Greece. Dr. Skoglund has lectured in the Baptist Series at Shaw University, to the Detroit Baptist Ministers group, to the Rochester Baptist Ministers, has appeared three times on the Colgate Rochester television program, and broadcasts each Saturday over WHAM on "The Bible Hour." He has preached in many area churches, has given several addresses on missions to local groups, and delivered five addresses at the Evangelism Conference at Green Lake. His writing includes thirteen lessons for the *Young Adult Quarterly* of the American Baptist Publication Society, an article in the *Ecumenical Review* on "Unity in the American Free Church Tradition," and a completed manuscript for a book for the fourth year Baptist Jubilee Advance.

PROFESSOR TROST spent last summer and the first semester of this academic year on sabbatical leave at Columbia University and Union Theological Seminary. This was made possible by a fellowship awarded him by the American Theological Library Commission on Lilly Fellowships for the advancement of theological librarianship. He continues to serve as Book Review Editor of the CRDS Bulletin. His community activities include service to the Monroe Branch of the YMCA and the adult education program of Brighton High School.

DR. WYNN's articles in the fields of Christian education or in marriage and family education have appeared in *Pastoral Psychology*, *International Journal of Religious Education*, *Foundations*, *The Christian Broadcaster*, *Child Guidance*, *Presbyterian Life*, *Religious Education*, *Nexus*, *Christian Education Findings*, *Counsel*, and the *Pulpit Digest*. He has given lecture series at Wartburg Theological Seminary's Pastor's Institute, the Division of Christian Education of the National Council of Churches in St. Louis, the Church of the Covenant in Cleveland, and the Council of Churches of Fort Worth, Texas. He has preached or spoken in fourteen churches, nine of these being outside of Rochester. He serves on five committees of the National Council of Churches, the

National Advisory Committee of Clergymen of the Planned Parenthood Federation of America, as research consultant for the Religious Education Association, the National Council of Family Relations, the American Association of Marriage Counselors, the Alumni Council of Yale University Divinity School, and the Church Service Society of America. This summer, with a co-author, he will write a book on family research for later publication.

STUDENTS

Under the presidency of James Windsor of Williamsburg, Virginia, student government and activities have been carried on with maturity and effectiveness. *Hilltop Views*, the student publication, is an attractively printed monthly which has contained articles of such merit as to give us much satisfaction. Two young women from Burma, Eh Wah Chit Maung and Sharo Kyaw Dwe, and Hartmut Winde, our ecumenical scholar from Tubingen, have added much to campus life. Hartmut will be replaced next September by Akio Tsukamoto from Japan. The "sit-ins" have caused a long overdue revival of social concern among the students. Our Rauschenbusch tradition has again come alive. It appears now that we shall have a large entering class in the fall. The All-School Luncheon remains a focus of school life and spirit.

FINANCES

Again we finish a fiscal year with all bills paid. It would appear that the efforts to increase our base of current support which have resulted in significant increases in total gifts each of the past years are reaching a plateau. This indicates our need for finding new friends to help us. The total market value of our endowment has doubled in a decade. Much of this has been through appreciation in value of items in our portfolio, but a million and a half has been added by gifts and the wisdom of the Finance Committee. If CHEC is successful, we shall receive \$173,000. The "debt" on Andrews House will be reduced this year by about \$40,000, half of which is made possible by Miss Andrews' bequest in her will. Dr. Bartlett has been instrumental in our receiving an anonymous gift of \$8,000, the interest on which is to be used for seminars, lectures, and projects within the area of Religion and Health. Progress has been made in our stress on wills and bequests. Meetings whose objective was financial support were held this

year in Schenectady, Cleveland, and Detroit. Mr. Pfaff very capably directs this important facet of our school's operations, with valuable advice from Dr. Froyd and Paul C. Carter of the Baptist Board of Education's public relations department. At the present time we contribute 5% of the salary of each faculty and staff member to his retirement arrangement with the M & M or T.I.A.A. Since the total percentage of salary due each year on these contracts is in most cases 11%, it is the hope of the school in each of the next three years to take over an additional 2% of this; at the end of the period covering all the expense of this valuable and much appreciated fringe benefit. We already carry half the cost of Major Medical and Social Security. The figures that follow tell their own story:

	1950-51	1954-55	1959-60
Permanent Endowment Funds			
Cost value	\$4,035,578	\$4,415,288	\$5,651,403
Market value	4,905,580	6,803,624	8,542,046
Current Income			
Endowment	\$202,104	\$229,972	\$292,591
Gifts	7,430	74,997	92,248
Other	22,484	104,754	86,121
Total	\$232,018	\$409,623	\$470,960
Fund Raising and Additions to Endowment 1950-51 through 1959-60			
Endowment Fund (increases) figured at cost ..		\$1,615,825	
Current Support Gifts			597,719
Centennial Development Program			408,000
Total		\$2,621,544	
Gifts Recorded for the year 1959-60			
Current Support Gifts		\$92,248	
Restricted Gifts			1,706
For Endowment			29,880
Total		\$123,834	

Our school has received a handsome certificate of the fact that the American Alumni Council this year awarded us honorable mention recognizing "Distinguished Achievement in the Development of Alumni Support." The president at once turned this over to Mr. Pfaff to adorn the walls of his office.

PLACEMENT

What becomes of our graduates? This question is most likely to be asked when some appeals for us to produce men and women for the needs of churches cannot be satisfied as desired. Dr. Davison has given me some facts concerning the graduates of the last ten years which I will pass on to the trustees. Six are foreign missionaries. Seven are home missionaries. Sixteen are doing further graduate study. Fourteen are teaching in such places as Colgate Rochester, Mt. Holyoke, Kalamazoo, De Pauw, Princeton, Union Seminary, Ohio University, Stetson, the University of Florida, and Heidelberg. Thirty-one are in denominational or interdenominational administrative jobs. Nine are in the chaplaincy. Two hundred twenty-three are either pastors or assistant pastors of churches. An impression that needs to be corrected is that there is a heavy leakage into other denominations of students who come to us as Baptists. This is not so. Statistics indicate that the number who come to us as Baptists and finally end up in the ministry of some other denomination is almost exactly balanced by the number of those who are not Baptists when they come to us but end up in Baptist service. That there is some crossing of denominational lines is neither surprising nor anything to get greatly excited about. We at Colgate Rochester think of ourselves as both Baptist and interdenominational and encourage the ecumenical spirit. On the average a third of our student body comes from non-Baptist background. Two of our strongest faculty are Presbyterian. Field work can by no means be confined to Baptist posts. When able students do outstanding jobs in Presbyterian, Methodist or other churches in seminary days, it is quite understandable that these denominations would like to have them permanently. Yet, on the whole, the loyalty that our students show to their denominational heritage almost surprises. For example, one fairly recent graduate took a difficult Baptist post when real pressure was put on him to take a Presbyterian church at more than a thousand dollars a year more than any Baptist offer. All of which adds up to my report to the trustees that, at the end of more than a decade of

observing Colgate Rochester students, I have a very high regard for the type of student we are getting and a thrill in our contribution to the causes and churches they are serving all over America, indeed in the utmost parts of the earth.

LONG RANGE PLANNING

Early in this report I spoke of the choice of the new president as the most important event of the year. A close second would have to be the work of the Long Range Planning Committee. The future of the school is more important to all of us than either its present or its past. A year ago you trustees authorized the appointment of this committee. Under the able chairmanship of Dr. Forest Ashbrook, this group met on September 17th, December 16th, and January 13th. It will formally report to you on May 23rd, but before you come to the meeting the material should be in your hands for careful consideration. In addition to its chairman, the following are the committee: Charles Carson, Everard Deems, Milton Froyd, Edward Hoffmeister, Harmon Holcomb, Winthrop Hudson, Thomas Remington, Benjamin Shove, Arthur Stewart, and the president. At the end of the January meeting there was general agreement as to the findings to be reported. Dr. Froyd was asked to put them in writing. The report is sent to you with the sanction of Dr. Ashbrook.

Report of the Long Range Planning Committee to the

Board of Trustees of the Colgate Rochester Divinity School*

Colgate Rochester and Its Future

During the many hours our committee spent in reflecting upon the future development of the Divinity School there gradually took form a

* Action of the Board of Trustees was as follows: "Voted that the report of the Long Range Planning Committee, dated May 23, 1960, be accepted; that Sections I and II be adopted in principle as constituting the general framework within which the long range development of the School should take place; that, in view of the several estimates and therefore the more tentative nature of Sections III and IV, these sections be provisionally accepted, contingent upon the continued functioning of the Long Range Planning Committee (as presently constituted but with such additions as may seem wise) to—review this report in greater detail with President-elect Bartlett; further refine the details by securing professional counsel regarding cost estimates and recommended timing for such fund-raising efforts as may be required; submit, at next May's Annual Board meeting, a final proposal for action by the Board; and refer the report to the Executive Committee for such action as may be desirable before the next Annual Meeting."

picture of the kind of institution we felt the school ought to become. It was not a picture which the committee itself could have created. To the contrary, its essential features had been in the making over a long period of time—in the thinking of the faculty, the concerns of the alumni, the decisions and policies of the board of trustees. But this was a matter to which, during the period of President Saunders' administration, the faculty had been encouraged to address itself with special seriousness. In particular, it was this more recent grappling by the faculty with the issue of the school in terms of its fundamental purpose and direction that provided the committee the structure within which it could carry on its work. Here was an image of the school as it was and as it might become, and as this picture became clearer the rationale for concrete planning for the future also became clearer. It was in relation to this image that the committee sought to examine the nature of our needs and then make specific proposals that pointed toward the fuller realization of the distinctive mission of our school in the years that lie ahead.

The only directive given this committee was that it was to address itself to the issue of long range planning. As to how long, this was left up to the committee. For better or worse, the committee felt it could become more concrete in its thinking and planning if it thought roughly in terms of a five year period. Obviously, it would have been foolish in the extreme if in planning for the half decade that lies ahead we were not keenly aware of the longer time span that is to follow.

This report will be given in four sections:

- I. A summary of what the committee foresees for the years immediately ahead
- II. A review of the grounds on which our long range planning was based
- III. Specific proposals relative to the future that emerged from this planning
- IV. An estimate of what these proposals would cost and a suggestion as to how these costs might be cared for.

I

A summary of what the committee sees ahead

What is the picture that took form in the mind of the committee as it sought to anticipate the development of the Divinity School over the

next five year period? Before anything is done to outline that picture, it should be pointed out that a central assumption upon which the committee operated was that the main purpose of the school was the training of pastors, not just pastors but a particular kind of pastor—a man of scholarship and faith, a symbol of the kind of leadership so essential to a recovery of the vital role of both church and ministry in our generation. This image became the organizing center, the connecting tissue, for virtually all of our thinking and planning. It was this image that shaped in many ways the following picture.

First, while the school must preserve the values of a limited enrollment, our enrollment objective must be made larger by about fifty per cent. This, the committee is convinced, is a moral responsibility that must be faced in the light of the growingly acute leadership needs of the churches. There is reason for believing that this objective can be reached without sacrifice of quality.

Second, the proposed increase in the size of the student body becomes a major factor in making necessary an increase in the size of the faculty. Our theory of the essentially personal nature of theological study requires the keeping of a low faculty-student ratio. The image of the ministry we seek to train requires a further enrichment of faculty personnel at several strategic points, not least of which would be a bringing to the campus of the leading biblical and theological scholars of our time through the establishment of annual visiting professorships. A total of four additional faculty appointments are envisaged.

Third, if the school is to attract and keep a faculty of high quality, it must make more than the usual provisions for supporting and encouraging faculty growth and productivity. One way for doing this is by making provision for special faculty leaves of absence beyond that which is available through regular sabbatical arrangements. Our talk of becoming an institution for the training of scholarly pastors becomes empty unless a school such as ours pays special heed to the scholars who train them.

Fourth, events of our time will require that we take even more seriously in the future than we have in the past our purpose relative to the needs and concerns of the whole Church. This deeper sense of ecumenical mission does not mean that our responsibility for the denomination to which we have been historically related becomes less. To the contrary, we see our task in relation to the whole Church as being such that only to the extent that we take this more seriously can we

become more responsible in the fulfillment of our obligation to the Baptist denomination. But this means that our ecumenicity involves more than just talk or favorable resolutions. It means a concrete identification with the concerns of the whole Church in ways that make explicit that this is where we stand. There are several points where steps might be taken to strengthen working relationships with other denominations, to our mutual enrichment. This could be dramatically emphasized by the establishment of five ecumenical scholarships to be awarded annually to outstanding students drawn from the ranks of the whole Church.

Fifth, our faithfulness to the image of the scholarly pastor, the pastor with competence in biblical and theological discipline, points to the need for the further development and expansion of a program of post-BD study. This should be done at two points: 1) by strengthening our own master's program for pastors of special promise who should be encouraged to continue their studies through this additional level of discipline and 2) by increasing the amount of funds available for graduate fellowships to be used for study at selected universities in America and abroad.

Sixth, responsibility for fostering a program of continuing education must be seen in an even wider context, as a contribution to pastors already in service and who are not necessarily looking toward advanced degrees. Here is an area of need that calls for imagination and bold experimentation in the use of training resources. What will be involved will be an intensive thrust at various points of critical need in the parish ministry, this through the use of brief but intensive training ventures that will embrace institutes, laboratories, clinics, workshops, seminars and the like. This program of continuing education should be held mainly in the summer and should be carried out in collaboration with the various denominational and interdenominational agencies.

Seventh, the Divinity School is in a unique position to develop creative relationships with the University of Rochester without running the risk of being engulfed in a university environment. It is possible for the educational resources of both institutions to be enriched and supplemented at several important points. One would be through the mutual development of a master of arts program, involving a university degree, for those who are headed for educational work in non-western cultures. Another would be collaboration in a program of graduate study in the field of sacred music currently being developed at the

Eastman School of Music. Still other areas of collaboration should be opened up or further developed.

Eighth, in line with our developing needs and objectives the time has come to make an extensive survey of our library resources. Colgate Rochester has an excellent library, one that is widely recognized as such, but we must make certain that our book collection keeps pace with our growing educational requirements.

Ninth, as we view the rapidly growing Negro population in our northern cities it becomes imperative that Colgate Rochester embrace within its planning provision for the training of an increasing number of Negro ministerial students. In many respects, perhaps more than with any other seminary in the north, this is a responsibility that belongs to us. This calls for the addition of substantial scholarship resources.

Tenth, plans for the future development of the school must include provision for corresponding plant requirements. This will definitely mean an additional building for married students, more suitable accommodations for women students, and additional parking space. It may also include the need for a multi-use building that could provide for the offices of denominational and interdenominational agencies, some of which are already on the campus, and perhaps even cooperative apartments for women students.

Eleventh, Colgate Rochester has a rich and valuable tradition, a tradition which could easily become lost unless explicit steps are taken for its preservation. To be sure, the main guarantee of its preservation is in the life and program of the school, but this alone is not enough. Provision should be made for the writing of an interpretive history of the school. Some of the most valued aspects of our school's tradition should be permitted to permeate the institution through the judicious use of pictures, symbols, and memorials appropriately placed throughout the main Divinity School building.

II

The grounds on which our planning was based

This is the picture that took form in the mind of the committee as it reflected upon the future of the school. It is in relation to this picture that the committee's specific recommendations to the Board will be addressed. But before dealing with recommendations in particular, it is important that we review the ground on which the planning itself

was based. What were the underlying assumptions that became important to the committee as it carried on its work—that defined its boundaries, determined its direction, and shaped its decisions?

It was essential that the committee be clear about its answer to this question, for nothing is more frustrating, let alone futile, than planning without a clear knowledge as to Why? and To what end? It is because of failure to ask these questions or, asking them, coming up with superficial answers, that higher education generally has come in for such painful criticism in our time. One reason why the question of grounds and goals is so easily neglected is because the issues related to it are so hard to formulate. This is particularly true for any kind of voluntary organization and perhaps most especially true for a free educational institution. But these are questions with which the faculty here at Colgate Rochester has been grappling for a long time. For the past two years, they have been given top priority in frequent and regularly scheduled faculty discussions. Following are some of the basic assumptions concerning Colgate Rochester upon which the faculty now stands in substantial agreement.

1. Colgate Rochester should maintain the values of a *relatively small school*, in order that it may concentrate its teaching resources on a high grade, carefully selected student body.

2. The kind of education envisaged will require a *relatively large faculty*, this being essential to a teaching goal that is rigorous in scholarship, intensive in focus, and ultimately personal in nature.

3. The school should have as its primary objective the *needs and concerns of the whole Church*. The central place of this ecumenical objective is based upon the conviction that only to the extent that this is so can the school serve best the needs of the branch of that Church to which we are most closely related, the American Baptist Convention.

4. The major educational focus of the school should be upon training for the *parish ministry*, with other areas of specialization embraced only to the extent that faculty resources and budgetary provisions make them possible without threat to the school's central purpose.

5. With this focus upon the parish ministry, we have in mind a particular kind of ministry—the *scholarly pastor*, the man of faith who is at the same time a man of intellectual excellence.

6. This image of the pastor as a man of scholarship, as well as a man of faith, points to the necessity for making provision for a *program of*

continuing study beyond the BD degree. There are many considerations that make such a provision particularly urgent in our day.

7. The nature of theological study as we understand it is such that it must be carried on *not in isolation from the culture but in a living encounter with it*, at the same time recognizing that the ultimate ground of such study is not to be found within the culture.

Here are some of the basic assumptions that lie in the background of the current thinking and planning of the school's faculty and administration. None of them stands alone. All ultimately stem from an understanding of the gospel that is given us and particularly as this gospel relates to the Church and its mission in the modern world.

Each item on the list could be amplified and the list itself could be multiplied, but essentially, these are the grounds upon which the image of the kind of school that now exists in the mind of faculty and administration has taken form. It is significant to note that this is an image which in recent years has become sufficiently well established as to become reflected in significant ways in the shaping of program and policy decisions in the life of the school.

For example, the bearing of this image may be seen in the school's *admissions program*, as this program relates to a picture of the kind of student sought. When it is suggested that the image of the school implies a student body of high calibre, then both recruitment and admissions procedures need to be shaped accordingly. This the school has sought to reflect in the literature used, the conferences for prospective students that are conducted, and the general admissions procedures that are followed.

The influence of this image on the matter of *faculty appointments* also may be seen. It is reflected in the criteria governing such appointments—in the expectations concerning training, scholarship, creativity, commitment to the Church and personal relations. It is also reflected in the matter of denominational consideration—on the whole, the school is free to select the person most qualified for the opening, regardless of denominational affiliation.

This image has also had an impact in many ways in the shaping of the school's *present curriculum*. This is seen in the basic objectives that govern the curriculum, such as: spiritual maturity, intellectual integrity, scholastic discipline, personal involvement, and living encounter with the life of the Church and the world. It is also reflected in the balance sought between the principles of freedom and control in

the organization of the curriculum. The seriousness with which the issue of concern for the whole Church is taken is symbolized in the establishment of a professorship in the field of ecumenical theology.

Here, then, is an image of the school that has been in process of taking form over a long period of time. But while faculty and administration are the chief shapers of it, we are not to assume that trustees and even alumni have had no part in it. Quite the contrary. In fact, many of the decisions by the board of trustees in support of the school's educational program suggest that, consciously or unconsciously, this is an image to which the board is already deeply committed.

This, in general, is the image with which the committee on long range planning began its work. As the committee reflected upon the issue of the kind of school we should seek to become, i.e., what our purpose and goals should be, it saw no reason why it should change this basic image. This, therefore, marked out the job for the committee, which was to work out what in its judgment were the most compelling implications of this image for the school's development for the years that lie immediately ahead. The committee is convinced that a good foundation has been laid and that a well-grounded picture of the kind of school we ought to become has already begun to take form. For this reason it chose to direct its major attention to the question of what would happen if we were to take the image of the school that has now become so important to us with utmost seriousness. The committee's answer is in the section that follows.

III

Specific proposals relative to the future that emerged from this planning

We have already given a general picture of what the committee sees as lying in the immediate future for the school. Two things need to be done relative to that picture. First, it needs now to be given in more detail and, second, everything that goes into the picture must be seen as clearly as possible in terms of how it relates to the image of the school of which we have been speaking. Only to the extent that we are effective in dealing with the latter can our planning achieve any sense of unity and direction.

The issue of how large a school we ought to be

The committee was agreed that the image we have in mind presup-

poses our remaining a relatively small school. But as we reflected upon the future there were a number of reasons why we needed to be quite specific about this. At the present time our enrollment is about 125, a figure slightly above what has been generally considered as the desirable enrollment limit for our school. Should our enrollment be pegged at this figure? The committee felt it was important to raise afresh the question of how large a school we ought to be.

Following are some of the considerations that had to be taken into account as we sought to arrive at a judgment concerning this issue of enrollment objective:

- the mounting needs of the churches for well trained leadership, a situation that is destined to become not less but more acute in the future
- the likely increase in the supply of ministerial students in the swelling college population that lies ahead
- in terms of existing library, classrooms, refectory, single students' dormitory, and social and recreational facilities, our present plant is capable of caring for a larger number of students than we now have
- some increase in enrollment would result in a more productive use of the school's financial resources, for this would mean a lowering of the per student cost of training.

In the light of these and other considerations, the committee felt that the school had a special obligation to raise its enrollment objective, so that henceforth we ought to be thinking and planning in terms of a student body of 190. This represented an increase of 50 per cent over our present enrollment level. While a portion of the enrollment objective of 190 would include post-BD and special students, in relation to the BD program this would mean a policy of admitting about 50 students per year. There seemed to be ample grounds for believing that such an objective could be realized without sacrifice at the point of quality. This lifting of our enrollment objectives to 190 means that we can still regard ourselves as being in the category of a relatively small school.

The size of faculty needed to do the job called for

Alongside the principle of maintaining the values of the relatively small school there is another that seems to move in the opposite direction—to achieve the educational objective that is envisaged a relatively

large faculty becomes indispensable. The faculty's conception of the disciplines involved in theological study make a low faculty-student ratio mandatory. This raises the questions: Just how large should our faculty be? How many more members beyond those now under appointment does that mean? In what fields are they most needed?

There is no rule-of-thumb formula for answering these questions. There are no norms related to other institutions to which we can refer. The answers to these questions must come from the uniqueness of our own situation. Following are some of the factors the committee had to take into account in appraising that situation:

- our curricular needs in relation to our particular educational objectives
- where in relation to these needs present faculty should be supplemented
- the implications of our projected enrollment objective
- the place of graduate study in the future of the school
- the specific context of the whole field of Protestant theological education within which Colgate Rochester must seek to find its own distinctive vocation
- factors involved in attracting and holding top-flight faculty.

Taking the various elements of this situation into account, the committee recommends the enlargement of the faculty by four top-line appointments. Three of these should involve regular professorships in such fields as biblical theology, systematic or historical theology, church history—the particular field depending upon the situation prevailing in the faculty at the time of appointment. The fourth should be related to the establishment of a permanent visiting professorship, which would bring each semester to the campus some of the world's leading scholars, scholars selected according to a pattern that would contribute richness and variety to our overall curricular objectives.

The growing interest in the biblical studies that is taking place in our midst suggests that permanent provision should be made for the teaching of the biblical languages by the appointment of an instructorship in this field.

Concerning the issue of attracting and keeping top-flight faculty

A competent faculty is central to everything the committee has in mind for the future of the school. It is, however, one thing to talk

about having a top-flight faculty but quite another to attract and keep such a faculty. This is a matter that is thrust to the fore with particular acuteness when we begin to think about making four additional top-line faculty appointments. It is at this point where we realize most sharply what a school like Colgate Rochester is up against.

The first thing we encounter is the scarcity of supply of competent and productive candidates in the seminary teaching market. A number of factors have contributed to the compounding of this situation. To be sure, the sources of supply, the leading centers for graduate study, have stepped up their output enormously since the end of World War II, so much so that virtually all of them have reached or even exceeded the limit of their productive capacity. But still this output fails to keep pace with the demand. This is so, because the demand for teachers in the field of religion keeps widening. Seminary enrollments have doubled since the War, with the resulting pressure for more teachers. The strengthening of departments of religion in the colleges, and the opening up of new ones where they did not exist before, has added to the demand. A number of entirely new seminaries have been established, where whole new faculties have had to be built from scratch. In addition to all this, an older generation of biblical and theological scholars is passing off the scene for whom few replacements were in process of preparation all through the period of the depression and the years of the War.

As a result, the competition for teachers is great, and for good teachers there might be justification for using the word *fierce*. This strikes Colgate Rochester with more than usual force, because the criteria governing our requirements for faculty puts us into competition with the large university-related schools for the same faculty. In this competition our school has some advantages but it also has some serious disadvantages, and in our unending search to attract and keep a strong teaching staff we must not fail to recognize and make special compensation for the latter. Among the major hurdles we face are the following: Rochester is away from the major centers of theological ferment—Boston, New York, Chicago. We do not carry the prestige of being related to a large university center or of having the challenge of an extensive Ph.D. program. We are not generally known as an institution that is related to the life of the whole Church.

How, then, are we to cope with these hurdles as we seek to attract and hold a strong faculty? Certainly not by trying to ape the schools

with which we are in competition! The committee is convinced that we can meet this situation only in the following ways:

1. By being ourselves and pressing with devotion toward the realization of the distinctive contribution Colgate Rochester has to make in our time. What on the surface may appear to be a limiting factor, we believe in fact to have the potential for becoming one of our largest assets.

2. By facing boldly the issue of salaries and other benefits. Up to this point Colgate Rochester has a good record, but this is an issue concerning which we can never afford to relax.

3. By giving real support to opportunity for personal and professional growth as well as opportunity for writing and other forms of creative productivity. This could be done by a school such as ours without jeopardy to the teaching program, particularly in view of the proposal for faculty expansion, by provision for special leaves of absence beyond the provisions ordinarily available through the usual sabbatical arrangements.*

4. By enlarging opportunity to participate in professional meetings through more adequate provision for travel costs and, further, by providing the faculty with such tools—whether related to library, secretarial help, or the like—as are essential to the encouragement of maximum productivity.

In relation to our ecumenical focus

There is general acceptance of the proposition that the central thrust of our educational purpose should be the needs and concerns of the whole Church. This is not a position to which we have come out of prudential considerations. It is a position to which the school finds itself driven both by the imperatives of the theological concerns upon which it is grounded and by the necessities in which the Protestant Church finds itself in our time. Concerning the latter, many creative things in terms of writing, conversation, and even action, have been achieved at the top levels of church life, but at the same time there is evidence of a growing rigidity of denominationalism at the local and operational levels of church life. One of the major problems of the whole issue of ecumenical concern is that it is something that is usually dealt with outside the centers of power and strategy in the life of the churches. This may be illustrated in the way in which a university related theological center may find itself virtually cut off from the actual

* See Appendix I, for details of the proposal.

life of the churches, despite the fact that such a school publicly proclaims its freedom from involvement with any particular denominational segment of the church in order that it may affirm its concern for the mission of the whole Church. This is a false basis for affirming ecumenical responsibility.

There is special need today for this problem of ecumenicity being attacked not from without but from within existing denominational structures. One of the most strategic points of attack is in the training of ministers. And it is here where the problem needs to be dealt with not marginally but centrally. For this reason, when it is suggested that the main thrust at Colgate Rochester should be seen in relation to the needs and concerns of the whole church, this is not to imply that the school's responsibility is any less for that branch of the Church to which it is most closely related. To the contrary, it means that this responsibility must be taken more seriously now than ever, but with the kind of seriousness in which it becomes clear that responsibility for the part can be fulfilled only to the extent that this is done in faithfulness to the prior claim of the whole. It may well be that the next most needed step in the ecumenical movement lies at the point of training ministers who can identify responsibly with particular churches and within particular denominational traditions, but who do so with a daily sense of dedication to the proposition that both church and denomination must see their identity with the one Church that embraces and transcends both. Such ministers, working within the church structures for the eventual transformation of those structures, are in a position to establish the much needed beachhead for a fresh thrust forward in the whole ecumenical movement.

Colgate Rochester is in an especially advantageous position to take leadership in training men for this kind of ministry. It has a faculty that is committed to the idea. The faculty itself consists of persons who represent many denominations and each is actively involved in the life of his denomination. The school itself has deep roots within a particular tradition, the Baptist tradition, and there is no disposition to pull up those roots. At the same time, the school is not bound to a particular tradition nor is it controlled by it. Thus as a denominationally related institution, the school is free to pioneer in this most important area of training ministers for the Church of our time.

But if this is to become a responsibility which Colgate Rochester is to take seriously then this concern must be made explicit in ways beyond

what is now in the picture. Two things might be done at this point. One is that in view of the fact that about a third of our students come from denominations other than Baptist and upon graduation enter the ministry of those denominations, formal working relationships with such denominations should be established wherever possible. If as a school we are to take our place within the ecumenical concern, this concern must move beyond the point of nominal relationships with other bodies to take on concrete expression in whatever ways are open to us.

A second thing that might be done to make explicit this concern would be the establishment of a program of ecumenical fellowships. A minimum of five such fellowships, amounting to \$1000 each, should be awarded annually to top quality students who would be drawn from across all denominational ranks. The purpose of these fellowships would be to provide the recipients with special opportunity to focus their theological studies upon the critical issues and concerns of the ecumenical movement, with a view to their becoming more than ordinarily equipped to give creative and responsible leadership when the time comes for them to take their places in the particular denominations with which they are related.*

Relative to the place of post-BD study

Our picture of the kind of minister we seek to train forces us to a fresh consideration of our responsibility as a school in the area of advanced study. This is so for several reasons.

For one thing, it is not possible to crowd into a 3-year BD program all of the things that are important to a minister's training without doing violence to the essential quality of that training. A century ago virtually the whole of the BD curriculum was taken up by the three major disciplines—the biblical, historical and theological. These are the disciplines related to an understanding of the substance of the Christian faith itself. But today from one-third to one-half of the course offerings listed in the catalogue of the typical seminary have to do with subject matter in the practical fields—Christian education, church administration, homiletics, pastoral care and the like. Knowledge in these fields is essential to the modern minister, but the only way subject matter dealing with them could get into the curriculum was by cutting back drastically on the amount of time that was once available almost exclusively for those studies dealing with the biblical, historical and theological grounds of

* See Appendix II for further detail concerning this proposal.

our faith. The most serious consequence of this steady shrinking of time given to the mastery of basic subject matter is that at the very moment that the Church faces what may well be its fiercest challenge in relation to culture, our seminaries are faced with the real possibility that they are producing ministers who are less and less literate regarding the foundations of the faith itself, let alone its relevance to the culture.

Aside from certain needed modifications that might be made within the curriculum, there seem to be only two ways to cope with this predicament in which the contemporary seminary finds itself. One is to extend the seminary course from three to four years in order to get in the needed subject matter, the other is to provide for a continuing program of study beyond the BD degree. The recent Niebuhr study examined the first possibility, only to discover so many problems involved that it was forced to make a recommendation against it. In that judgment, our own committee concurs. We find ourselves, then, forced to come to terms with the second choice, providing for some kind of continuing program of study beyond the BD degree.

When the word "forced" is used, the word is chosen advisedly. Our commitment to the image of the scholarly pastor within our BD program precipitates, in principle at least, a kind of necessity for providing a program of advanced study in which the central objective of the BD can be carried to a higher level of concentration and mastery. Our committee, therefore, recommends an expansion of our program of post-BD study related to the master of theology degree. This master's program should be a rigorous one, designed for the pastor who is seeking a firmer biblical and theological foundation for the leadership he is called upon to give to the church.

The school also needs to assume larger responsibility for those who should be encouraged to go on for advanced study elsewhere, at major university centers either here or abroad. These students will be primarily those who are looking toward the Ph.D., with a view to becoming college and seminary teachers. The Divinity School already awards fellowships to the amount of about \$3000 annually to students in this category. This amount should be doubled, making available for this purpose \$6000 annually.

Relative to a program of continuing education unrelated to advanced degrees

The same situation that forces our giving consideration to expanding our program of graduate study leading to master's degree speaks with

equal force to the need for developing a program of continuing education that is not necessarily related to a graduate degree. Just as medical schools find it necessary to provide the busy practitioner with opportunity for continued professional growth, so the theological school now more than ever is faced with an obligation to the minister in service whose promise for creative leadership is being threatened by the consuming demands of his daily task. For such, opportunity for continued disciplined study and growth, through brief but intensive summer educational ventures, should be made available. This is an area in which the Divinity School could be of special service to the whole Church in the general region of which it is a part, for here is a need that knows no denominational barriers.

In this field of continuing education for pastors in service, a good deal of experimentation needs to be done relative to the problem of how best to deal with the many specialized needs of the ministry. In fields such as church administration, techniques of preaching, pastoral care, Christian education, church and community strategy, ministry to students, etc., there is strong ground for believing that training can be more effective and done in less time through brief but intensive training institutes than through the formal courses with which they are usually related. Recent developments in training programs sponsored by certain professional and industrial groups offer real promise along this line.

The program for continuing education envisaged here should be carried on from the outset in close collaboration with denominational and interdenominational agencies. The reason for this, as Richard Niebuhr has pointed out, is that such bodies have a real stake in and responsibility for the continued growth of their pastors as well as ministers in other areas of specialized service. Here is a development which is likely to elicit expression of genuine interest and support if these agencies were given appropriate opportunity to respond.

Concerning collaboration with the University of Rochester

Reflection upon the future of the school has brought up the question of our relations with the University of Rochester. This is by no means a new question, but usually the question is a one-sided one—it is asked in terms of our relation to the University. Recent developments suggest that there is now an element of mutuality in the asking of the question, indicating that there are some places where we need one another and collaboration could result in benefit to both institutions.

One of these areas is in connection with the interest on the part of

The Eastman School of Music to establish a graduate program in the field of sacred music. In reference to such a program some knowledge of the Bible, the main issues of theological thought, and the history of the Christian movement would be essential. This is something which the Divinity School would be in a position to provide.

Another is in connection with a proposed master of arts program in religion and education for overseas service. Because of the rising sense of national self-consciousness among non-western countries generally that has been taking place in recent times, there is a growing demand for leadership in the field of teaching and educational administration in such countries. This has opened up new opportunities for churches of all denominations relative to overseas strategy. Both an understanding of the Christian faith and competence in some area of education are essential to the person who works in this area. The Divinity School can provide the former but the University through its resources in the field of education and, significantly, its recently developed program in Non-western Civilizations, could provide the latter. For this type of work a university masters degree would be more meaningful than a theological degree.

Further, there are many indications that reciprocal relations in a number of other areas of graduate study could be worked out to the benefit of both institutions. Some of these areas are: history, philosophy, sociology, psychology, literature.

Moves in the direction of collaboration in several fields are already underway, but all such developments need to be carried to the level where they can be announced in terms of official policy. What is needed is the formation of a permanent joint committee for the fostering and administration of projects in all areas where collaboration gives promise of working to the undergirding and enrichment of both the University and the Divinity School. There are grounds for believing that most of the advantages of a university relationship can be achieved without the risk to a theological school's essential purpose that is present when that relationship becomes one of actual identity.

In reference to the further development of our library resources

It would be short-sighted in the extreme if the planning committee were to fail to take account of one of the less dramatic but nonetheless a highly central aspect of the future development of the school, the library! It is recognized that Colgate Rochester has a library that in

many respects is exceptional in its resources for a school our size. Nevertheless the library is the most telling symbol in the whole picture of the seriousness with which we as a school take the specific educational purpose we affirm. It is important that we make sure that our library keeps pace with the many developments that are now, or soon will be, in the offing.

There are many factors in the overall picture of what lies ahead that suggest the wisdom of making an extensive survey of present library holdings in the light of present as well as future needs. Among the factors creating pressures for action at this point we may note: 1) the increasing stress upon the student's competence in the disciplines of study and research, 2) prospect of a larger student body, 3) a larger faculty and 4) the development of a program of graduate study. The kind of survey proposed will take time and, in the end, is likely to prove costly.

Our responsibility for Negro ministerial students

When we discuss our identification with the needs and concerns of the whole Church, there is an aspect of the life of that Church that confronts our school in particular with an obligation of more than usual urgency. We refer to that aspect of the Church that embraces our Negro brethren. There seems to be no way of even introducing the problem without a recognition of our universal implication in a segregated church and a segregated ministry. While the objective of all Christians ought to be the elimination of both as rapidly and as thoroughly as possible, the fact remains that here is an area of need for which we as a school must carry a special responsibility.

The reasons for our position of responsibility are obvious. Vast Negro populations are moving northward, with enormous concentrations in such centers as Philadelphia, New York, Buffalo, Detroit, Cleveland and Chicago. More than two thirds of the Negro churches are Baptist. On account of historical, geographical and other considerations, Colgate Rochester probably more than any other Protestant seminary has both a responsibility and opportunity for providing a substantial supply of trained leadership for these churches. Unless some institution, or institutions, in the north does this soon, there is real possibility that vast segments of the Negro community will be lost to responsible church leadership.

Colgate Rochester already trains a significant number of Negro ministerial students. Among our graduates are some of the outstand-

ing leaders of the Negro community. But what we are doing in relation to the magnitude of the need is but a drop in the bucket. Our ability to train more is going to depend upon our ability to meet the financial problem in doing so. Remunerative field work opportunities in the Rochester area are limited, mainly because the number of Negro churches in this area is relatively small and partly because field work opportunities among the white churches are only beginning to open up. Our school should double the number of Negro ministerial students it is training, over the next five years. But to do so, we shall need to make available substantial scholarship assistance to care for the financial need which is not of their making.

Providing for additional plant requirements

The development of the school along the lines proposed in this report will require some building and other capital requirements of the kind. We are singularly fortunate in this respect in that our present plant resources are adequate to care for most foreseeable contingencies. This is true of library space, classrooms, chapel facilities, refectory, lounges, administrative and faculty offices, and dormitory for single men. We suggested that this was singularly fortunate, because this makes possible the concentration of most of our energies and resources directly upon the improvement of program itself, rather than upon plant needs.

But certain requirements along this line are definitely in the picture. As our enrollment moves toward the proposed objective, an additional building for married students' apartments will be needed, provision for more suitable accommodations for women students is urgent, and the inevitable demand for more parking space as we bring more people to the campus will have to be faced.

With what eventually may become a need for the total use of existing plant facilities as a result of swelling student body and larger faculty, there has been some discussion of the possible need for a multi-use building which could house denominational and interdenominational offices, some of which are already on the campus. Such a building might also be conceived in relation to cooperative apartments for women students. So many problems were related to this proposal, however, that the committee did not feel that it was prepared to make a judgment concerning it at this time.

Conserving and enriching the Colgate Rochester tradition

While it may appear that reference to the tradition of a school is out

of place in considerations relative to long range planning, the committee felt that this was so much a part of what it conceived for the future of the school that it was decided to make explicit provision for it in this report. Colgate Rochester does have a rich tradition, one that in many respects has deep roots in the development not only of the Baptist denomination but of Protestant life in America. The committee does not conceive that the school is to be bound by this tradition, but it does feel that we have a heritage which if lost to present or future generations would mean an impoverishment of serious measure to our whole life and mission as an institution. There are the usual things that can be done to keep this tradition alive by the use of pictures, symbols and memorials in halls, classrooms and lounges. But a major thrust in this direction should be made through arrangements for the writing of a reasonably comprehensive and interpretive history of the school.

IV

An estimate of what this would cost and a proposal as to how it might cared for

Some of the proposals made in this report would involve relatively little cost. Others would cost a good deal. Some of the costs would be of a recurring variety because they are related to current program. Others call for capital expenditures. The table of costs will be organized in these two categories. The latter will be organized further in terms of Urgent, Needed, and Possibly desirable.

All of the cost figures given are estimates. Some are based on a careful examination of factual data, others are rough estimates and will need to await more detailed study by experts in the respective fields before the figures can be made the basis for specific planning. In the category of support for current program the figures are based upon anticipated increase of annual cost within the five year period dealt with by this report.

Anticipated increase in annual cost of program aspects of these proposals

For salaries of additional faculty	\$38,000
For administration, regular salary increases, fringe benefits	20,000
Increase in graduate fellowships	3,000
Five ecumenical fellowships	5,000
Increase in current book purchase budget	2,000
Total annual increase in <i>current</i> costs	\$68,000

*Anticipated costs requiring capital expenditures**Urgent:*

Apartment building for married students	\$150,000
Library improvement	50,000
Endowment of faculty chair	250,000
Fund for Negro ministerial students, to provide scholarship income of \$4000 annually	100,000
Expendable capital to compensate for loss of current support during period of a campaign—\$25,000 per year for 3 years ..	75,000
Total for urgent requirements	\$625,000

Needed:

For endowment of ecumenical fellowships	\$125,000
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Possibly desirable:

Multi-use church center office building and apartments for single women	\$150,000
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A proposal as to how the increase in annual program costs might be financed

The financing of the \$68,000 annual increase in current support called for by the proposed program aspects of the report will probably not be as formidable as initially it may appear. Anticipating the eventual need for additional faculty appointments, each year for several years the trustees have included a steadily rising place for new faculty salaries within the current support program. The result of this wise action is that there is now earmarked within the budget for current support \$20,000 annually toward the new faculty requirements. In addition, the Divinity School anticipates receiving within three years a total grant from the denomination's Christian Higher Education Campaign of \$173,000. It is proposed that this be designated toward the endowment of a faculty chair and, used thus, it would produce an annual income of about \$6500 per year. Finally, the finance committee of the trustees is in the process of endowment investment revision which should increase current income by \$15,000 without diminishing the safety and security of these permanent funds.

We have already in sight, therefore, a total of \$41,500 toward the \$68,000 needed annually for the proposed program objectives.

If income from our current support program were increased over present giving at the rate of \$6000 each year for the next five years, by the end of this period this would amount to an additional \$30,000 in annual support income. The school's experience in the impressive development of its current support program over the past ten years, plus a careful examination of the current potential for increased current

support, suggest that this kind of an increase in current support over the next five years is by no means an unrealistic expectation.*

A proposal concerning the handling of capital requirements

Caring for the capital requirements obviously will call for a capital funds campaign. But here, too, there are several elements in the picture that make the prospect of such a campaign less formidable than what appears on first sight. For one thing, we have already referred to the \$173,000 we may anticipate from the Christian Higher Education fund, which may be allocated toward the \$250,000 item needed for the endowment of a faculty chair. For another, we stand in a much better position to get foundation support now than we did in our campaign of ten years ago. This is so because such items as Negro ministerial education and ecumenical fellowships are already known to be of interest to some foundations.

As to just how and when such a capital funds campaign should be conducted, this is something concerning which we shall need professional guidance. There are, however, certain considerations that will need to be taken into account in the matter of timing that are related to the transition from one administration to another. Because of these and numerous other issues related to the further development of our program of long range planning, the committee recommends that provision be made for the continuation of a planning committee in some form. Despite the fact that we have been thinking in terms of a five year span, plans that must be crystallized and decisions that must be made over the next six months will be of critical importance.

APPENDIX I

Policy Governing Ecumenical Fellowships

1. Five to be awarded annually of \$1,000 each, to cover cost of tuition, room and meals
2. Purpose of these fellowships
 - a. To make explicit the ecumenical purpose of the School by attracting top-flight students from various denominations.
 - b. To provide such students with special opportunity to focus upon the critical issues and concerns of the whole Church with a view to their eventually contributing a more creative and responsible

* See Appendix III for a projected financial timetable.

leadership within the particular denomination with which they shall be related.

- c. The holders of these fellowships shall be freed from remunerative field work responsibility in order that a firm scholastic foundation might be established during their first year of study.
3. Provisions relative to the awarding of these fellowships
 - a. Students shall be selected on the basis of high scholastic competence in college and evidence of leadership potential.
 - b. Not more than two students from any one denomination may be awarded the fellowship in any one year. The fellowships are open to students of all denominations.
 - c. It will be understood that while a fellowship holder may not take on remunerative field work during the tenure of his fellowship, he is not on that account to consider himself as being exempted from a responsible participation in the life of the church or community.

APPENDIX II

Policy Governing Special Leaves for Faculty

1. For whom this provision is intended.
 - a. Faculty members who are engaged in significant research.
 - b. Faculty members who are engaged in a creative writing or publication project.
2. Frequency of leave and its duration.
 - a. Only once between regular sabbatical leaves.
 - b. Shall include up to a semester and a summer.
 - c. With full salary, unless provision to care for this is made from some other source.
 - d. May not be added to the regular sabbatical leave, for which provision for added time is already made on a non-salaried basis.
3. Procedure for obtaining special leave of absence.
 - a. A petition, stating purpose and providing an outline of procedures, is to be submitted to the instruction committee of the Board of Trustees for review and action.
 - b. The action of this committee will be final.
 - c. The timing of a special leave of absence shall be related to (a) availability of visiting professors and (b) other colleagues who will

be in a position to cover needed curricular adjustments during the applicant's absence.

APPENDIX III

Financial Timetable

	1960	1961	1962	1963	1964	1965
<i>Income</i>						
Now in budget	\$20,000	\$20,000	\$20,000	\$20,000	\$20,000	\$20,000
Increased income endowment ..	10,000	15,000	15,000	15,000	15,000	15,000
Interest CHEC	6,500	6,500	6,500	6,500	6,500	6,500
Increased current support		6,000	12,000	18,000	24,000	30,000
	<u>\$36,500</u>	<u>\$47,500</u>	<u>\$53,500</u>	<u>\$59,500</u>	<u>\$65,500</u>	<u>\$71,500</u>
<i>Projected Increased Spending</i>						
Visiting professors	\$5,000	\$10,000	\$10,000	\$10,000	\$10,000	\$10,000
Language (\$2,000 now in budget)	3,000	3,000	3,000	3,000	3,000	3,000
3 additional men	5,000	10,000	15,000	25,000	25,000	25,000
2% of M & M, TIAA	3,500	7,000	10,500	10,500	10,500	10,500
Faculty salary budget	5,000	5,000	8,000	10,000	12,000	12,000
Ecumenical Fellowships	1,000	2,000	3,000	4,000	5,000	5,000
Graduate Fellowships	1,000	2,000	3,000	3,000	3,000	3,000
Library book budget	2,000	2,000	2,000	2,000	2,000	2,000
	<u>\$25,500</u>	<u>\$41,000</u>	<u>\$54,500</u>	<u>\$67,500</u>	<u>\$70,500</u>	<u>\$70,500</u>

Deficits apparent in 1963 and 1964 more than covered
by surpluses in 1960 and 1961.

Address to the Alumni

WILBOUR EDDY SAUNDERS*

Although, by request of the trustees, I do not retire until January 1, 1961, undoubtedly this is the last time that I will have the opportunity to address so large and representative a group of the alumni of Colgate Rochester. During the nearly twelve years that I have been entrusted with administrative authority and leadership responsibility, you have given me good reason to be grateful for your support. Both you and I have reason to be proud of this our school and this is one situation where I see no good reason for encouraging humility. Yet tonight I would have us all conscious of certain dangers inherent in the very facets of life that make some other schools envy us. I shall mention three. Each of the three has to do with the relevance of CRDS to the Church or, to make it more explicit, to churches.

1. We face the future with outstanding assets. One of these is a remarkable set of buildings, as beautiful as it is efficient for its purpose. The chapel is an architectural gem and our hearts swell with justified pride as we show visitors the library, the Stewart and Remington lounges, the Refectory, the faculty offices, and the student residences. The stretches of lawn, the lighted tower after dark, the impressive and gorgeous view from Highland Avenue—these combine to make an academic Garden of Eden. We have one of the most photogenic educational plants on this continent. Therefore, particularly because this is so, we must remind ourselves constantly that in a very real sense these buildings are the servants' quarters, not the manor house. It is the church that is important, not the school. The ugliest, most inadequately heated, leaky-roofed church rates above us. The moment that we cease to care most about the churches, big and small, strong and struggling, where the message of God's redeeming love is brought to people we become an anachronism, an automobile with beautiful chassis but no engine, a river with lovely banks but no water.

2. Another asset with which we face the future is a superb faculty. I ask no greater academic blessing for this Baptist acropolis than that

* These excerpts from President Saunders' address to the alumni at the June 6 Banquet, held at Colgate Rochester at the time of the Rochester Convention, are reprinted in response to the many requests from alumni.

we keep the high level of competency in those who teach here and the group morale which makes their fellowship a thing of beauty and a joy forever. Our academic standards are exacting and our instruction exciting. But even in this there is a danger against which we must guard. We must never worship scholarship for its own sake, but only because it is the vehicle by which we produce the truly competent pastor. There are schools where the very atmosphere reeks of Ph.D-itis and where the B.D. is degraded by the concept that only comparative incompetents stop there. The churches look in vain to such schools for leaders while the theological pathways become cluttered with aspiring Tillichs and Bultmanns. It would be a tragedy did we never or even seldom produce a Sam Miller, a Bob Handy, a Hudson, Branton or a Holcomb. It will be a greater tragedy when we syphon off too many of our truly capable students from the stream that flows directly to the leadership of the churches.

3. Once more and finally—we are indeed rich in the leadership of our alumni. What school can fail to be proud that its Sam Miller is dean of Harvard's Divinity School, that its Ted Adams has for five years been the president of the Baptist World Alliance, that its Ed Tuller is our American Baptist bishop, that Gordon Lahrson heads all the Baptist work in Europe, that our Ed Dahlberg is president of the National Council of Churches and that dozens of others of our graduates have leadership positions which make this seminary have an influence far beyond the proportions of its numbers. In one state, not our most natural territory, the ten strongest Baptist churches are pastored by men who took their degrees in this room. All this is so because inspiration and commitment were as prevalent and contagious on this hill as sound scholarship and incisive inquiry. Tomorrow demands a product which at least equals that of yesterday. At the close of the banquet we rise to join our voices in the triumphant harmony of "Diadem." They are fitting words if they describe the central core of the life of Colgate Rochester as it goes on from better to best,

"To Him all majesty ascribe
And crown Him Lord of all."

The Pastor's Role in Developing Ecumenical Cultural Responsibility

PRENTISS L. PEMBERTON*

THE ABOVE TITLE points toward key questions upon which I wish to concentrate major effort during my teaching at CRDS. How can the parish minister witness to the incisive relevance of the Gospel to all aspects of life in modern society? What difference does being a Christian make: (1) in the personal attitudes with which he engages in controversial issues, and (2) in the process by which he decides his position when confronted with such controversial issues? Can the individual parish minister be effective in social action without being supported by an ecumenical Church which affirms the social responsibility of every professing Christian? Constructive answers to these questions are needed if Protestantism is to become a culturally responsible force. Our efforts to contribute toward the answers, because such efforts are always tainted by sin and incompetence, cannot guarantee results. Our efforts, if intelligent and committed, may become instruments which God can use in His work of renewal in the Church.

Readers of this Bulletin are, I am confident, alerted to our cultural predicament. Space will be taken here to summarize only the following aspects of this predicament: Modern man is being required to organize his emotional life amidst an ever more discordant range of feelings, to reach decisions over-against an ever more complex maze of factors, and to be future-oriented toward an ever more uncertain future. The results are personal anxieties and insecurities which so readily impel him to seek refuge in the idolatries of passing pleasures or other-directedness.

Courageous social action by the individual pastor is not enough, in this modern setting, to develop ecumenical cultural responsibility on the part of the Church. As one honored to be teaching in this center of the Rauschenbusch tradition, let me make very clear what I am not saying.† The moral courage of the prophet is always desperately needed. But the prophet who speaks in the biblical tradition is particularly concerned

* Dr. Pemberton joined the Colgate Rochester faculty in September, 1958, as Arthur J. Gosnell Professor of Social Ethics and Sociology of Religion.

† Incidentally, there is at the present moment a definite revival of interest in Walter Rauschenbusch.

to identify his moral judgments with the will of God. This will of God is declared to set forth a righteousness for all of those in Israel, or, in New Testament terms, for all of those seeking life in the Kingdom. In our contemporary context, this means that those of us concerned for Christian social action, even as those of the biblical and Rauschenbusch traditions before us, must be doing something far more profound and far more difficult than affirming our personal ethical convictions. We must presume to declare our convictions concerning God's will for all of those in the Church. But immediately we critically (should I say "Niebuhrianly") trained moderns cannot but cry out that this is where our experience differs radically from those of the biblical prophets: we do not claim direct revelations from God, and we face such complex issues that we can assert no authoritarian direction for all of those in the Church. We have become more "situational" in our ethics, more modest in our claims, more aware of the moral ambiguities, than were the prophets or the social gospellers. There are strengths in this humble realism. But there are also serious weaknesses. Such realism may immobilize us from the ecumenical responsibility to find and to declare the Will of God, as a clear righteousness for all of those in the Church. Anything less than the attempt to meet this responsibility will fail to grapple with the crucial problem of ecumenical social action. Yes, anything less will leave Christians in the chaotic state where each "does what is right in his own eyes."

We are now ready to ask: How can the local pastor, in his concern for social action, steer between the Scylla of ethical relativism and the Charybdis of ethical authoritarianism? To this question, again let it be emphasized, there is no easy or simple answer. Yet an answer must be constructed if Protestantism is again going to evince cultural responsibility. My efforts to contribute to an answer center increasingly around what I shall term a Protestant method for ecumenical social action. Concerned churchmen in all areas of the church—clergy and laymen; pastors, teachers, denominational and inter-denominational officials—need to discern the need for foundational work on social action method.

How is it possible that we could have ignored so universally this fundamental problem of method, if we are to expect Christians to act responsibly in their cultural involvements? We never expect sound results in biblical study, theology, science, history, or any field, until one prepares himself through mastery of foundational methods. Yet

Protestants are left free to reach conclusions regarding what they ought or ought not to do in complex social issues, without being trained to recognize any standard methodological prerequisites. Thus a churchman may reach his social action decisions on the basis of his private theology, his understanding of the Bible, his moral intuitions, his logical or illogical deductions, his cultural interests, his social prejudices, whatever he will. Is it any wonder that the result is a chaotic relativism? Even the solemn moments of confession in our services of worship all too often prompt the penitent individual to consider only thoughts and acts involving the private dimensions of his life.

It will not be easy for Protestantism to formulate an ethical method for social action. Any such endeavor must renounce authoritarianism from the top, must affirm the moral freedom of the inner man, must beware of deductive casuistry, must stress the complexity of social issues wherein the typical clergyman or layman can never hope to be an "expert", and must recognize the ineffectualness of much Protestant adult education. Yet in face of these and other serious difficulties, Protestantism must labor diligently to fashion an ethical method which will empower Christians freely, in their concern to obey God, to construct a distinctly Christian "way" or "style of life" for living in the contemporary world. Until we become people of a clearly discernible "way," evangelistic proclamations of the kerygma will fail increasingly to confront modern man with the living Gospel. At this point Troeltsch has well summarized the task before us:

If the present social situation is to be controlled by Christian principles, thoughts will be necessary which have not yet been thought, and which will correspond to this new situation as the older forms met the need of the social situation in earlier ages. These ideas will have to be evolved out of the inner impulse of Christian thought, and out of its vital expression at the present time, and not exclusively out of the New Testament, in precisely the same way as both those great main types of Christian-Social philosophy [Thomistic other-worldliness and Calvinistic this worldliness] were evolved out of the Christian thought of their own day, and not solely from the New Testament. *Social Teachings of the Christian Churches*, II, 1012-13.

Within the remaining space I can but comment briefly upon what I regard as essential steps for the development of a Protestant, or, better, ecumenical method for cultural responsibility.

1. Churchmen, lay and clergy, must be trained to affirm their theological, ethical and social convictions within a corporate experience of frank, rigorous, Christian encounter. Until Christians, in their local congregations and in their larger assemblies learn to "speak the truth (as each sees it) in love," (Eph. 4:15) within a *koinonia* or deep-level fellowship where "the spirits of prophets are subject to prophets," (I Cor. 14:32) there is no possibility that the total Church can develop social action. Karl Barth has a splendid statement calling upon Christians to declare their positive Yes or No on controversial issues, within a deeper unity in Christ. (See his essay, "Political Decisions in the Unity of the Faith" in *Against the Stream*).

Let us note two basic moods with which a Christian engages in this Yes or No level of encounter: (1) he has the duty to determine and to affirm his own ethical opinions and convictions; (2) he is aware that he holds his position as a sinful, culturally conditioned person. This double mood requires him: (1) to declare his Yes or No which may help his fellow disciples (who are also sinful and culturally conditioned) to discover their limitations or error; (2) to seek their Yes or No against his position, which may quicken him to discern his limitation or error.

Any pastor who can help lead his congregation into this level of Yes-No encounter is providing solid foundations for the development of ecumenical cultural responsibility. And here let us note that this first point finds inadequate a type of social action wherein the pastor gathers about him only a coterie of like-minded parishoners. In certain cases, after long, patient effort has failed to produce the Yes-No encounter in the total congregation, prophetic initiative by the minority may be the only alternative. But let us first be sure that we have exhausted the resources available in the following steps.

2. Churchmen, lay and clergy, must be motivated into social action by the ultimate demands of the Gospel. I cannot develop this point, but it is crucial to everything being said about method. It is only from the depths of faith, worship, prayer, theological insight, and love at the depth of *agape* that the total congregation can be quickened to see the need for Yes-No encounter driving Christians to definite stands on issues. Only from these spiritual resources can Christians be motivated to relate their love to the complex problems of our day. Thus, the devout work done by the pastor at this level is most essential to any hope for more incisive cultural action by the total Church.

3. Churchmen, lay and clergy, must focus upon *how* to determine and to formulate ethical judgments required for ecumenical social action. It is at this phase of the method that we Protestants have been careless and often irresponsible. What kinds of moral judgments should be left to the consciences of individual Christians? What kinds should Christians expect to have examined within the Yes-No encounter of the total congregation, and, eventually, of the ecumenical Church? How are we to formulate a procedure for constructive, critical sharing, i.e. a procedure which is something more than a "rehashing" of private opinions and prejudices, on issues adjudged to require congregational attention? Until we have a more satisfactory answer to these questions, I am convinced that our social action will fail to become responsible action by the congregation and Church.

One key step toward an answer can come from the recognition that the kinds of issues concerning which we can expect congregational encounter will be at the level of minimal justice, not at the level of maximal love. Note, this does not rule out the fact that Christians will frequently seek out the insights of fellow disciples as they work through the meaning and demands of love. But in this realm decisions remain at a more inner, private level. This point concerning minimal justice can be stated in another way: The strength of Christianity as a spiritual force in history depends upon its faith, worship, and power to motivate disciples at the highest expressions of self-giving love; the strength of Christianity as a cultural force in history depends upon its spiritual vitalities being able to require of *all* of its disciples minimal standards of justice. This conclusion points toward an answer to the question: What kinds of judgments should be left to the consciences of individual Christians? All judgments which entail decisions concerning ultimate demands of love—decisions which can be resolved only between the individual Christian and his Christ. At this level fellow Christians can share insights, but, finally, can only say: You must decide as you feel led by God. But when it comes to translating love into justice, Christians can move corporately toward minimal standards considered to be binding upon each other. The very nature of justice points toward this possibility. As one has put it: Justice is what Christian love does when confronted by the conflicting interests of many neighbors. Again, justice means the attempt to render each man his due, in the light of what is due all men, and in the light of actual and potential resources, as Tillich has reminded us. Justice, in other words, is that concerning

which one always needs the insight and knowledge of his fellow Christians. Part of the data required for the formulation of justice is merely factual: what actually can be due each man and all men, in the light of the actual and potential resources? To gain knowledge about and understanding of these facts he needs the help of others. His "upper-side" Christian experience of faith, worship, and love cannot provide answers to these factual questions. Here is where he needs information from the "underside" realm of facts. Christians will become culturally responsible only as they expect each other to relate, through critical encounter, the motivations of love to the factual requirements of justice.

Space does not permit elaboration of procedural approaches which I believe we Protestants, pastors and laymen, must train ourselves to use when we seek to determine our interpretations of justice in specific social problems. I hope that in some future issue of this Bulletin I may have an opportunity to outline these procedural steps, as I see them, in such fields as politics and the state, property and economics, or international relations and the Cold War.

The Minister as Preacher

JOHN E. SKOGLUND*

THERE IS only one way out: the sound of a voice coming from something not ourselves, in the existence of which we cannot believe. It is the earthly task of the pastors to hear this voice, to relate it convincingly to the contemporary scene, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen are utterly lost. Without it we are no more capable of saving the world than we were of creating it in the first place." (Editorial, *Fortune*, January 1940.) This startling cry of despair was written before Pearl Harbor, before Hiroshima, before man knew the desperate potential of his own inventiveness. But the appeal is no less compelling. Amidst the confusing din of his world, man is straining to hear that voice which can bring to him the words of life. Those words of life are the words of the gospel as they strike the ear of men through the ministry of preaching. This places preaching in a place of primary significance in the life of the church and the community. It places upon the preacher the heavy responsibility to gain for himself that insight into the meaning and function of preaching which will enable him to preach with powerful effectiveness in the face of a dying world. In this task the seminaries can have no small part. For in large measure the philosophy of preaching which is current in the minds of the ministers is that philosophy which was given to them in the classrooms of their theological schools. It is the purpose of this paper to make some suggestions relative to this problem.

At the beginning it is well to say that we are not here primarily concerned with the techniques of preaching. Effective methods of gathering and organizing materials, persuasive language, and pulpit speech and manner are exceedingly important, but they are not primary. The basic factor in preaching is the preaching itself, that is the message that is delivered. Jonathan Edwards bending over his small lettered manuscript, reading in a voice that was monotonously dull, could move his congregation at Northampton so powerfully that in the words of one of them: "We must needs grasp firmly the pew beneath us in order to

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keep from leaping into the air." What then are some of the factors in the development of a philosophy of preaching designed to meet the desperate challenge of men who cry for "the sound of a voice coming from something not ourselves."

First, there is need for a revaluation of the significance of preaching. One of the best qualified spokesmen for a real philosophy of preaching has said: "If one were asked to indicate in the briefest possible way the most central and distinctive trend in contemporary theology one would be tempted to answer 'the rediscovery of the significance of preaching.'" (Herbert Farmer: *The Servant of the Word*, p. 9.) He goes on to indicate that this is only a trend, the effectiveness of which must be judged in the light of further developments. He is doubtless conscious of the immense amount of so-called preaching and the almost negligible effectiveness of it. A casual perusal of the church ads in a metropolitan daily will indicate the ends to which ministers will go in their pursuit of flimsy homiletical phantoms. In their attempt to make their public ministry "attractive," "useful," and "contemporary," clergymen have frequently lost all touch with the basic message of the Christian faith. Preaching by becoming "topical" has even in some quarters divorced itself from the Bible. I was amazed one Sunday while visiting a Baptist church to hear the minister say: "This morning I am taking my text from the Koran." Another minister of my acquaintance who prides himself on his eclecticism frequently uses, as the substance of his message, portions of what he calls "the scriptures of the world." This may be good comparative religion, but it is not preaching the Christian gospel. Under the guise of preaching, the church laity must listen to commentaries upon almost everything under the sun. They hunger and thirst for truth concerning the living God and their own condition as they stand before that God. Yet how often only a few incidental crumbs fall their way. They go away hungry. One wonders why they ever come back.

Doubtless the seminaries and other schools concerned with the training of Christian leaders have been largely at fault in the training which they have given. Many a graduate of a theological school has been well equipped to organize and administer a church according to the latest management study, or to guide in the social life of the church, or to become a first citizen of the community, or to lead worship which is moodfully uplifting, or to perform marriage ceremonies with decorum and beauty, or even to give a critical commentary of some of the more

difficult sections of the Book of Romans or the letter to the Hebrews, or to write an able paper on "*Kairos* in the Thought of Paul Tillich," yet he has utterly failed in the most important task of his ministry, that of building into the laity of his church firm and true convictions concerning God's self-revelation to man. The seminary has often concerned itself in making "successful ministers" in the professional sense, rather than giving to its students those basic convictions concerning the task of the ministry and the truth which is to be proclaimed. While many of the Bible schools have not been so much interested in the practical polish of the preacher, they too have not fully succeeded in giving to their graduates an adequate understanding of the faith. Graduates of these schools can generally quote with considerable facility lengthy sections of Scripture and outline with a good deal of ease beliefs concerning the general points of a systematic theology, yet there often seems to be a superficiality about it. They seem to be repeating by rote, and seeking to instil by rote in the minds of their listeners the general outline of some course that they took from Professor So and So in the Bible School rather than giving the fundamental and basic convictions of the faith learned from face to face confrontation with the divine word.

In the face of all this the "new trend" is moving forward. In the writings of such men as Herbert Farmer, James Stewart, C. H. Dodd, Karl Barth, Emil Brunner, Donald G. Miller and John Knox, one senses the "rediscovery of the significance of preaching."

These men go back to the New Testament to discover what preaching meant in the apostolic church. In the world of the first century, the preacher was a servant of the king, a herald, who came into the public square. He had two primary functions: (1) to announce the imminent arrival of the king, and (2) to bring a message from the king. This two-fold meaning was doubtless in the mind of the New Testament church when it chose the word *kerux* as one of the functional titles for its ministers. For the preacher in the early church was, first, one who announced the advent of the king: Christ had come, was now present in the Spirit, and was coming again in power and glory to establish his kingdom, and secondly, one who bore a message of the good news of salvation to all who would believe.

From this background, preaching is seen as the proclamation of the word of God: The Living Word, the King Himself, and the written word, His message. Or to state the matter somewhat differently, preaching is bearing witness to an Event, an Event which involves a Person

and has a Content. In fact preaching is itself a part of the Event, for the true preaching situation is the Event made real again. As the historical Event is being borne witness to, it becomes contemporary. That which is covered over by the folds of history suddenly breaks forth into the most real contemporaneousness. For in the moment of real preaching there is not only the personal encounter of the preacher with the Word of Life, but the words of his preaching become the media whereby the Word is carried personally to the hearer, and he for himself enters into a sense of the real presence of God in his heart. "Preaching is that divine saving activity in history, which began two thousand years ago in the advent of Christ and in His personal relationships with men and women, and has continued throughout the ages in the sphere of redeemed personal relationships (which is the true Church), now focusing on men, confronting men, as a person indissolubly bound up with other persons at this present time. It is God actively probing me, challenging my will, calling on me for decision, offering me His succor, through the only medium which the nature of his purpose permits Him to use, the medium of a personal relationship. It is, to adapt the apostle's words, 'God did beseech me by you.' It is God's 'I-Thou' relationship with me carried on through your 'I-Thou' relationship with me, both together coming out of the heart of His saving purpose which is moving on through history to its consummation in His kingdom. . . . Preaching is the preacher's activity; yet it is only distinctively preaching in so far as it is uttered and listened to in faith. . . . It is God's activity, that is, God encountering human souls in what may at any moment prove to be the supreme crisis of their lives." (Herbert Farmer, *The Servant of the Word*, pp. 28-30.)

To such a task the preacher must devote himself with fear and trembling. No man can accomplish it adequately, but by the grace of God the feeblest of human words can be given a divine glow which can carry them to the heart of the hearer with eternal meaning. Into the teaching of our seminaries must come a renewed sense of the real meaning of the basic task of the preacher, that of the proclamation of the Word of God.

Secondly, there is need to rediscover the significance of theology in relationship to preaching. In 1877 Phillips Brooks said to the theological students at Yale University, "The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it a truth as deep as eternity can seize and hold the conscience. Preach doctrine, preach all the doctrine you know,

and learn forever more and more, but preach it always, not that men may believe it, but that they may be saved by believing it." (Yale Lectures on Preaching, 1877, p. 189.)

A modern social prophet, Norman Thomas, has echoed the same thought. "I do not think that the church, at any rate the Christian Church, has any particular significance for society except as it has something fundamental to say, about metaphysics, or more concretely, theology. For the minister a social consciousness and some humanitarian enthusiasm are no substitutes for a living message about a God in whose love and power he has found not only his own peace but also his ground for hope and for the victory of the Kingdom of God and the peace of all mankind."

It is clear that preaching and theology are intimately related. Preaching is the public proclamation of the Word of God. Theology is the attempt to state clearly the meaning of the Word of God. Too often this has become by speculative methods, an aridly dry pursuit suited only to the dusty atmosphere of ancient cloister, but of late theology has been brought out to the light of day. A noted university president has urged that it once again be fixed firmly into the center of the university curriculum as the queen of the sciences. In the area of practical Christianity, theology has been moving down from the balcony into the road. It has become concerned with man's existence in relation to God as a problem of daily living. It has been discovered that theology does not center in the study rooms of theological professors, but in the life of the Church. The heart of the Church is the gospel. That which theology seeks to express is the inner meaning of the gospel in its relationship to life. Karl Barth has said, "Theology is not a private subject for theologians only. Nor is it a private subject for professors. Fortunately there have always been pastors who have understood more about theology than most professors. Nor is theology a private subject for pastors. Fortunately there have been congregation members and often whole congregations, who have pursued theology energetically while their pastors were theological infants or barbarians. Theology is a matter for the Church." (Karl Barth, *God in Action*, p. 57.)

Thus the pastor who is also a theologian studies, thinks, and moves among his people, seeing their needs and longings. With this complex of experience he falls upon his knees. That which he has gathered as the content of his mind and the burden of his heart is placed before God. There is a personal meeting, an encounter, an interchange. Out of this

comes his message as preacher. It is a message concerning God, yet it has its center in the lives of those to whom the preacher ministers. It is his high privilege to bring to them the highest of reality to meet the deepest of their needs. Such a message is profoundly theological. For it reveals to men their own condition as they stand before God. Such a message is something that will make a difference. For it will build into the experience of men true knowledge concerning divine reality that will bring enduring stability and the strength to endure in the face of a terrifying world. This was borne out in World War II. Those churches and men in Europe which had been most theologically conscious prior to the war were those who resisted most valiantly the forces of tyranny.

More and more must our seminaries realize that the study of the theology is something more than a game of chess with religious pieces to be moved about upon the mental boards of tyro theologians. Theology is serious business. It deals with the basic reality of existence and cannot be handled lightly. Theologians must come to the place of Fra Angelico who painted his devoutly religious paintings while on his knees.

Thirdly, there is need to reintroduce the biblical element in preaching. Topical preaching in many areas all but lost any connection with the Bible. Except for an occasional text, which more often than not was appended for decorative purposes, and an occasional verse sprinkled in to satisfy the more "old fashioned" members of the congregation, the Bible was practically abandoned. Psychiatry, economics, politics, and a whole hodge podge of current clutter replaced the Bible. In our sophistication we asked, what meaning did the story of a rather naive people in a simple culture have for our complex civilization? The culmination of this movement came with the frank recognition of its bankruptcy. Some called for "a moratorium on preaching" until the preachers had something to say. In the seminaries there was a frantic hurrying for something to stop the gap. The discovery was made that the Bible was more than the "story of a rather naive people in a simple culture," that, even though it was written in an age radically different from ours, in that story eternal acts were to be discovered whose meaning was not confined to one culture, but could be applied to all cultures.

Thus came the modern revival of biblical theology. In Germany, Switzerland, Britain and later in America, books began to roll from the presses which in one form or another sought to set forth the great themes of the Bible. Once again expressions such as "expository

preaching," "biblical preaching," "textual preaching" began to take on meaning. Men found that in the Bible light could be found for the present darkness.

In conclusion, the task of theological education is the preparation of ministers who can adequately minister in the present world situation. A primary function of these ministers will be preaching. If their preaching is to meet the unprecedented challenges of the day, it must take cognizance of these three factors which have been discussed, the whole philosophy of preaching must be restudied to once again rediscover the meaning of preaching as the proclamation of the Word of God, the content of the Christian faith must be clearly expressed; and the Bible must once again be put back into the center of the public proclamation of the gospel. Fundamentally, this is a task for the seminaries. This may mean reorganization of courses in Bible, theology, and homiletics to seek to make the contents of these courses more applicable to the major task of the minister. The theological courses will be less theoretical and more practical. The practical courses will be more theological and less of the "how to do it." Both will deal less with critical problems and more with positive message. They will give to the student a more exalted view of his task and a greater humility in his preparation to meet the demands of the task. And finally, they will give to the theological teacher a closer and more intimate contact with the life of the Church. His primary concern will be to lead the student into those experiences of study which will bear relevantly upon the life of men and women as they are in their daily lives facing the tremendous problems and opportunities of a space age.

Christian Education for Pilgrims

J. C. WYNN*

TO BE BLUNT there is something about Christian education that is impossible. Ours is an assignment that simply cannot be completed in the world we know. As we confront learners in church, we see a peculiar people who are not at home here at all. The most obvious mark about us all is that we are pilgrims, nothing but sojourners in this land, on our way to another place which has real foundations, whose maker and builder is God. The Christian educator is acting neither logically nor morally if he attempts to assist persons to adjust to *this* world (*civitas terrena*). We are en route on this journey of faith to quite another destination that God has prepared. It is a location so dissimilar to most experience we have here that we can only describe it in the unusual terms of contrast that set it apart from anything we now know—there shall be no night there, no hunger, no thirst, no pain. Most of our vaunted theories about education, with its principles of experiential learning, of readiness, about practice projects and the like are ultimately inadequate for preparing persons toward that far off goal. We have long since settled for a system of churchly compromises.

When we stop to consider this temporal, mortal nature of ours, we at once have more insight about the churning restlessness that permeates the educational efforts of the church. Ours are the people described in the classic Letter to Diognetus: for whom "every land was fatherland, and every fatherland foreign." Here we are, all of us trying to make the vastness of the world our home, and forever doomed to failure. This is man's essential loneliness, a theme appreciated both by poets and by theologians. In *The Grass Harp*, Truman Capote gives it wistful expression: "It may be that there is no place for any of us. Except we know there is somewhere; and if we found it, but lived there only a moment, we could count ourselves blessed." The ancient Israelite, giving voice to what may be the oldest extant profession of faith, affirms something of the restlessness of our hearts when he poetically repeats a

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fact of his origin: "A wandering Aramean was my father." Or Thomas Wolfe in a lyrical, famous passage from *Look Homeward Angel* gives it yet another utterance:

Which of us is not forever a stranger and alone? . . . lost among bright stars on this most weary unbright cinder, lost! Remembering speechlessly we seek the great forgotten language, the lost lane-end into heaven, a stone, a leaf, an unfound door. Where? When?

Today man is convinced not only of his lostness, but also of his limited worth. Stranger and pilgrim that he is, he is impressed on many sides with how cheaply he is valued: a mere unit in employment—or unemployment, a number in the armed forces, a punch card in the Bureau of Internal Revenue. And now again existentialism has come to the fore and assisted us in uncovering the nothingness, the insignificance, and the futility in man; but it was there all the time. Some months ago *Harper's Magazine* offered one whimsical support for this observation in a mock award "to one Elvis Presley, a complete set of the works of John Calvin, bound in brimstone, for reminding us that mankind is born considerably lower than the angels; but that by God's grace, our periodic epidemics of silliness soon pass." The Bible always looks unflinchingly upon the finitude of man, and with no apology traces his rude origin from the very dust of the earth. But the Bible also pictures man as the beneficiary of a divine Love. He is granted that level a little lower than the angels. He is personally and intimately known by his Creator. In its ultimate expression, one finally can turn to any man, no matter what his character or his potential, and say with profound truth: "Christ died for you."

Knowledgeable Christian educators, firmly grounded in their Biblical theology, are compelled then to come to terms with man-as-he-is: imperfect and imperfectible, wandering sometimes aimlessly, sometimes "tryin' to make Heaven my home." The church educators dare not bend their strength to helping him adjust to an infected world. That is sin. They cannot map a clear route toward the City of God. That calls for omniscience. They do not necessarily dream up ever newer methods to form Christian character. (Heaven knows that this was the Protestant emphasis of the 1920's and 1930's, and is militantly promoted by numerous proponents today.) Rather *the Christian educator who sees his work as a theological discipline concerned with the whole*

ministry seeks to make theology relevant to persons so as to open the way to Christian discipleship through the redemptive community.

For God is at work in this world's history and in eternity; and he has chosen to work through his Church, through human lives, through events. Christian education then has enormous opportunity quite apart from working for adjustment to the here-and-now or preparation for the "sweet by and bye." Christian education will relate persons to Jesus Christ; and as his disciples they will come to know him and his will for them. Some educational principles useful in introducing such a relationship must now be examined.

Christian Education Must Be Dramatic

NOW NO ONE is so naive as to suppose that when we have honestly defined our function in terms of discipleship that the issue is resolved. Knowing that it is impractical to describe Christian education solely in terms of relating pilgrims to this world because it is their temporary home, and that we are neither wise enough or good enough to prepare them for the world to come, we have fallen back on the only plausible plan. If we are confused at times about the *what* of Christian education, we need not be confused about the *who*. Though we are unable to determine the wisest course for people in this pilgrimage, we do know whom to follow.

When you see Christian education in this light, where an attitude of discipleship may be more important than a body of information, it can but de-emphasize to some extent the expounding of knowledge and dogma. I am aware of the cogent arguments that we must begin with the proclamation of that which is given by God in Christ. I know full well that Christian education has little validity when it is cut simply to the pattern of persons' needs, without the due regard to the body of doctrine. But I do not concede that we have in this argument an "Either-Or" debate. Surely within the given tradition, within the proclamation of the faith, one finds sturdy emphasis upon the saving relationship between God and his people. It is here, believe me, that Christian education has its work. Yet many who teach in our church schools apparently subscribe to quite another conviction. There is no guarantee, as Emil Brunner has cautioned us, that the stressing of religious doctrines will make devout Christians of persons. Sometimes I think that we American churchmen have been over-trained in the techniques of assembly line until we almost suppose that by introducing

a combination of doctrines at one end of the production system we can emerge with a finished Christian at the other. Technology, however useful it may be in the manufacture of Fords, is not applicable to the education of Christian disciples.

To put it baldly, Christian education is too often weighed down by a surfeit of mere talk. We need, of course, the clear exposition of religious ideas, but we need to remind ourselves regularly that "the kingdom of God does not consist in talk but in power." (I Cor. 4:20) A quality of commitment is necessary which goes far deeper than the sort of catechetical adjustment that gives neat answers to life's major questions. It was a Jesuit mystic, J. P. DeCassade, who phrased this idea so tellingly in his little book *Abandonment To Divine Providence*:

We may know all the theory of this work, admirably write and speak thereon, and instruct and direct souls; but if our knowledge be only theoretical, then I would say that in comparison with souls which live and act by the order of God and are guided by His divine will, though ignorant of the theory of its operations or its different effects, and unable to speak thereof, we are like a sick physician compared to ordinary persons in perfect health.

The fact is our children, our young people, our adults need not so much to hear the Christian life described again as to see it lived! Real Christian education has to be dramatic, not just auditory. Over a doorway in The College of Preachers at Washington Cathedral is printed a motto: "If you do not dramatize the word, they will not get the message." And is this not what God has done in his speaking to mankind? Words he has used, but also mighty acts. He speaks through history, global and personal. He has spoken through lives, indeed climactically (and I do not mean irreverence) through "the divine charade" in which the Word was made flesh. If Emerson is right that our actions speak so loudly that the words we say cannot be heard above them, then it must be that one of these exceeds the other in dramatic impact. I remember seeing an Italian film a few years ago; it was entitled "Rome Eleven O'clock." For English speaking audiences, the movies had been outfitted with the customary sub-titles, flashing in phrases at the bottom of the screen while the cast spoke their native tongue. But when in a rushing climax, a stairway collapsed and sent a hundred screaming people into a swelter of broken bodies, pain, and death, the English translations were omitted. When it became climactic, our foreign sense of the action was sharp enough that

we needed no translated words. And we never missed them. A scream of pain in Italian is not different from a cry of pain in English.

Unless words are supplemented by other dramatic symbols, they lose their force. Historians attribute Woodrow Wilson's failure to sell the idea of the League of Nations here in America to his inability to dramatize the issues. How very different from a Martin Luther with his hammer and theses in hand, or an Albert Schweitzer working in surgery! Christian education, in order to win disciples, must be dramatized. It is for this reason rather than just for the fulfillment of some Dewey principles of education that in late years we have moved into wider programs of laboratory teaching, field trips, observation, work projects, experiments in group process and the like. There is no curriculum about Christianity so effective as a life that incarnates the idea.

Replacing the Abstruse With the Real

IF OUR CHRISTIAN education has at times erred on the issue of wordiness, this has not been the only trouble. Christian educators have also shown an inordinate fondness for theological abstractions. It is difficult to imagine anyone ever being converted to a saving relationship in Jesus Christ through a reading of the history of the Council of Nicea. Abstract principles which have so important a place in speculative theology are far from the reality-feeling of the ordinary mortal. Dietrich Bonhoeffer has reminded us that God's commandment revealed in Jesus Christ is always concrete speech to somebody; it is never abstract speech about something or somebody. Look to the prophets. They did not reduce the cutting edge of their message by making it general or abstract. They used symbols, drama, and words that did not compromise the content. Thus they contribute to the tremendous power of the Bible which has the habit of presenting universal truths concretely in their impact on human lives. Seldom are the Scriptures concerned in an abstract, intellectual way with "How shall we think?" Their intent far more often is "What shall I do?"

James Thurber tells a fable about a weaver who innocently queried a silk worm spinning its cocoon "Where do you get that stuff?" And the silk worm meaning no harm, replied "Do you want to make something out of it?" Both of them went away insulted; and Thurber moralizes: "A word to the wise is not sufficient if it doesn't make any sense." There are persons we all know who are for one reason or

another virtually incapable of abstract thinking. To formulate much of our Christian teaching in abstract terms is to talk right past their ears and to involve them hardly at all. Our Biblical example should lead us to better practice than that. The Old Testament bends over backward to be direct and concrete, sometimes offending the fastidious with its heavy anthropomorphism. But this method is not without purpose; for it kept all thought and discussion of God on a personal level from which no one has any escape. A far cry that is from the abstruse jargon of some theoreticians. Let us pick one example (outside our field) from F. C. S. Northrop: "The answer to the basic problem of our time is as follows," he wrote, "The esthetic, intuitive, purely empirically given component in man and nature is related to the theoretically designed and indirectly verified component by the two-termed relation of epistomic correlation."

Such obscurantism is not unknown to the church where our evangelistic concern for persons should prevent us from such transgressions. Theodore Wedel is quite right in saying that just as we change our twenty-dollar bills into small change before we board the bus, we must also take our theological currency and change it into coinage recognizable by those we hope to teach. To do this we ordinarily call upon analogies in relationships. Jesus used this method so frequently that a host of examples spring to anyone's mind: the kingdom of God is like a grain of mustard seed; he compares himself to a door; he makes an epigram from the man who hears the Word by likening him to a man who builds his house on rock foundation. There is no avoiding these analogies, because they are necessary to meaning and to communication. You will recall that Thomas Aquinas taught that all language about God must be analogical. But all language about anything is reduced to analogy; for we think in a series of metaphors. Habitually we relate new information to old information; and we explain almost nothing in terms of itself but only in terms of other familiar things.¹

Another and quite familiar way that we work our way out of the impasse to which abstraction leads us is through our personal relationships. There is a language of relationships that teaches profoundly. It is in this realm that the parent operates; and his relationship conditions children in ways that remain with them for life.

How profoundly we educate our children will never be completely

¹ See Dorothy Sayers, *The Mind of The Maker*, Living Age Books, p. 34 ff. for a fuller discussion of analogical conversations.

plumbed. Our affection, our handling of problems, our humor are all parts of a living heritage that our children carry with them to fashion their own mores and to lift their own spirit. We once naively assumed that children could be made socially and morally responsible by teaching them concepts of right and wrong and by making personal demands upon them for achievement. We now know as Luther Woodward says, "that children learn to discipline their own impulses and to set acceptable moral and social goals for themselves in the concrete rather than in the abstract. They grow up morally and socially by having a pleasant, satisfying experience with someone whom they love and trust, in short, by hero worship, the 'hero' being most commonly the father or mother."²

Martin Buber has referred to this relationship as educational in dialogue—the children who know that they are unceasingly addressed in a dialogue of love that never breaks off. "In the face of the lonely night which threatens to invade, they lie preserved and guarded, invulnerable, clad in the silver mail of trust."³

The Receptivity Factor

THE HIGH IMPORTANCE of our relationships in teaching becomes apparent when we think of the attitude of the learner himself. Nothing is ever taught until someone has learned, we are assured. Which is to say that the best intentioned teacher in the world may get nowhere unless there is some preparation on the part of the learner, some climate of expectation there. *Quid quid recipitur, ad modum recipientis recipitur*: Anything that is received is received according to the mood and capacity of the receiver. Gordon Jackson, writing in RELIGIOUS EDUCATION (July-August 1958), discusses this concern and points out that a religious statement, *e.g.*, Jesus Christ died on a cross, is devoid of meaning to one whose experience has not conditioned him to understand it. In addition to that problem is a related one—two persons often receive the identical information in strikingly variant ways. Out of their past and their relationships, their subjective understanding, and their conditioning, their hearing may be affected as unhappily as in the case of the weaver and the silkworm. Have you ever watched the Jack Paar Show on NBC-TV? And if you have, did you ever witness their variation of an old parlor game in the joke brigade? Jack Paar begins by telling a joke to a French girl on the show; and she in turn

² *The Church and Mental Health*, ed. by Paul B. Maves, p. 141.

³ Martin Buber, *Between Man and Man*, the Macmillan Co., 1947, p. 98.

tells it to a guest, that guest to a comedian, and he to a Cuban musician. Finally the musician is to tell the joke back to Paar and to the Television audience. And the results are fantastic. There is little resemblance at all between the original gag and the last telling of it. Moreover it has become laced with French phrases, extra wise cracks, some Spanish words, and a high degree of vagueness. Christian tradition has always been subject to this same risk; and historians can point to numerous times when the message was muted or added to or diluted. For this danger the Christian educator must ever be on watch. (And the alternative methods of teaching I have suggested, teaching through relationships, analogies, or drama are at least as open to this abuse as oral tradition and the unwritten word.)

Ironical though it is, a school boy can learn in one hour a body of fact that took centuries for mankind to discover. As Alan Paton says, "In a minute I am told a secret that a man has struggled a lifetime to wrest from the unknown." But this observation has scant transfer to Christian education. Here it is possible to be told the facts of the faith of centuries without in the least understanding what they have to do with one's personal life and choice. Unless the saving truth is internalized, Christian education has not really taken place. It is one thing to listen absently to the parable we have dubbed the good Samaritan. It is quite another matter to read it in the manner suggested by Soeren Kierkegaard where you read a verse and say to yourself, "I was this priest," and farther, "I was this Levite," but when the Samaritan comes along the reader's antiphon is, "I am not like this Samaritan." When the Scriptures are communicated in true Christian education, they are read just this way. They are studied not for their own sake (which approaches bibliolatry) but that revelation of truth and life might come through them. They are studied not to assemble a host of facts to help one in quiz program competition, but to point the direction to a saving relationship in Christ. The late David Roberts was quite apt in saying, "Acceptance of doctrine can be vital only when it is an attempt to formulate in words and concepts something which actually happens in the life of man."

And this is the breakthrough in Christian education. It is at that point where the learner identifies the Word as relevant to himself. There is no other experience like it. There was Augustine in his garden, torn by guilt and conflict within; when he heard the voice of a neighboring child singing, "Tolle lege," "Take and read." And that

voice led him to pick up Paul's letter to the Romans where he found himself reading, "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh in the lusts thereof." This proved to be the mystical experience that brought peace and real conversion to St. Augustine—his breakthrough. Or centuries later there was Martin Luther wrestling with Scripture, trying to make sense out of another section of this same letter to the Romans. Then one day it all came clear. "The just shall live by his faith" broke through to him as a message of mercy and grace, so that later he was to profess "This passage of Paul became to me a gate to heaven . . ." Has it ever been that way with you? Did you find old truths breaking through to you in some new way because now you were ready to receive them? It could come in a time of study. It could arrive in a Calvary experience of suffering. It might overcome you at a time of heartfelt gratitude. Then you begin to see aspects you had somehow previously overlooked and you begin to see that God is actually the great "I AM" rather than the great "He Was," as Rufus Jones used to say. Thus caught up in the contemporaneity of the faith you begin anew to know what it means to say, "While *we* were yet sinners, Christ died for us" (Rom. 5:8).

But With God All Things Are Possible

IF THEN YOU wish to ask me what is the difference between the goals of Christian education as I define it and the purposes of Christian evangelism, I can only reply that I see no difference. Functionally these may be defined in different ways; and in practice we have known all too often of each being carried on in some manner without reference to the other. But ideally Christian education should always be evangelizing; evangelism ought ever to be educational. *Traducere est evangelizare*: to teach is to evangelize. Indeed the whole church is involved in this work; and the sooner they all realize it, the better will be the quality of our teaching. Heaven knows that the church ought to be doing the finest job in education anywhere instead of tolerating a pale imitation of public school standards but without system and without zeal.

Let us know it once and for all: *the whole church educates!* The preacher in his pulpit as surely as the teacher in a class; the every-member canvasser and the usher on the side aisle, the choir in rehearsal

and the Scout troop on a hike: all these are educational situations and in them wittingly or unwittingly we are constantly teaching for good or for ill. James D. Smart, in his splendid book *The Teaching Ministry of the Church*, tells of the west coast church that found itself in the midst of anti-nisei and anti-Japanese discrimination during World War II. About the many injustices in that community the pastor kept a discreet silence; for he recognized that any outcry could cripple a forthcoming financial drive for their new building. Well, he gained the new church building; "but he and his congregation created a context for education in which no pupil could rightly understand a prophet of the Old Testament or Jesus Christ in the New without damning that church!" (p. 113.)

Yet the churches have often applied brakes when the educational enterprise begins to roll. They see Christian character as a fine thing but may conclude that this matter of Christian discipleship carries a good thing too far for most people—indeed for some clergymen. The ideal of absolute devotion, an ideal that is expected to be the mark of those who are called into the redemptive community, is so rare that when we find it we rejoice exceedingly, and call attention to that church excessively. Yet here and there we find a fellowship who acknowledge themselves as pilgrims, strangers in the here and now, but they know their Lord and hence are better aware of themselves as redeemed sinners. In that kind of church fellowship a curriculum for faith and life is relevant and integral.

Our main difficulty has been that as educators we have been only humanists, somehow supposing that all the plans, and schedules, and administration, and curricula depended upon us alone. But Christian education in common with every other endeavor of the church awaits Pentecost. And Pentecost will come as surely as God in Christ is ever reaching out to his children to seek, to forgive, and to save. And when that power descends upon us to flame in some new cloven form we shall acknowledge that we alone were all but helpless to bring it about. But then we shall appreciate anew that with God all things are possible.

The Wist not Fraternity

BRADFORD S. ABERNETHY*

I WAS TALKING recently with a friend of mine who used to be in the college chaplaincy but who is now laboring in another, more bountifully provided, portion of the vineyard. He used a phrase in describing his former state which sounded odd coming from him, and which has made me feel just a mite uncomfortable as I have thought of it since—wondering whether it might be true for me also, and, if true, whether anything could or should be done about it. “I was nothing,” said he, “but a retread preacher.”

The phrase suggested one who had been worn down, or worn smooth, by much parish preaching, and who then, because the carcass (or casing) was still sound, got a retread job that turned him into a college Chaplain. The phrase just appeared in the conversation, and no comment was invited, expected or given, and I took it as an honest admission of the inadequacy of his training for the campus ministry—his lack of special preparation for the college Chaplain’s job. If this was all he meant by it, then he can move over and make room for a lot of us who have come into the chaplaincy via the parish ministry. If we had known we were going to end up on university faculties we might have prepared ourselves somewhat differently—or at least somewhat more diligently.

But that is not the reason for quoting my friend’s remark. Many of us—in fact most of us in the college chaplaincy—are, in part, preachers (for better or worse, for richer or poorer, preachers)—perhaps in a position to be reminded more frequently of the “foolishness” of that occupation than those in settled pastorates, but nonetheless glad to be so. And I suppose no better proof can be found that this Chaplain is a retread preacher than in the fact that the thoughts here to be presented have been organized around certain biblical passages which, if this were a Sunday morning sermon, would be called texts. What the proper designation is for a Wednesday evening “oration” I know not. The passages will be four in number, not three (this is the retread in-

* The Rev. Mr. Abernethy '33 is Chaplain of Rutgers University, New Brunswick, New Jersey. He delivered this address at the Colgate Rochester Alumni Banquet held at the Divinity School in connection with the 1960 Post-Easter Convocation.

fluence), and they will be unequally dealt with as to time, with almost the entire attention being paid to the first two.

In scattered places in the King James version we are given to understand that so-and-so "wist not" something or other. In the modern versions the phrase is simply "he knew not" thus and so. Having so frequently found myself in that condition, and preferring, for no good reason, the quaint-sounding "wist not," I looked up the references and found that in very truth some of them quite clearly spoke to my condition as a college Chaplain. It is barely possible that they may have something to say to the rest of you. While the "wist not fraternity" is made up primarily of Chaplains, if you wish to be considered for membership just consider yourself so. We aren't fussy.

The words "wist not" appear first in describing the providential care with which the Israelites were surrounded in their flight from bondage in Egypt. The flight meant freedom from slavery, but it almost brought freedom from food, and the Sinai desert offered little prospect of keeping the community of Israel alive. But, we are told, food was provided—a fine, flake-like thing, like hoar-frost on the ground. "And when the children of Israel saw it, they said to one another 'MAN', for they wist not what it was." The Hebrew "Man" is variously rendered "It is manna" or "What is it?" The latter seems more logical, for they would be much more likely to *ask* "what is it" if they *wist not* what it was. At any rate, it is in that sense that I am using it as our first stopping place.

I shall take it as representative of the mood in which this Chaplain not infrequently finds himself: What gives? What goes on here? Some time back in the "Letters to the Editor" column of the Saturday Review, there was a letter from a university professor which read as follows: "Thank you very much for the excellent summary of my little book. You have certainly chosen very well the essential parts of the argument. There is an amusing mistake in the sixth line from the bottom in the middle column of page 56 where 'bad' should have been 'good.' I hope most readers will not notice it." A college campus is, of course, not the only place where the distinction between good and bad is becoming blurry, or where the words have substantially exchanged places in the popular mind. If I take a couple of examples from campus life, it is not to suggest that students are any more inclined to do this verbal switching than their elders, or that the campus I know best is more to be pointed at than any other. You could doubtless

duplicate them whatever your situation. The other day a boy phoned to ask if I performed marriages. I told him I did. Could the Chapel be used for a marriage ceremony? It could. Would I, then, marry him and his girl? I let him know that it was not quite as simple as that, and that while I would be glad to discuss the matter with them both I would have to reserve judgment on the matter of my performing the ceremony until after we had had a chance to talk things over. Pause. Then he said, "Well I might as well tell you now, since you'll find out later—we *have* to get married. Will that make any difference?" I assured him that that fact, in itself, would certainly not rule them out, indeed it seemed to me all the more necessary to discuss the matter fully and frankly and with reasonable speed. In the course of several meetings we explored all the alternatives and I was sufficiently satisfied that marriage was the right course to take. The girl was a high school senior, and their "romance" had been going on for some time,—this was no sudden or impulsive "yielding to temptation," for temptation had been yielded to many times before. It is not the function of the minister, at least as I see it, to make moral judgments on an occasion of that kind, but I could not help being inwardly bothered that in our conversation the only hint of wrongdoing had a mathematical, not a moral, flavor to it. He regretted only that he had added wrong. He had been caught in an error he shouldn't have made—an error in mathematics. I am fairly sure it would never have occurred to him that his error might have been moral too, for the distinctions between good and bad had already, and for some time, become blurred in the minds of both of them. It is at such times that I find myself wondering—"What gives," "What goes on here," "What is it"—questions which reflect not naiveté but genuine perplexity.

A discussion in a fraternity house recently revealed an almost total lack of concern over the dishonesty widely suspected to exist in the performance of academic work. Why not cheat? If you can get away with it, who's to know? And the motto of the fraternity was "To thine own self be true!" What gives? In such situations the Chaplain feels spiritual kinship with the children of Israel who said "what is it—for they wist not what it was."

But there is another, and happier, aspect to this matter. "What is it" is a kind of password in an academic community. If we ever stopped asking it we wouldn't belong there. If we ever stopped asking our students to ask it, we wouldn't belong there. But I think we often

overdo the importance of the questioning mood, as if that were the sole mark of the learner. "What kind of answers are you finding today" is every bit as important a query to put to students as "What kind of questions are you asking." In the Coptic Christian manuscript known as the Gospel of Thomas are some sayings identical with those in the canonical gospels, some quite different, and some vaguely similar. One of the latter kind is "Jesus said, 'Let him who seeks not cease seeking until he finds, and when he finds he will be troubled, and when he has been troubled he will marvel.'" This is an interesting sequence of verbs—seek, find, be troubled, marvel. In this sequence one can trace the progress of lively learning in, I should suppose, all fields, but certainly in religion. Seek we must—but seeking is sometimes scarcely distinguishable from sheer intellectual dilettantism. Hail to the provisional answer! And hail to the process which leads through troubling to marvelling! The Chaplain has reason to be grateful that he lives and works in a community where ignorance is no crime—so long as it is accompanied by curiosity.

It is, then, at times a source of bewilderment, and at times a source of solid satisfaction, that the Chaplain finds himself saying "What is it"—for he "wists not" what it is.

For the scene of our next "wist not" we move into the book of Joshua. With the fall of Jericho, Joshua was able to think about a campaign to subdue the land, city by city, but his plan came a-cropper the first time out. His forces met defeat when they tried to capture Ai. The defeat is charged to the sin of one man who did a bit of looting after the walls of Jericho had come tumblin' down, and once he and his family and all his possessions had been destroyed—to balance the books, as it were—a second go at the city was organized. This time careful plans were laid, to draw the defenders out of the city, then to attack from behind the city. The plan worked to perfection. The men of Ai came out jubilantly chasing the decoy troops who appeared to be fleeing, and then we read "but the king of Ai wist not that there were liers in ambush against him behind the city." Then the roof caved in—the city, defenseless, fell to Joshua and was "burned with fire."

Now I shall have to take some liberties here, for I propose to speak of some of the "liers in ambush," liers against the Chaplain, and I can't very well pretend to wist not that they are there! But let him who has never taken textual liberties raise the first objection.

One of the liers in ambush against the Chaplain and, to a degree,

all preachers, is suggested in the following: In his book *The Eclipse of God*, Martin Buber tells of a series of addresses he gave before an adult folk-school in a German industrial city on the subject "Religion as Reality." In the discussion periods which followed the lectures he noticed that those who were quite evidently from the laboring class, and who comprised the larger part of the audience, never took part. Students and others raised questions, expressed their doubts and reflections, but none of the workers spoke up. The speaker was considerably relieved when at the close of the final meeting a young worker came and said that he and his fellow workers didn't feel at ease in talking there, but if he would meet with them separately the next day, then they could talk freely. Buber met with them gladly, and in the discussion he was particularly drawn to an old man who listened as if he really wanted to hear. At length the old man spoke and said slowly, "I have had the experience that I do not need this hypothesis God in order to be quite at home in the world." Deeply challenged by the remark, Buber felt the thing to do was first to shatter the security of this man's view of a world in which one could feel at home. So, pursuing the philosophic method he attempted to show not only how lacking in reality this world of physical objects and subjects is, but also how essential to allow for the being that gave this elusive world its foundation. When he had finished the old man raised his head and said slowly, "You are right." Then Buber says, in telling of the incident, "I sat in front of him dismayed. What had I done? I had led the man to the threshold beyond which there sat enthroned the majestic image which the great physicist, the great man of faith, Pascal, called the God of the Philosophers. Had I wished for that? Had I not rather wished to lead him to the other, Him whom Pascal called the God of Abraham, Isaac and Jacob, Him to whom one can say Thou?"

He had succeeded in so intellectualizing the concept of God that God had been lost. On a greatly reduced scale, this is the kind of thing that is apt to happen to us in any lively academic community. Whether out of a desire to prove or disprove the existence of God, we are fond of marshalling arguments, arraying them in columns and sending them out to do battle in a series of verbal maneuvers. Can we be said to have won if what we succeed in doing, to our own satisfaction at least, is to prove—or disprove—the existence of the wrong Diety?

The college Chaplain may not be in more real danger than others

of being ambushed by the temptation to intellectualize the Gospel, but I suspect he is in more constant danger.

Another thing the Chaplain comes to recognize, on occasion—and this takes us into a much more controversial area—that it is the Church which is lying in ambush against him. Let me first state this in the form of a proposition, perhaps debatable, though I doubt that it could be seriously challenged. After stating the proposition I want to offer some documentation. The proposition is simply this, that as far as the state university is concerned, or the large private college, the better the Chaplain does his job the more suspect he will become in the eyes of the churches. By “the Chaplain” I do not mean the man himself, but the total program for which he is responsible.

First let me give you some figures drawn from our own campus. I hardly think I am telling tales out of school in reporting these, for I rather think they would not be substantially different on any other state university campus located in a large urban area. I am indebted to the Rev. Clinton Ritchie, our Protestant Campus Minister for the figures. They have to do with the drop out rate of student interest in religious organizations. A study was made involving 740 freshmen and 419 sophomores who participated in the Air Force ROTC-sponsored discussions on the general subject of leadership and moral values. The instrument used allowed for an anonymous indication of the student's religious affiliation and an indication of whether he considered himself religiously “active” or “inactive.” The results reveal nothing new, for we know the Church loses its youth in substantial numbers between the ages of 13 and 20. Our figures only confirm—they do not reveal anything new. 29% of the self-acknowledged Protestant freshmen considered themselves inactive. The figure jumped to 44% of the sophomore Protestants. This latter figure does not include another 5½% who were undecided as to whether they were active or inactive—itsself a tell-tale hesitation. No comparable figures are available for the two upper classes, though from another source comes information which completes, in a way, the dismal picture of the two lower classes. An exploratory analysis of the extent of religious participation of the 1959 graduating class was made. 80% of the Protestant seniors implied that they were inactive as far as any vital relation with their church was concerned. In terms of the campus religious organizations, in one denomination there were 47 seniors who on their religious preference cards had indicated that affiliation. Of

these 47, nine listed themselves as active, but only one had been known by the advisor of that group to have been active during his senior year. In another denomination with 77 seniors, by preference cards, 6 listed themselves as active, but none was considered active by the advisor in his senior year.

These figures do not make pleasant reading or hearing. I use them at this point only to make clear one factor—an alarming one—concerning one campus situation, which is not, I think, atypical.

The second item has to do with Sunday Chapel, and the role of the Chaplain as responsible for the success thereof. The questions are numerous: Shall he press for organizing Chapel into a—a what—a church? This would not seem feasible on a state university campus. Should Chapel make like a church, without actually being one—that is, should Communion be observed, and should there be baptisms? Should it be just a preaching service, or something more? Perhaps more important, what should be the major thrust of the pulpit? An illustration may be helpful here. A Douglass student was asked why she went to Chapel, and her reply was “I like to go to Chapel because I don’t have to believe anything.” The remark was reported to me by a good friend of mine who was using it to illustrate why he takes a dim view of Sunday Chapel. Because Chapel is not a church it fails to provide systematic instruction in the faith of the Church, and thus “deprepares” the student for responsible participation in the life of the Church when he has left college. Being outside the stream of the organized Church it tends to be committed to nothing, or so to de-emphasize the things to which it may be committed that what is left is a vague kind of spiritual glow, in the light of which a student can say “I like to go to Chapel because I don’t have to believe anything.”

Thus, what was originally intended to be a compliment to Chapel, or at least as a reason for finding Chapel enjoyable, is used by another as a criticism of Chapel, which is what you might call getting a lot of mileage out of one comment.

I should like to get still further mileage out of it. Whether I should be gratified or disturbed by the comment I’m not quite sure. So much depends on how it was said, what word was accented. If she said, “. . . you don’t *have* to believe anything,” meaning that the element of requirement or compulsion in the area of religious beliefs is absent, there being no creed to which I *must* subscribe, then of course I would say, “Precisely, and so it will remain so long as I have anything to say

about it. And I am gratified that a student finds the non-authoritarian atmosphere congenial."

Suppose, on the other hand, that the emphasis was not there at all. Suppose she had said, ". . . because you don't have to believe *anything*." This could mean: I like to go to Chapel because I get the impression that it doesn't make any difference *what* you believe so I never have to bother about the matter. This would be cause not for gratitude but concern. I should be genuinely disturbed if anyone felt as a result of Chapel attendance that belief was so unimportant a matter as to be quite incidental in the Christian life—so incidental that one can believe anything at all, or nothing at all.

Since I did not hear the remark I do not know how it was said. In the reporting of it to me, however, it was quite clear that Chapel was considered to be of doubtful good, and of possible harm because even allowing for the fact that it dealt with belief it did not deal with specific beliefs as formulated by the Church. The distinction is a valid one between belief and beliefs, or between believing and what is believed. It is my feeling that in Chapel we are properly less concerned with the latter than with the former. Chapel being what it is, a non-sectarian service, there is little place for the kind of systematic instruction in beliefs such as would be quite proper in a given church. On the other hand there is ample room, and reason, for an emphasis on believing as an act of the mind and will. Insofar as such a position is unacceptable or inadequate in the view of any church, in just so far is Chapel suspect.

The third item has to do with what I should like to call the psychological no-trespassing signs which appear on the preserves of the denominational student groups. The student pastor of X denomination, let us say, has a student parish made to order, and his is essentially a holding action. If he succeeds in holding 10% of them he is doing well—in many instances the figure is lower. And the lower the percentage drops the more feverish the effort is apt to be to justify the existence of the denominational group, when not one particle of difference exists between it and the group in the church a block away, a group also gasping for breath. I cannot think that the solution lies in more student pastors. They can be kept busy without question—but busy at what, and toward what significant involvement of students? This is a far more important question to answer than "Where are we going to find the money to put in a Baptist student worker which we feel we must have because the Presbyterians and Methodists have one."

Let me hasten to add that some interesting experiments are in process—one of them on our campus, I am glad to say—in the direction of working out a “team ministry” of denominational student workers. I have the feeling that these campus ministers would in time be more than ready to experiment without reference to the religious affiliation of the student, if they were assured that the denominations which support them would not judge their work on the basis of reportable denominational statistics.

I have mentioned three items: the alarming drop-out rate of student interest in “religious activities;” the nature of the non-sectarian Chapel service; the vested interests of the denominations, as expressed in the traditional Sunday evening fellowship group. These items have been offered by way of documentation of the proposition that the better the Chaplain does his job, the more he is apt to be suspect in the eyes of the churches. It is perhaps too much to assume that a vigorous university religious program, including worship, study and social action, thoroughly supported by the religious workers provided by the denominations, directed toward the spiritual maturation of students as students, without respect of label, would reverse the present apathetic trend. Bringing about such a result poses real difficulties for the Chaplain. But it also poses a question for the denominations. Can the denominations forego the feeling of possessiveness toward their students, as represented in the labeled student religious groups, being willing to “lose” them during college on the chance that they would be “won” to the cause larger than any one Church?

We have come a long way from the king of Ai who “wist not that there were liers in ambush against him.” Perhaps I have myself been ambushed by my fears or by my misreading of the campus situation. If so I would be glad to be shown that I wist not what I was talking about.

And now a very brief look at our next-to-last “wist not.” This one has a cosmetic note. The book of Exodus records the giving of the Law to Moses on Mt. Sinai, and how he brought the Law, written on stone, down to the people. And we read “When he came down from the mount Moses wist not that the skin of his face shown while he talked with him.”

The fraternity of which I have been speaking rightly emphasizes rigorous intellectual search in religion. But the brothers need to be

reminded that religion is a matter not only of research but revealing. No conscious parading of virtues, or self-conscious pretensions of piety, but a quality of life which, quite unknown to the person, betrays its associations. This revealing, or reflecting, quality must have been present in George Fox, the founder of Quakerism. This is how William Penn described him: "He was a man that God endued with a clear and wonderful depth; a discerner of others' spirits, and very much a master of his own. As to man he was an original, being no man's copy. The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer. He exercised no authority but over evil, and that everywhere, and in all; but with love, compassion and long suffering. Though God had visibly clothed him with a divine preference and authority, and indeed his very presence expressed a religious majesty, yet he never abused it, but held his place in the church of God with great meekness. In all things he acquitted himself like a man, yea, a strong man, a new and heavenly minded man, and all of God Almighty's making." There was something about George Fox that revealed his associations without parading his piety. "Moses wist not that his face shone because he had been talking with the Eternal." And if there are not an abundance of symbolic shining faces in the fraternity, may it not be because we have neglected the association of which it is the telltale sign?

Our fourth and last "wist not" will be allowed simply to speak for itself. It is found in the story of Samson who, having fallen prey to the wiles and entreaties of Delilah, was shorn of his hair while he slept, and deprived of his fabled strength. "And he awoke and said, 'I will go out as at other times before, and shake myself.' And he wist not that the Lord was departed from him."

These last two have been deliberately set in contrast, for they symbolize the height and depth of religious experience—its height typified by Moses who wist not that his face shone and revealed the intimacy of his companionship with the Eternal, its depth symbolized by Samson who went through the traditional motions but wist not that the Lord had departed from him. These mark the boundaries within which the life of the spirit moves, growing or shrinking. Welcome to the fraternity.

Tributes to Oren H. Baker

TRIBUTE FROM THE BOARD OF TRUSTEES*

TO OREN HULING BAKER, for twenty-five years a professor in Colgate Rochester Divinity School and for the past fifteen years its Dean, the Trustees in recognition of his approaching retirement present their tribute of respect and affection. After thirteen years in the pastorate and extensive studies in religious psychology and methods of social welfare, he brought to our faculty three firm convictions:

First, that the main function of a divinity school is to produce pastors;

Second, that pastors have to deal with human nature not only in the light of God, but in the shadows of the soul;

Third, that therefore a working knowledge of theistic psychology helps a pastor to encourage the best in human personality.

To these ends he has devoted his best efforts in public and in private, by ministry to young ministers, by familiar association with business men, with psychiatric clinics, and with social workers. In denominational boards and interdenominational conferences, he has been a wise counselor. In dealing with students' personal problems he has been understanding and constructive. As an author he has worthily commemorated the late President Albert W. Beaven. In his recent book on *Human Nature Under God* he has drawn from Biblical theology and modern social psychology a fresh synthesis of unselfish individualism with corporate Christianity.

Personality for him is not a gift but an achievement for a whole lifetime. Like any real educator, he has tried to bring out the best in every man and every woman.

Therefore OREN BAKER, Doctor of Philosophy and Philosopher for Doctors, deserves the Master's best reward—the honor and the love of all who know him.

* This tribute was presented to Dr. Baker on May 23, 1960, at the annual meeting of the Board of Trustees, by Arthur L. Stewart, Board chairman.

DR. OREN H. BAKER

CHARLES F. KEMP*

Most men consider themselves fortunate if they can make a contribution in one, or perhaps two major fields. Dr. Oren H. Baker has the unique distinction of having distinguished himself in at least six. We shall speak of him as a pastor, an educator, an administrator, a community servant, an author and lecturer, and a counselor. We would not leave the impression, however, that these are separate, unrelated fields of endeavor—there is one theme or one emphasis that connects them all, that runs through all these varied activities like a thread—that is a “concern for persons;” it is a concern for persons that can be met through the Church.

I. — as Pastor

Dr. Baker was first of all a pastor. It was as a pastor that he conceived of himself throughout the many expressions of his ministry. It was because of his own experience as a pastor that he has been able to help other pastors so effectively.

He was ordained to the ministry at St. Albans, West Virginia, December 26, 1919. In September, 1919, he entered Rochester Theological Seminary graduating with a B.D. degree in 1922.

Immediately after graduation, Dr. Baker assumed the pastorate of the First Baptist Church of Morgantown, West Virginia. Here he had a congregation of 750 members and a large constituency of Baptist students attending West Virginia University. He inaugurated the Church's first program for college men and women involving the establishment of a student center and the appointment of a special minister to students. In January, 1928, Dr. Baker tendered his resignation to become effective on the following Easter Sunday in order to accept a call to the Parsells Avenue Baptist Church of Rochester, New York. At the Parsells Church he found an eager and forward-looking people ready to respond to his leadership. The church was alive with young people. Boy Scouts and Girls' Reserve groups met weekly. Teen-agers and young adults filled the pews and carried on organized activities. Older people united in the varied administrative, educational, and mis-

* Dr. Kemp '38 is Professor of Pastoral Care at Brite College of the Bible, Texas Christian University, Fort Worth, Texas.

sionary tasks. A new curriculum of religious education was inaugurated. A long range financial plan to liquidate progressively the mortgage of nearly \$70,000 was adopted. Readjustments in this effort were compelled by the "depression." The following years were "tough" times for a congregation of moderate means. At one time forty men of the congregation who had never been without a job found themselves unemployed. The pastor organized them in a group that met for a series of weeks to study "How to Get a Job." He helped them to analyze their vocational abilities and to identify any talent that might be turned into profit. The group meetings built up morale and inspired the men to accept tasks they had not considered before. Within a few weeks nearly every man was earning something through "man-a-block" work, house to house selling of notions of various sorts.

One of Dr. Baker's new ventures at "Parsells Avenue" was the establishment of a program of personal counseling growing out of his interest in applying psychology to the work of the minister. He was the first pastor in Rochester systematically to make pre-marital counseling part of his service to people entering marriage. In addition to this service, the church provided regular classes and discussion groups dealing with preparation for marriage. A club for parents with young children met monthly to share their problems under the guidance of the minister. Each June a special service was held for all the couples who had been married during the previous year. Each year Mother's Day was an occasion for emphasis upon the importance of religion in sustaining and strengthening the family.

His years in the pastorate provided an excellent background for his years as a teacher and counselor of pastors and as a theological educator.

II. — *as an Educator*

Even while he was still in the pastorate his desire for more knowledge and training led him to continue his education. For five summers he gave up his vacation periods to study at the University of Chicago. His purpose at first was not to secure an advanced degree, but simply to keep up with theological thought and to make himself more effective in ministering to persons.

He was so effective in his personal ministry to individuals that in 1934 he was invited to teach a course in Pastoral Counseling at the Colgate Rochester Divinity School. On May 20, 1935, he was elected

to a special chair established for him and named "Applied Christianity and Pastoral Counseling." In answer to this invitation he resigned his position at Parsells Avenue Baptist Church, finished his doctoral dissertation at the University of Chicago and assumed his teaching position at the Seminary. For ten years he taught the courses in social ethics and pastoral care. Even when he assumed heavy administrative responsibilities, he continued his teaching. With the arrival of Dr. Rasmussen to teach social ethics, Dr. Baker became Albert W. Beaven Professor of Pastoral Theology.

He was a pioneer in the teaching of courses in pastoral counseling and pastoral care. Along with such men as Charles Holman, Russell Dicks, and Seward Hiltner, he has been very influential in the movement that has made pastoral psychology and pastoral care such a vital part of American Theological education.

He also has taught courses in church administration, evangelism, problems of the pastorate, clinical theology, the psychology of religious character, and psychology and personal Christian devotion.

Again his concern for persons, as they can be helped through the ministry of the church, is evident.

III. — *as Administrator*

Dr. Baker's obvious talents as an administrator enabled him to render a contribution to his school, to his denomination, to the seminaries of America and to community agencies wherever he was located.

After the retirement of Dr. Glenn B. Ewell as Dean of Administration in 1945, Dr. Baker was elected his successor. When Dr. Thomas Wearing retired the following year as Dean of the Faculty, the two offices were combined and Dr. Baker became Dean of the Divinity School. For five years, after field work became a requirement for graduation, he was chairman of the Faculty Committee on Supervision of Students in their assignments in the churches. From 1946 to 1952 he administered the services to alumni in making pastoral changes and had charge of the placement of graduates. He was chairman of the Faculty Committee on Psychological Testing from 1936 to 1950. Under his leadership the summer program in clinical pastoral training was established at the Rochester State Hospital in 1937. This work continued until 1949 when it was interrupted for eight years. It was resumed in 1957.

*Activity in the American Baptist Convention and
Other Denominations*

From 1927 to 1933 Dr. Baker served on the Executive Committee of the Northern Baptist Convention, now the American Baptist Convention. He was elected to the Board of Managers of the Ministers and Missionaries Benefit Board in 1932 and has continued in this position for 28 years.

After the publication of the Study of Baptist Theological Education conducted by Dr. Milton C. Froyd and Dr. Hugh Hartshorne, Dr. Baker was made chairman of the Committee on Theological Curriculum, a subcommittee of The Study Committee, appointed to implement the findings of this survey in curricular changes, of which Dr. Wilbour E. Saunders was the General Chairman. As a result of this work, the first conference on theological education, bringing together representatives of ten Baptist seminaries, was held at Green Lake in 1947. Dr. Baker was Chairman of this Conference.

Service to the American Association of Theological Schools

In 1938 Dr. Baker attended for the first time the biennial meeting of the American Association of Theological Schools as the representative from the Colgate Rochester Faculty. From that time until the present, he has been an active participant and leader in the work of the Association. At a conference of theological deans and presidents held at the Lutheran Theological Seminary of Gettysburg, Pennsylvania, in 1948, he was chosen to lead a workshop on integration of the practical fields of the theological curriculum. This workshop convened at the Garrett Biblical Institute of Evanston, Illinois the following year. Dr. Baker summarized the findings and presented a formal report to the American Association of Theological Schools in 1950.

In 1952 he was elected Executive Secretary of the Association for a term of two years. During this period he conducted the affairs of his own office as dean and professor and directed the work of the Association which involved the examination of seminaries for accreditation, applying the principles and procedures of the Association, collecting and compiling the biennial reports from the member schools in the United States and Canada, publishing the proceedings of the organization, and dispensing information about its activities. He was responsible for the program of the Biennial Meeting held in Chicago in 1954.

Most important, in terms of long-range purpose, was Dr. Baker's participation in the request to the Carnegie Corporation for a grant of \$65,000 to be used to conduct a survey of theological education in the United States and Canada. The request was approved by the Corporation, and Dr. H. Richard Niebuhr of Yale University was appointed Director of the project. The results of the study were published in three volumes in 1956 and have been widely used by all seminaries in evaluating and reconstructing their curriculums. After his term of service as Executive Secretary expired, Dr. Baker was elected to the Executive Committee of the Association and to membership on its Commission on Research and Counsel. He continues to serve in both of these capacities.

Perhaps the most significant single contribution Dr. Baker has made to the seminaries has been his leadership in evaluating the programs of various schools which, from time to time, have requested a study of their work with a view to reconstruction of educational policies and programs.

IV. — *as Community Servant*

Dr. Baker has never lived in a cloister, or a theological ivory tower. He has become a part of every community in which he lived, rendering invaluable service to numerous agencies and activities. Again we see his over-arching concern for persons. The agencies that he served were invariably those that were dealing with persons under stress. He was always related to those agencies that were of a social service or mental health nature.

One of his early interests in Rochester was expressed in the formation of the Inter-Religious Council Committee composed of clergymen from the three major faiths, city and county probation officers, and city judges. The Committee met monthly to discuss plans whereby the churches might cooperate in the rehabilitation of probationers and parolees. While he was a pastor, he had regular assignments with teen-agers on probation and sought, with the counsel of the courts and the probation officers, to relate these lads to church youth groups.

In 1944 he served as Chairman of the Section on Juvenile Delinquency of the Council of Social Agencies organized to deal with the problems of youth created by the War. A neighborhood project was set up at Public School No. 4 to study environmental causes of delinquency and to conduct a demonstration experiment to determine the kind of social

and recreational activities that might be used to prevent delinquent behavior.

For three years Dr. Baker was Chairman of The Section on Marriage Counseling also sponsored by the Council of Social Agencies. The Section brought together ministers, social workers, lawyers and physicians to consider solutions to the problems arising in marriage and to provide preventive measures through education in preparation for marriage.

As a pastor, Dr. Baker early in his work in Rochester became associated with The Family Welfare Society, now know as Family Service, Inc., with offices at 31 Gibbs Street. Here he found trained professional people who were ready to offer assistance to him in cases his skill could not handle. He was Chairman of the Advisory Case Committee of the Agency. In 1942 he was elected to membership on the Board. From 1948 to 1950 he served as Chairman of the Board.

From the time of his arrival in Rochester Dr. Baker was affiliated with the Monroe County Mental Hygiene Society. He became a member of its Executive Committee. When the Society disbanded to become a part of the Health Association of Rochester and Monroe County in 1950, under the name of the Mental Health Committee, he continued in active participation, serving as Chairman of the Mental Health Study Subcommittee and Chairman of the Subcommittee on Mental Health and Religion, a position he still holds. During the year 1956-57, he served as Chairman of the Central (or Executive) Committee. One of his major interests was to promote better understanding and improved working relationships between the clergy and psychiatrists. It was always his conviction that this work should be on an inter-faith basis.

The Committee on Alcoholism, another unit of the Health Association, has also claimed Dr. Baker's interest. He became a member of it soon after its organization and continues his connection with it.

In addition to his work in these groups, Dr. Baker has served on the Board of Directors of the Health Association, on its Executive Committee, and as a Vice President. At its annual meeting in June, 1959, he was given the citation

"For distinguished service to public health in the Health Association of Rochester and Monroe County in its program of Health Education, Community Service and Research as a member of the Executive Committee."

In 1951 Governor Thomas E. Dewey appointed Dr. Baker a member of the Board of Visitors of the Rochester State Hospital. He was

reappointed for a second term by Governor Rockefeller in 1959. Other community interests which claimed his attention are the Rochester Rotary Club and the Rochester Chamber of Commerce.

In such activities his concern for persons and his administrative skills were combined to extend his influence many times.

V. — as Author and Lecturer

Through his writing and speaking his teaching has been extended far beyond his own classroom. He has been in frequent demand as a lecturer at Baptist pastors' conferences at Green Lake and at other state meetings. This service has not been limited to his own denomination.

His interest in the relation of religion and medicine has taken him to conferences attended by pastors, doctors and nurses.

There are many who wish that the multitude of his other responsibilities had not been so great that they limited the time he had to preserve some of his very creative ideas in writing. Even so, his contribution in this field has been large.

From 1938 to 1943 Dr. Baker was the Editor of the *Colgate Rochester Divinity School Bulletin*, a quarterly publication carrying articles on subjects of biblical and theological interest. In this periodical he found outlet for some of his own earlier writing. Some of his articles were "Liberalism Coming of Age," "The Absolute and the Relative in Religion," "The Minister and His People in Wartime," and other essays and chapel sermons on other themes.

When *Pastoral Psychology*, a journal for pastors, was founded in 1950 with headquarters at Great Neck, New York, Dr. Baker became a member of the Editorial Advisory Board. He has written articles for this publication and book reviews, and was Guest Editor for the Special Number on *Worship* published in March, 1960.

Books. In 1944 Judson Press of Philadelphia published Dr. Baker's memorial volume for Dr. Albert W. Beaven, entitled "Albert W. Beaven: Pastor, Educator, World Christian: A Study in the Art of Being a Minister." In 1953 Abingdon Press published *The Social Responsibility of the Church*, to which Dr. Baker contributed the last chapter. His major work was published by Association Press in September, 1958 under the title: *Human Nature Under God*. This was the Pastoral Psychology Book Club selection for the month of August, 1958.

VI. — *as a Counselor*

It is as a counselor that he has perhaps made his greatest contribution. It is here that we deal with persons at their deepest levels, and it is here that Dr. Baker was at his best.

This is not meant to minimize any of the other areas of activity but simply to recognize that it was his perspective as a counselor that gave focus to his teaching, his administrative work, his lecturing and his writing.

Here he truly was a pioneer. He was among the first to see the relationship of the new psychology to the traditional work of the pastor. He was among the best in interpreting this relationship in terms that were both scientifically sound and spiritually sensitive.

In looking over one's class notes of several years ago, one is amazed at how clearly he had anticipated many of the developments in the field of pastoral care and how fortunate were those who had the benefits of his insights.

Now that he comes to the time of retirement after 41 years in the ministry and 25 years of service to Colgate Rochester, he will be launching out on a new project. On October 1 he will undertake a two-year research project with the Ministers and Missionaries Benefit Board of the American Baptist Convention. This project, designated *A Study in the Interest of the Conservation of the Ministry*, will be the first of its kind undertaken by any denomination. It will involve an examination of the causes of ministerial breakdown under the pressures of the American parish and an inventory of resources available for strengthening the health and effectiveness of the men now engaged in the pastorate. Its short-range result is expected to equip denominational leaders throughout the Convention with a program of counseling that will be useful in solving the personal difficulties of the ministers and lead to a better adjustment between them and their churches. In long-range terms, the study will affect the recruitment and education of theological students and lead to a more exact and manageable "job analysis" of the pastor's task in the light of the increasing expectations of the churches.

All of his friends, colleagues and former students express their gratitude and wish him every success.

REFLECTIONS ON OREN H. BAKER

JAMES B. ASHBROOK*

THERE is an old Chinese proverb that says truth is like a fish. When you have caught it in your net, it dies. In attempting to put down in words the appreciation and affection of CRDS alumni through the years for Oren H. Baker I feel that to do so is to destroy, somehow, the person of the one to whom we are close. And yet the task beckons me to try.

His concerns are vivid. The social thrust of the gospel into every nook and cranny of human existence stands as a continual challenge. In a time when there was the danger of the Church succumbing to a sophisticated withdrawal from culture he spoke with the passion of the prophets. And yet, he likewise challenges us never to obscure the individual person. In a time when there is the danger of the Church succumbing to a sophisticated involvement in power struggle and mass movements he points us to the primacy of the human soul. While the social dimension and the personal dimension of the gospel embrace more than the church on Main and Broadway, they are never to be divorced from that church and its ministry. For this reason he has continually borne witness to the necessity for theological education to keep the concrete parish church in the forefront of its concern.

These concerns, however, are not only intellectual convictions. They reveal his personal existence. For we have encountered them embodied in his person. As students in the classroom, we have learned from one who speaks with authority. As individuals in distress, we have found in him an understanding pastor, a skilled counselor, and a genuine friend. As fledgling and maturing ministers, we have benefited because he shared in our ups and downs, in our blindnesses and our insights. Behind his quiet unobtrusiveness those who have asked and knocked and sought have come to know a very gracious and a very great man.

* The Rev. Mr. Ashbrook, a 1950 graduate of Colgate Rochester, writes on behalf of former students of Dr. Baker. He currently is pastor of First Baptist Church, Granville, Ohio, and will become associate professor of pastoral theology at the Divinity School on July 1, 1960.

The Report of the Dean

FOR THE YEAR 1959-60

OREN HULING BAKER

I. ENROLLMENT

THE ACADEMIC YEAR opened on September 15, 1959 with an enrollment of 125 students distributed among the three classes as follows: First Year 36, Second Year 32, Third Year 43. Eleven were accepted for limited studies as Special Students, one as an Unclassified Student and two as Graduate Students. One Third-Year student, one Second-Year student and one Unclassified student matriculated in February, 1960. Two students withdrew for personal reasons during the year. One of these returned. Two members of the Third-Year Class and one Special Student completed their studies at the close of the Autumn Semester. Two students withdrew in February, 1960 on the recommendation of the Faculty. This left a total of 122 students continuing in the course at the year's end. Denominationally, Baptist students numbered 88; Methodist 13; Presbyterian 9; Lutheran 2; Unitarian 1; Evangelical 3; Disciples of Christ 3; Congregationalist 6. Twenty-six veterans were enrolled. Eighty-six colleges and universities were represented in the student body. Mr. Hartmut Winde, from Berlin, Germany, was the Ecumenical Scholar for the 1959-60 academic year. Miss Eh Wah Chit Maung and Miss Sharo Kyaw Dwe studied as Special Students from Burma.

II. ADMISSIONS

Sixty-six applications were received during the year. Thirty-five of these have been approved for entrance in September, 1960. Eight previously accepted bring the total to forty-three. Four have been rejected; eleven cancelled; eight are under consideration; two were deferred to 1961. Four have been given tentative acceptance for 1961 and two for 1962.

Among those accepted for September, 1960, sixteen are married.

Thirteen have children. Thirty-one are Baptist in their denominational affiliation; five are Methodist; two are from the Reformed Church in America; two are from the United Church of Christ; one is Evangelical and Reformed; one is Lutheran; one is from the Religious Society of Friends. Thirty-eight colleges and universities are represented in the group. There will be five veterans in the new class.

The entering class for September, 1960 will be larger than the class of last year with the prospect of a significant increase in total enrollment.

III. GUIDANCE AND PERSONAL COUNSELING

While the major responsibility for the guidance of students in their academic programs rests upon the Dean, members of the Faculty have continued to be helpful in assisting students to think through their vocational problems. The policy of extending the student's term of study to four years in those cases where field work assignments are especially demanding has been continued. Slightly more than forty-two per cent of our enrollment this year registered on the four-year plan. This is a decrease from last year of eight per cent.

Personal counseling, involving intensive attention to the emotional problems of students, has continued to occupy a great deal of the time of both Administration and Faculty. Most of this has arisen in connection with the student's frustration in maintaining proper levels of academic attainment and in effectively carrying out his field work assignments. Marital and family relations have also been sources of tension. Housing on campus this year has presented no problem. The supply has exceeded the demand. More than in the average year, students have been burdened by financial difficulties.

Seventy-four (74) of our students are married. Nine of the twenty-eight (28) who live on campus have nine (9) children. Forty (40) live off campus, mostly in parsonages. Of these, thirty-two (32) have a total of eighty-three (83) children. Thus, forty-one (41) of our students are parents having a grand total of ninety-two (92) children. Families range from one child to seven. Twenty-four of these children were "graduated" this year. The sixteen parents approved for entrance next September will bring twenty-six children with them. Thus, "enrollment" increases.

The number of students requiring psychiatric care has been greater this year than last year. The time element in such treatment presents a special financial problem that neither the student nor the School is prepared fully to meet under present circumstances. In extreme cases, the only alternative is to send the student home where his parents or other relatives may provide the means necessary to restore him to health.

IV. INSTRUCTION AND EDUCATIONAL ADMINISTRATION

The period for the testing of the curriculum adopted in 1954 expired last spring and a re-study was undertaken during the summer and early fall. This work was completed in November and the results were published in the 1960 catalog. The advantages which emerged in the experimental period were retained and extended in the revision. Opinion prevails among members of the Faculty that the new plan offers good prospect for a more effective integration of the various fields of theological study.

Our relations with the University of Rochester have been continued and strengthened. Seven students were enrolled in the graduate school for special courses which will be credited toward the Bachelor of Divinity degree according to the agreement with the University under the new plan of cooperation adopted in 1954. Two of these expect to meet the requirements for the degree of Master of Arts also. Tuition costs for these courses were paid out of the Baptist Union Fund which the University administers for us. The balance reported by the Bursar of the University of Rochester, September 30, 1959, including the annual increment, was \$5,786.08. Expenditures since that date for tuition purposes amounted to \$2,187.00. The balance in the account on March 31, 1960 was \$3,599.08.

The decision of the Faculty three years ago to resume the program for advanced studies leading to the degree of Master of Theology and the degree of Doctor of Theology has been revised to restrict the work to the program for the Th. M. only. During the year two applications for admission to graduate studies were received. One was approved. One student in residence last year on a doctoral program continues in that work out of residence. Another is engaged in the writing of his dissertation for the Th. M.

We regret that our program of Clinical Pastoral Training at the Rochester State Hospital had to be discontinued last fall on account of the resignation of the Rev. James E. Van Vessem as the Protestant Chaplain of the institution. Resumption of this work in the future will be contingent on the appointment of a properly qualified successor to Mr. Van Vessem.

By your action in May, 1959, two Graduate Fellows have been studying at other institutions during the current year. Mr. Jack M. Averill, Class of 1959, has been in residence at Harvard University working on a doctoral program. Mr. Bruce E. Billman, Class of 1959, has been engaged in similar studies at Princeton. Reports just received indicate that both of these men are doing well.

As you are well aware, this is my fifteenth and final report to you as Dean of Colgate Rochester Divinity School. I wish to express to you my profound gratitude for the extraordinary care which you have exercised in the management of the affairs of the School. Over the years, we have established an enviable reputation for being one of the foremost theological institutions in the country. Our position today is sound educationally and financially. You have taken a responsible and creative attitude in the development of new policies and plans and brought us to a place of preeminence in the American Association of Theological Schools. I leave my work with full confidence that further advance, worthy of our great past, will continue to keep our service to the churches at a high level.

V. RECOMMENDATIONS

Action is requested on the recommendation of the Administration that Mr. Robert L. Carrigan, Class of 1953, be appointed a Graduate Fellow for the academic year 1960-61 in order that he may complete his studies at Union Theological Seminary for the doctorate. It is also recommended that an appropriation of \$1,000 be made to assist him in financing this work. It should be noted that Mr. Carrigan was approved for advanced studies in 1953 but was unable to proceed with them at that time.

Action is also requested on the recommendation of the Faculty that

the Bachelor of Divinity degree be conferred upon the following members of the Class of 1959:

Robert Charles Boyer	Charles Eugene Kinzie
Paul Calhoun Carter, Jr.	Jack Anthony LeSuer
William Collins, Jr.	Paul Wilbur Light
Joseph Carr DiTiberio	Alec Donald O'Polka
Robert Walter Drechsler	John Anthony Phillips
Walter Montgomery Echols	William Horace Polis
Elwyn Duane Gibbs	Neil Phillip Ramsey
Dale Allen Green	Paul Leonard Sandin
Robert Arden Hatcher	Earl Richard Shaffer
Raymond Bernard Horan	Kenneth Richard Short
Richard Chrisman Horn	Smith Turner
Ronald Gene Kelder	Burnham Hersey Waldo
Edward Elwynn Kennedy	Edward Bacon Willingham, Jr.
J. Rupert Kenny	James Clayton Windsor
James Paul Kenyon	

The Report of the Librarian

MAY 1, 1959—APRIL 30, 1960

To the President of Colgate Rochester Divinity School:

I have the honor to submit herewith my annual report as Librarian of the Divinity School for the year ending April 30th, 1960.

SERVICE

One is reluctant to begin a report with a recitation of circulation figures which do not entertain or even interest most readers. Yet the effective use which borrowers make of the library is revealed in these figures. A total of 21,216 books were circulated. This figure includes 3,234 over-night books and 8,532 books from the "closed" reserve shelves—an all-time record for the latter. Over fifteen hundred books were placed on "open" and "closed" reserve during the two semesters of the current academic year. Decreases were noted in the number of outside borrowers using the resources of the library and in the number of students using the library evenings for study purposes. It should be pointed out, however, that students are making far greater use of the Reading Room during the day than formerly.

Greater "depth" study in many of the courses has been noticeably reflected in the library by the increased number of reference questions asked by the students and the greater use of library resources which are to be found in the stacks rather than from reserve books alone.

ACQUISITIONS

The library added 1,166 volumes to its holdings during the past fiscal year bringing the total number of books and bound periodicals to 98,950. Gifts received and processed totaled 163. The number of bound periodicals added amounted to 172 volumes.

CATALOGUING AND CLASSIFYING

The number of books catalogued and classified was 818. Cards filed in the official catalogue and shelf list amounted to 5,659. Of these, 4,094 represent new cards, 694 temporary cards, and fifty additions and replacements. Cards added to the shelf list amounted to 821, of which 670 were new cards.

REPAIRING AND BINDING

A total of 2,124 books were marked or re-marked, and 528 author sketches were clipped and tipped into new books. The number of volumes prepared for binding amounted to ninety-three books and 178 periodicals. With the help of students and Miss Cook, the shelves in the storage room were cleared and the Museum collections packed and stored in order to make possible the installation of new flooring and stacks. Five more ranges of stacks were cleared of books and periodicals belonging to the Historical Collection, thus freeing the shelves for the library's bound periodicals.

STAFF

The Librarian is particularly grateful to Miss Eleanor M. Lussow, Reference Librarian, for supervising the work of the library while the Librarian was on sabbatical leave. He also records his appreciation to Miss Etta M. Cook who likewise had to assume additional responsibilities. Miss Ethel F. Sayre continues to serve as cataloguer and classifier in a part-time capacity.

Mrs. Elaine K. Kennedy (Mrs. Edward E.) served as secretary during the summer. Mrs. Audrey L. Horan (Mrs. Raymond B.) returned to her former position of secretary-typist in the fall. Since January 1, 1960, the position has been filled by Mrs. Helen H. Conderman (Mrs. Charles F.).

Students at the Loan Desk include Messers. Charles S. Ackerson, William H. Polis (1st semester), and Donnell R. Harris (2nd semester). Mr. Edward E. Kennedy served as stack clerk. He has recently been succeeded by Mr. David A. Lutz.

GENERALIA

The Librarian is grateful to the President of the Divinity School and its Board of Trustees for the sabbatical leave granted for the summer and the first semester of the current academic year. The award of a fellowship by the American Theological Library Commission on Lilly Fellowships made it possible to return to Columbia University and Union Theological Seminary for graduate study.

Respectfully submitted,

THEODORE LOUIS TROST

May 9th, 1960

Colgate Rochester Divinity School

1100 SOUTH GOODMAN STREET
ROCHESTER 20, NEW YORK



TREASURER'S REPORT

April 30, 1960

FREDERICK A. PIOTROW
Treasurer

SECURITY TRUST COMPANY
Fiscal Agent

LINCOLN ROCHESTER TRUST CO.
Investment Supervisors

HASKINS & SELLS
Auditors

ACCOUNTANTS' OPINION

Colgate Rochester Divinity School:

We have examined the financial statements of Colgate Rochester Divinity School for the fifty-three weeks ended April 30, 1960. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements present fairly the financial position of Colgate Rochester Divinity School at April 30, 1960 and the results of its operations for the fifty-three weeks then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding period.

HASKINS & SELLS
Certified Public Accountants

Rochester, New York
May 9, 1960

May 11, 1960

TO THE MEMBERS OF THE BOARD OF TRUSTEES
COLGATE ROCHESTER DIVINITY SCHOOL
ROCHESTER 20, NEW YORK

Gentlemen:

During the past year, the resources of Colgate Rochester Divinity School increased \$460,336.88. Summarizing the details set forth in Schedule 1 on Page 8 discloses that:

Endowment Funds increased	\$451,145.27
Plant Funds increased	14,546.12
Current Funds decreased	(5,354.51)
Net increase	<u>\$460,336.88</u>

The major portion (\$418,265) of the Endowment Fund increase resulted from the sale of common stocks which had appreciated in value over the years. This had the effect of increasing the School's permanent Endowment through the realization of this substantial appreciation. The proceeds from these sales were invested in high-grade, good yielding bonds. The Finance Committee entered into these transactions for the following compelling reasons:

- (1) The return on the market value of several of the School's common stock holdings was significantly less than the yield on a similar amount invested in bonds.
- (2) The long-range plans of the School indicated a need for increased income.

The balance of the increase in the Endowment Fund (\$29,880) is the result of three bequests (\$18,690) and seven gifts (\$11,190).

The increase in the Plant Fund of \$14,546 arose as a result of transfers from the Current Fund of \$2,321 from the 1959-60 fiscal year and \$12,225 from the 1958-59 fiscal year. These amounts were used primarily for the completion of the renovation of the old chapel for additional office space. It should be noted that the total amount expended on the old chapel was \$13,724.92—a sum that is less than the amount originally estimated and authorized.

Current operations showed a balance of \$24,420, of which \$19,000 was transferred to the Plant Fund to be used to reduce its debt to the Endowment Fund originally borrowed for the construction of Andrews House. It should be noted that this obligation has been reduced from an original \$175,000 to the present \$96,000. From the remaining balance, the School was able to complete the renovation of the old chapel noted above, transfer the usual \$3,000 to the Investment Reserve account, make a small additional capital improvement on Andrews House, and finally, add \$99 to the General Current Fund.

The above balance in current operations resulted because total income exceeded budget estimates by about \$7,000, and the budget for salaries was not fully expended. As you know, the salaries for two additional professors (not yet appointed) were budgeted for. However, the only expenditure from this authorization was for the expenses and honorarium for Dr. Eduard Schweizer from Switzerland who was here for one semester as a visiting professor.

Finally, the ratio of the market value of the School's Endowment securities to cost is 147% compared with 164% a year ago.

Respectfully submitted,

FREDERICK A. PIOTROW,
Treasurer.

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

Statement of Financial Condition April 30, 1960 and April 25, 1959

Assets

	April 30, 1960 Market Value	April 25, 1959
Endowment fund assets, at cost		
Bonds (schedule 4)	\$2,893,832	\$3,290,760.00
Preferred stocks (schedule 4)	556,950	635,170.00
Common stocks (schedule 4)	4,535,435	1,411,220.00
Mortgages	102,493	102,492.82
Emergency loans (net of provision for uncollectibles—\$880.00)	2,836	2,835.74
Due from plant funds	96,000	96,000.00
Savings accounts	52,271	52,270.56
Uninvested cash	47,464	47,464.37
Total	8,287,281	5,638,213.49
Funds held in trust by others	16,444	13,190.32
Total	<u>\$8,303,725</u>	<u>5,200,258.54</u>
Plant fund assets, at cost		
Educational and general buildings	986,595.20	973,360.44
Dormitories and apartments	471,524.84	470,703.64
Contents	241,769.40	241,279.24
Land and improvements	216,586.82	216,586.82
Total	<u>1,916,476.26</u>	<u>1,901,930.14</u>
Current fund assets		
Cash on hand and in banks	36,797.95	45,353.18
Savings accounts	11,109.12	9,128.67
Total cash	47,907.07	54,481.85
Less, accounts payable	—9,154.40	—9,331.77
Available cash	38,752.67	45,150.08
Accounts receivable	1,995.83	952.93
Total	<u>40,748.50</u>	<u>46,103.01</u>
Combined total assets	<u><u>\$7,608,628.57</u></u>	<u><u>\$7,148,291.69</u></u>

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT A

Statement of Financial Condition

April 30, 1960 and April 25, 1959

Funds and Liabilities

	April 30, 1960	April 25, 1959
Endowment funds		
Unrestricted funds (schedule 2)	\$2,443,237.64	\$2,440,237.64
Restricted funds (schedule 2)	1,818,564.33	1,801,874.33
Net profit on securities sold	1,111,304.09	693,039.14
Total	5,373,106.06	4,935,151.11
Funds held in trust by others	13,190.32	—
Total (schedule 2)	5,386,296.38	4,935,151.11
Reserve funds—Temporarily functioning as endowment (schedule 2)	265,107.43	265,107.43
Total (schedule 1)	5,651,403.81	5,200,258.54
Plant funds and liabilities		
Due endowment funds	96,000.00	115,000.00
From gifts	1,361,482.73	1,361,482.73
From interest and profit on investments	155,395.84	155,395.84
From unrestricted endowment and current funds	166,807.52	133,261.40
From unidentified sources	136,790.17	136,790.17
Total (schedule 1)	1,916,476.26	1,901,930.14
Current funds		
Unexpended restricted funds (schedule 3)	16,778.75	22,232.13
Unexpended general fund		
Balance—Beginning of year	23,870.88	23,757.83
Add: Excess of income for the year	98.87	113.05
Total	23,969.75	23,870.88
Total (schedule 1)	40,748.50	46,103.01
Combined total funds and liabilities (schedule 1) ...	\$7,608,628.57	\$7,148,291.69

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

Statement of Income and Expense for the years ended April 30, 1960 and April 25, 1959

Income

	April 30, 1960	April 25, 1959
Income for educational and general purposes		
Tuition: from cash	\$ 22,073	\$ 23,335
from scholarships	22,198	24,980
Total tuition	<u>44,271</u>	<u>48,315</u>
Endowment income		
Bonds (Less amortization \$1,590)	95,130	78,214
Preferred stocks	27,840	28,354
Common stocks	163,008	161,291
Mortgages	3,969	3,174
Savings accounts	1,980	2,245
Inman Fund	520	492
Emergency loans	144	90
Total endowment income	<u>292,591</u>	<u>273,860</u>
Gifts		
Alumni	9,931	9,512
American Baptist Convention	1,600	1,600
Churches	24,419	24,403
Friends	48,613	46,360
Gifts for scholarships	2,493	918
Sundry	5,192	7,083
Total gifts	<u>92,248</u>	<u>89,876</u>
From funds	<u>724</u>	<u>1,201</u>
Deduct: Designated income	<u>—8,833</u>	<u>—7,574</u>
Total for educational and general purposes	<u>421,001</u>	<u>405,678</u>
Income for auxiliary activities		
Dormitories and apartments		
Dormitories—our students	5,149	5,151
Dormitories—medical students	4,098	3,430
Apartments	21,591	23,892
Conferences and Sundry	2,701	3,073
Total	<u>33,539</u>	<u>35,546</u>
Refectory	<u>16,420</u>	<u>18,738</u>
Total for auxiliary activities	<u>49,959</u>	<u>54,284</u>
Total	<u>\$470,960</u>	<u>\$459,962</u>

COLGATE ROCHESTER DIVINITY SCHOOL

Rochester, New York

EXHIBIT B

Statement of Income and Expense for the years
ended April 30, 1960 and April 25, 1959

Expense

	April 30, 1960	April 25, 1959
Expense for educational and general purposes		
Administration, publications, and placement services	\$ 59,902	\$ 57,242
Investment	8,975	8,254
Public relations	27,264	25,488
Staff benefits		
Pensions	8,298	8,760
Annuity premiums	10,446	10,739
Federal social security taxes	2,527	2,064
Major medical premiums	921	963
Total staff benefits	22,192	22,526
Instruction	175,153	155,232
General library	24,391	23,733
Scholarships		
General	25,045	27,888
Graduate	3,000	3,000
Clinical	—	119
From gifts	2,493	918
Total scholarships	30,538	31,925
Physical plant (educational)	44,977	41,396
Total for educational and general purposes	393,392	365,796
Expense for auxiliary activities		
Dormitories and apartments		
Trevor and Eaton Hall	8,680	12,521
Apartments	21,581	25,150
Sub-total	30,261	37,671
Refectory	22,757	26,970
Total for auxiliary activities	53,018	64,641
Other expense—annuity payments	130	130
Total expense	446,540	430,567
Transfers:		
Investment reserve	3,000	3,000
Plant Funds a/c Old Chapel and Andrews House	2,321	12,225
To reduce plant fund debt to endowment	19,000	14,057
Total transfers	24,321	29,282
Total expense and transfers	470,861	459,849
Excess of income for the year	99	113
Total	<u>\$470,960</u>	<u>\$459,962</u>

Colgate Rochester Divinity School
Changes in funds for the fifty-three weeks ended
April 30, 1960

SCHEDULE 1

	Endowment Funds	Plant Funds	Current Funds	Total
Total funds—April 26, 1959 add	\$5,200,258.54	\$1,901,930.14	\$46,103.01	\$7,148,291.69
Gifts and bequests				
Bertha D. Hubbell Fund	5,000.00			5,000.00
William R. Frerichs Fund	500.00			500.00
Morrison Memorial Fund	1,000.00			1,000.00
Davison Scholarship Fund (Louise B. Hobson, donor)	100.00			100.00
Justin Wroe Nixon Fund	100.00			100.00
Centennial Development Fund, a/c pledges	50.00			50.00
Getman-Babcock Scholarship Fund	1,940.00			1,940.00
Fund for Religion and Health*	8,000.00			8,000.00
Inman Fund—held in trust by Lincoln Rochester Trust Company	13,190.32			13,190.32
Current restricted gifts			4,198.83	4,198.83
Total	29,880.32		4,198.83	34,079.15
Net profit on sales of securities	418,264.95			418,264.95
Transfers from current operations:				
To build up Investment Reserve	3,000.00			3,000.00
Total cost of new offices in Old Chapel		13,724.92		13,724.92
Additional disbursements for Andrews House		821.20		821.20
Excess—year's income over receipts			98.87	98.87
Decrease current restricted funds:				
Current restricted gifts			—5,427.79	—5,427.79
Designated reserves			—5,323.11	—5,323.11
Increase unexpended income of restricted endowment funds			1,098.69	1,098.69
Total			—9,553.34	—9,553.34
Total additions this year	451,145.27	14,546.12	—5,354.51	460,336.88
Total funds—April 30, 1960 (Exhibit A)	\$5,651,403.81	\$1,916,476.26	\$40,748.50	\$7,608,628.57

* Donor wishes name withheld.

Endowment Funds

SCHEDULE 2

April 30, 1960

1. Unrestricted Endowment Funds:

General Endowment Fund	\$ 583,956.07
Greater Colgate Rochester Fund	480,325.85
75th Anniversary Fund	58,809.80
New World Movement Fund	104,265.72
John J. Jones Fund	650,042.32
Professorship Fund	299,520.43
Anna H. Saxton Fund	10,000.00
Henry A. Strong Fund	25,000.00
Lloyd Emergency Fund	20,082.25
Russell Colgate Fund	10,000.00
Mary M. McIntosh Fund	1,000.00
George W. Atwell Fund	1,000.00
Albert W. Beaven Fund	949.16
School Student Body for A. W. Beaven Memorial	727.15
Elisha H. Mack Fund	15,000.00
Henry Kirke Porter Fund	6,489.85
John R. McIntosh Fund (a)	7,135.65
John R. McIntosh Fund (b)	1,000.00
Janet McIntosh Fund	1,000.00
Carrie M. Smith Fund	1,000.00
Emma F. Douglas Fund	9,420.84
Ada M. Dearing Fund	20,880.00
Charles M. Thoms Memorial Fund	10,000.00
Waldo S. Butler Fund	3,189.22
Katherine S. Kinzie Fund	2,000.00
Sadie E. Manzler Fund	500.00
Samuel C. Dare Memorial Fund	23,850.00
Investment Reserve	94,593.33
Georgiella Wixson Fund	1,000.00
Leon Yawger Fund	500.00

Total (Exhibit A)	\$2,443,237.64
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2. Restricted Endowment Funds:

(a) Lectureship and Professorship Funds:

James B. Colgate Fund	25,000.00
J. J. Joslin Fund	20,000.00
Cornelius Woelfkin Professorship Fund	101,321.00
Trevor Lectureship Fund	10,000.00
Wilfred W. Fry Memorial Fund	14,000.00
Albert W. Beaven Fund	50,029.00
Rauschenbusch Memorial Fund	36,204.30
Wayland Ayer Memorial Fund	25,000.00
Eli Perry Fund	77,351.25
Arthur J. Gosnell Memorial Fund	171,020.00
Mr. and Mrs. William Winn Fund	100.00

Sub-total	530,025.55
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(b) Scholarship Funds:

John J. Jones Fund	651,508.61
Matthias Lont Fund	3,000.00
Mary Elizabeth Stewart Fund	3,698.56
Colgate Rochester General Scholarship Fund ..	207,890.34
Alvah Pierce Memorial Fund	113,415.61
Hugh R. Jones Memorial Fund	3,000.00
Irene Buell Lewis Fund	2,000.00
Hezekiah Harvey Fund	6,000.00

Endowment Funds

SCHEDULE 2

April 30, 1960

Isaac A. Smith Memorial Fund	\$ 10,000.00	
Frantz Haverstick Fund	2,000.00	
Getman-Babcock Scholarship Fund	4,139.38	
Donald F. Davison Scholarship Fund	200.00	
Margaret E. Ebsary Scholarship Fund	2,500.00	
Sub-total	<u>1,009,352.50</u>	
(c) Library Funds:		
Ambrose Swasey Library Fund	53,034.88	
General Library and Reading Room Fund ..	127,000.00	
Samuel Colgate Baptist Historical Collection Fund	47,028.33	
Emilie S. Deer Memorial Fund	441.00	
Sub-total	<u>227,504.21</u>	
(d) Annuities:		
Delphine Antisdel	2,850.00	
Alice A. Chester	1,000.00	
Caroline Morey	480.00	
Sub-total	<u>4,330.00</u>	
(e) Funds to perpetuate annual giving:		
Rest Fenner Fund	300.00	
Mrs. Frederick A. Cole Fund	8,081.25	
Anna D. Hubbell Fund	5,000.00	
Justin Wroe Nixon Memorial Fund	1,000.00	
Bertha D. Hubbell Fund	5,000.00	
William R. Frerichs Fund	500.00	
Sub-total	<u>19,881.25</u>	
(f) Sundry Restricted Funds:		
Frank Lemoine Wilkins Prize Fund	1,200.00	
Emergency Loan Fund	10,000.00	
Isaac W. Grimes Rotary Student Loan Fund ..	931.84	
Alumni Fund	95.23	
The Reverend Enoch Pond, M.A., Memorial Fund	3,043.75	
Mrs. B. L. Bixby	200.00	
James Dalton Morrison Memorial Fund	4,000.00	
Fund for Religion and Health	8,000.00	
Sub-total	<u>27,470.82</u>	
Total (Exhibit A)		\$1,818,564.33
3. Funds held in trust by others:		
Imman Scholarship Fund (Exhibit A)		13,190.32
4. Profit on Securities Sold (Exhibit A)		1,111,304.09
Total Endowment Funds (Exhibit A)		<u>\$5,386,296.38</u>
5. Special Reserves: (temporarily functioning as endowment)		
Library Reserves	\$ 1,290.95	
Building and Equipment Reserve	83,163.49	
Reserve for Contingencies	30,610.00	
Development Fund Reserve	150,042.99	
Total (Exhibit A)		<u>\$ 265,107.43</u>

Unexpended Restricted Income for the fifty-three weeks ended
April 30, 1960

SCHEDULE 3

Description	Balance April 26, 1959	Additions	Deductions	Balance April 30, 1960
Gifts: (purpose restricted)				
Class Funds	\$ 64.80	\$ 55.60	\$ 120.38	\$.02
Hobson Fund	61.60		40.73	20.87
Scholarship gifts	1,053.37	2,406.51	2,492.88	967.00
Plaff Revolving Loan Fund	65.00			65.00
Anonymous gift for research and surveys	6,634.13	200.00	1,460.23	5,373.90
Subbarow Loan Fund	437.69	33.00	300.00	170.69
Sundry	16.17	1,503.72	1,013.57	506.32
Total	8,332.76	4,198.83	5,427.79	7,103.80
Unexpended restricted endowment income:				
Rauschenbusch Lectureship Fund	2,775.34	2,358.00	1,899.53	3,233.81
Ayer Lectureship Fund	954.54	1,629.00	1,595.37	988.17
Samuel Colgate Baptist Historical Collection Fund	(60.00)	2,954.00	2,768.00	126.00
Grimes Rotary Student Loan Fund	255.00	43.00	298.00	298.00
Income from funds perpetuating annual gifts	499.00	711.00	499.00	711.00
Willken's Prize Fund	239.00	78.00		337.00
Pond Memorial Fund	724.00	198.00	724.00	198.00
Morrison Memorial Fund	216.00	134.00	90.90	259.10
Getman-Babcock Scholarship Fund	68.00	105.00		173.00
Davison Scholarship Fund	3.00	5.00	3.00	5.00
Ebsary Scholarship Fund	78.00	83.00	154.51	6.49
Emilie S. Deer Fund	14.00	15.00		29.00
Inman Scholarship Fund		520.00		520.00
Total	5,785.88	8,833.00	7,734.31	6,884.57
Designated surplus funds (for current purposes)				
For insurance	1,113.49	4,154.00	2,477.11	2,790.38
For Old Chapel alterations	7,000.00		7,000.00	
Total	8,113.49	4,154.00	9,477.11	2,790.38
Total (Exhibit A)	\$22,232.13	\$17,185.83	\$22,639.21	\$16,778.75

Description of securities

SCHEDULE 4

April 30, 1960

Par value	BONDS	Book value	
U. S. GOVERNMENT			
125,000	U. S. Treasury Notes 1½s, 1964	\$126,240	
50,000	U. S. Treasury Bonds 3½s, 1983	50,000	
			\$176,240
50,000	Federal Land Bank Bonds 5½s, 1970		50,530
CANADIAN			
25,000	Province of Nova Scotia 3½s, 1964	24,920	
25,000	Province of Ontario 3½s, 1972	24,470	
50,000	Ottawa, City of 4½s, 1973	50,000	
30,000	Province of Quebec 2½s, 1971	29,370	
			128,760
RAILROAD			
25,000	Canadian Pacific Cons. deb. 4s, Perpetual	25,000	
25,000	Louisville & Nashville Equipts. 3½s, 1964	24,960	
30,000	Pennsylvania Railroad Co. "A" 4½s, 1965	30,310	
25,000	Southern Pacific R. R. Co. Equipts. 4½s, 1969	24,820	
28,800	Virginia Railway Co. Inc. debs. 6s, 2008	31,300	
			136,390
PUBLIC UTILITY			
25,000	American Telephone & Telegraph deb. 2½s, 1975	25,000	
25,000	American Telephone & Telegraph deb. 2½s, 1980	24,170	
50,000	American Telephone & Telegraph deb. 4½s, 1985	50,520	
50,000	American Telephone & Telegraph deb. 5½s, 1986	51,080	
50,000	Appalachian Electric Power Co. 1st 3½s, 1970	51,360	
50,000	Arkansas Power & Light 3½s, 1985	50,200	
25,000	Atlantic City Electric 2½s, 1980	24,400	
50,000	Boston Edison Co. 1st "A" 2½s, 1970	50,750	
50,000	Chesapeake & Potomac Tel. Co. of Balt. 3½s, 1995	51,200	
50,000	Cleveland Electric Ill. Co. 3s, 1989	50,140	
50,000	Columbia Gas System deb. K 4½s, 1983	50,860	
50,000	Commonwealth Edison Co. 3s, 1977	51,550	
25,000	Consolidated Edison Co. of N. Y. 1st & Ref. "Q" 5½s, 1989 ..	24,970	
50,000	Consolidated Natural Gas 3s, 1978	49,880	
50,000	Consumers Power Co. 3½s, 1990	50,920	
50,000	Detroit Edison Co. Gen. & Ref. "H" 3s, 1970	51,160	
50,000	Duke Power Co. 1st & Ref. 2½s, 1979	50,000	
50,000	Duquesne Light Co. 1st Mtg. 2½s, 1977	50,080	
50,000	Hartford Electric Light Co. 4½s, 1988	51,230	
50,000	Houston Light & Power Co. 3s, 1989	50,060	
100,000	Houston Light & Power Co. 1st 4½s, 1989	99,150	
50,000	Indiana & Michigan Electric Co. 1st 3½s, 1984	50,170	
50,000	Kansas City Power & Light Co. 1st 5s, 1990	50,390	
25,000	Kentucky & W. Virginia Power Co. 1st 3s, 1979	25,370	
50,000	Louisiana Power & Light Co. 1st 3s, 1974	50,160	
50,000	Metropolitan Edison Co. 3½s, 1984	50,070	
50,000	New York Power & Light Corp. 1st Mtg. 2½s, 1975	47,060	
50,000	New York Telephone Co. Ref. 2½s, 1982	48,220	
25,000	Northern Natural Gas Co. 5½s, s.f. debs. 1979	25,000	

Description of securities—*continued*

SCHEDULE 4

April 30, 1960

Par value	BONDS	Book value
PUBLIC UTILITY		
30,000	Ohio Edison Co. 3½s, 1985	\$30,240
25,000	Ohio Power Co. 3½s, 1981	25,480
25,000	Ohio Power Co. 3½s, 1983	25,000
50,000	Pacific Gas & Electric Co. 3½s, 1987	51,250
100,000	Pacific Gas & Electric Co. 1st 5s, 1991	100,000
25,000	Pacific Tel. & Tel. Co. deb. 2½s, 1986	25,290
25,000	Potomac Electric Power Co. 1st 3½s, 1987	25,400
50,000	Potomac Electric Power Co. 1st 5½s, 1994	51,090
49,000	Public Service Electric & Gas Co. 1st & Ref. 2½s, 1979	49,700
25,000	Public Service Electric & Gas Co. 1st 4½s, 1987	25,000
25,000	Rochester Gas & Electric Co. 3½s, 1985	25,330
35,000	San Diego Gas & Electric Co. 3½s, 1985	34,330
50,000	Virginia Electric Power & Light 3½s, 1985	50,480
25,000	Wisconsin Electric Power Co. 3½s, 1984	25,570
		\$1,899,280
INDUSTRIAL		
50,000	Allied Chem. & Dye Corp. debs. 3½s, 1978	49,630
50,000	American Can Co. debs. 3½s, 1988	50,100
50,000	Borden & Co. debs. 2½s, 1981	49,610
50,000	Continental Oil Co. 3s, 1984	50,000
50,000	General Electric Co. 3½s, 1976	49,640
50,000	General Motors Corp. 3½s, 1979	50,960
100,000	General Motors Acceptance Corp. debs. 5s, 1980	100,000
50,000	International Harvester Credit Corp. debs. 4½s, 1979	51,130
50,000	National Dairy 3½s, 1976	50,550
50,000	National Steel Corp. 1st 3½s, 1982	50,000
50,000	Procter & Gamble 3½s, 1981	50,560
50,000	Service Pipe Line Co. 3.20%, s.f. debs. 1982	50,440
50,000	Shell Union Oil Corp. 2½s, 1971	50,000
50,000	Standard Oil of California 4½s, 1983	51,480
50,000	Standard Oil of New Jersey deb. 2½s, 1971	49,220
50,000	Texas Corporation debs. 3½s, 1983	46,870
50,000	U. S. Steel Corp. s.f. debs. 4s, 1983	49,370
		899,560
Total bonds (Exhibit A)		\$3,290,760

Shares	PREFERRED STOCKS	Book value
PUBLIC UTILITY		
500	Connecticut Light & Power Co. \$2 cum	\$26,750
500	Consolidated Edison Co. of New York, Inc. \$5 cum	49,910
500	Consumers Power Co. \$4.50 cum	49,560
400	Dayton Power & Light Co. 3½% cum Ser. "A"	40,240
1,000	Duquesne Light Co. \$2.10	51,350
300	Indiana & Michigan Electric Co. 4½% cum	30,980
250	Kansas City Power & Light Co. 4.35%	22,550
200	Kansas City Power & Light Co. 3.80%	19,090
500	Niagara Mohawk Power Co. \$3.60 cum	48,330
500	Northern States Power Co. (Minn.) \$3.60 cum	44,090
2	Ogden Telephone Co. \$5	200

Description of securities—*continued*

SCHEDULE 4

April 30, 1960

Shares	PREFERRED STOCKS	Book value
PUBLIC UTILITY		
200	Rochester Gas & Electric Corp. 4% cum Ser. "F"	\$20,750
200	Southern Indiana G. & E. 4.8% cum	19,480
100	Southwestern Electric Power Co. \$5 cum	10,210
		<u>\$433,490</u>
INDUSTRIAL		
500	Aluminum Co. of America 3.75% cum	49,190
800	American Sugar Refining Co. \$1.75	28,700
500	Colgate-Palmolive Co. \$3.50 cum	47,430
300	General Motors Corp. \$5 cum	22,830
400	United States Steel Corp. \$7 cum	53,530
		<u>201,680</u>
	<i>Total preferred stocks (Exhibit A)</i>	<u>\$635,170</u>

Shares	COMMON STOCKS	Book value
RAILROAD		
3,000	Atchison, Topeka & Santa Fe	\$41,280
400	Carolina, Clinchfield & Ohio (GTD)	37,650
800	Great Northern	35,120
3,000	Union Pacific	26,060
		<u>\$140,110</u>
PUBLIC UTILITY		
3,800	American Electric Power Co.	40,390
1,815	American Tel. & Tel. Co.	88,260
1,500	Atlantic City El. Co.	10,510
3,600	Baltimore Gas & Electric Co.	47,660
3,000	Cincinnati Gas & Electric Co.	39,620
1,600	Cleveland Electric Illuminating Co.	36,050
600	Columbus & Southern Ohio Elec. Co.	14,880
1,253	Commonwealth Edison Co.	29,240
1,000	Con. Edison of New York	25,530
1,600	Philadelphia Electric Co.	33,590
		<u>365,730</u>
INDUSTRIAL		
1,750	Allied Chemical Corp.	45,860
800	American Can Co.	21,700
1,500	Atlantic Refining Co.	14,150
2,080	Borden Company	37,220
1,500	E. I. DuPont de Nemours & Co.	61,150
6,300	Eastman Kodak Company	44,200
2,000	General Electric Company	29,680
6,205	Gulf Oil Corp.	40,230
1,500	Ingersoll Rand Company	24,980
3,000	Inland Steel Company	29,950
1,000	International Nickel Co. of Canada Ltd.	34,340
780	International Paper Co.	32,560
600	Standard Oil of Indiana	26,250
8,506	Standard Oil (New Jersey)	69,100

Description of securities—*continued*

SCHEDULE 4

April 30, 1960

Shares	COMMON STOCKS	Book value
INDUSTRIAL		
2,000	Sterling Drug, Inc.	\$34,370
1,000	Union Carbide Corp.	25,400
2,500	United States Gypsum Co.	43,280
1,000	F. W. Woolworth Company	42,380
		<u>\$656,800</u>
BANK		
1,050	Chemical Bank New York Trust Company	32,420
816	First National City Bank of New York	47,600
1,060	Irving Trust Company	26,060
1,145	Lincoln Rochester Trust Company	45,020
1,600	Morgan Guaranty Trust Co. of N. Y.	84,160
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The Bulletin

**Colgate Rochester Divinity School
Bulletin**



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Colgate Rochester Divinity School Bulletin

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JUNE, 1962

JOHN E. SKOGLUND, *Editor*



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Beginning Again

For some time we have been concerned at Colgate Rochester about ways of imparting to the alumni and friends some of the trends in our intellectual life. The concern was first expressed by the faculty who felt that a publication primarily devoted to academic matters would be of great use. About the same time requests began to come from our alumni and friends. They wanted to have some sense of contact with the trends of thought at Colgate Rochester.

The result of this shared concern is this issue of the BULLETIN. We have returned to an earlier practice of an annual issue which would make available papers or lectures which have emerged in the life of the School. Recent studies of theological education have reminded us of the need for continuing stimulus to the intellectual life of the pastor. We are searching for ways by which this ministry can be offered through the divinity schools. We believe a publication of this kind is one step toward serving that end.

We want to share the life of the School with the wider circle of Colgate Rochester. So often our publications deal with events and plans for the future. These, of course, are essential and we want you to know about them. Yet they are only the means to a deeper end, namely, the ongoing intellectual and spiritual discipline which is the distinctive role of the theological school within the church. So we are determined to share the *whole* life of the School. In these pages we have brought to you some evidences of the trend of our thought and the direction of our conversations.

A friend tells me that he has anticipated most of the theological books which have appeared. He has done this largely by reading the publications which appear in our divinity schools. By early articles which were printed in these pages he saw the emerging thought which later produced books! We are confident that a publication such as this can be on the frontier of theological thought. We invite you to share that frontier with us as we present at least annually some of the papers which reflect the intellectual events of the School.

We invite further your conversation on the matter! We hope you will find stimulus in these articles and be led to submit some of your own. The whole faculty would join me in the dedication of these pages to the end of a vital and scholarly ministry.

GENE E. BARTLETT

It is fitting that at the close of the academic year 1961-62 in which we have observed the 100th Anniversary of the birth of Walter Rauschenbusch that two of the articles in this issue of the BULLETIN should be devoted to themes closely related to his dominant interest. The distinguished Yale historian Kenneth Scott Latourette in his Rauschenbusch lecture *Evangelicalism: Continuing Source of Social Reform* develops the thesis that "In the main a large proportion of the efforts in the past three or more centuries to ameliorate society and to eliminate chronic ills have sprung directly or indirectly from men and women of the pietist or evangelical experience or have been strongly reinforced by them." Rauschenbusch himself had strong roots in these movements.

New York State's Senator George R. Metcalf in his Convocation address before the annual banquet of the New York State Council of Churches at the Divinity School moved straight into the heart of what has been described as America's "most pressing social crisis," the question of racial integration in the field of private housing. Metcalf represents this as essentially an issue of Civil Rights; yet he finds strong support in the Judeo-Christian concept "that all men are created in God's image." Had Rauschenbusch been living today he would have rejoiced in the vigorous leadership of many politicians in seeking redress for crying social inequities.

Each year the faculty of the Divinity School shares in a seminar study program. In recent years such themes as 'Faith and History' and 'Christology' have been explored. During the past academic year faculty papers have been presented on various aspects of Eschatology. Two of these papers relating Eschatology to Christian education and preaching are reproduced in this issue of the BULLETIN. Professor J. C. Wynn seeks to account for *The Absence of Eschatology In Church Education* and Professor John Skoglund undertakes to relate *Eschatology and Preaching*.

Included in this issue of the BULLETIN is a sermon preached by one of the graduating seniors Donnell Harris. During his final year Mr. Harris received a fellowship under joint sponsorship of the American Association of Theological Schools and the Divinity School which enabled him to devote full time to study. He has recently begun his ministry with the West Shore Baptist, Rocky River, Ohio.

This June issue of the BULLETIN will become an annual event. It is hoped that Alumni, Faculty and others will submit articles for inclusion within the BULLETIN. These articles should be sent to the Editor in care of the Divinity School by May 1 of each year.

Evangelicalism: Continuing Source of Social Reform

by K. S. LATOURETTE

All who know the story of Walter Rauschenbusch are aware of his Pietist-Evangelical background and his deep concern for remedying the ills of society. It is not always recognized that this connection between his two major motivating convictions has been normal and not exceptional. Pietism and Evangelicalism on the one hand and movements for social reform on the other have not been uniformly inseparable. Exceptions have again and again been seen. Not all Pietists and Evangelicals have been active in social reform. Some have denounced efforts to improve the institutions and collective conditions which shape the lives of men as contrary to Scripture. Some others have maintained that the Pietist or Evangelical experience is of such major importance that it must be stressed and the other ignored. While holding that the other will follow from that experience, they make no effort to encourage it. Yet in the main a large proportion of the efforts in the past three or more centuries to ameliorate society and to eliminate chronic ills have sprung directly or indirectly from men and women of Pietist or Evangelical experience or have been strongly reinforced by them. We must at once say that Pietism and Evangelicalism have not been the sole forces operating as a Christian leaven in these centuries. Through many channels Roman Catholics have been seeking to relieve suffering and poverty and such official pronouncements as the Papal encyclicals *Rerum novarum*, *Quadragesimo Anno*, and *Mater et Magistra* have endeavored to make all society wholesome. Many movements to eliminate chronic ills have been led or sponsored by men of goodwill who have not borne the Christian name or who, although from a Christian ancestry, have not called themselves Christian. In the short hour which is ours we cannot explore all the efforts to heal the ills of mankind. We can, however, call attention to some of the major collective ills of the past three centuries and especially of the past century and a half, and note the share which Pietists and Evangelicals have had in seeking to counter them.

Obviously we must ask who can be classed as Pietists and Evangelicals. Both terms have been given a variety of meanings. At times

they have been narrowly partisan and at others have been employed at scornful epithets. The two represent what, with many variations, are similar movements, the one in the Protestantism of Continental Europe and the other in Protestantism in the English-speaking world. Both center around the distinctive Protestant conviction—justification by faith and with it the glad, wondering commitment to the grace which has made possible that justification. Pietism reaffirmed it in the seventeenth century when it seemed to be obscured by an arid dogmatism which was more concerned with doctrinal orthodoxy than with spiritual renewal. Not far from the same time Evangelicalism came to flower in the British Isles, partly in the Quakers, the Independents, and the Baptists, and partly in movements within Scottish Presbyterianism. It took root in the Thirteen Colonies, notably among the Quakers in the Middle Colonies and in what became Congregationalism in New England. Marked impetus was given it by the Evangelical awakenings in the British Isles and the Thirteen Colonies in the eighteenth century. That was partly through the Wesleys and Whitefield. In Great Britain it gave rise to Methodism and had marked repercussions on the Church of England and the Church of Scotland. In the Thirteen Colonies Evangelicalism was indebted to these men and to the Great Awakening which had Jonathan Edwards as an outstanding figure. The Great Awakening profoundly affected Congregationalism, Presbyterianism, and the Reformed Churches, and greatly stimulated the growth of the Baptists. In the nineteenth century Pietism flourished on the Continent of Europe among the Lutherans and the Reformed. In the British Isles Evangelicalism, largely transformed Presbyterianism, was potent in the Church of England, and in England stimulated the growth of the Free Churches. In the United States it was dominant in most of the Protestant bodies and was chiefly responsible for their remarkable growth. The twentieth century has witnessed the partial Christendom or have been accentuated by them. These have been the English-speaking world. But neither Pietism nor Evangelicalism had disappeared. Both are still potent.

The major collective ills of the three centuries in which Pietism and Evangelicalism have flourished have either arisen from the revolutionary changes in the world which have issued from what we once called Christendom or have been accentuated by them. These have been the exploitation of non-European peoples by the white race, the condition of the laborers, especially in the cities, the manufacturing towns, and the mines which are the product of the Industrial Revolution, the augmentation and the intensification of war, and the ravages of alcoholism. In addition have been chronic ills which have antedated

the present revolutionary age. Among them have been illiteracy, poverty, the age-long vices to which mankind is subject, and the inequalities from which women have suffered. Against all of these ills Pietists and Evangelicals have contended, frequently with striking success.

The triumphant struggle against African slavery was due largely although not exclusively to Evangelicals. Quakers were early agitators against Negro slavery. The abolishment of the African slave trade within the British Empire was due to the leadership of William Wilberforce. Charming socially, a friend of the younger Pitt, Wilberforce was already in Parliament when he had an Evangelical conversion. That experience led him to be indefatigable in denouncing the nominal Christianity of the circles in which he moved and, in seeking to win others to a full commitment to the faith. It also impelled him to press for legislation by which in 1807 he obtained an act of Parliament that ended the traffic within His Majesty's domains. This he accomplished in spite of the pre-occupation of the country with the life and death struggle with Napoleon.

Wilberforce was one of a group of wealthy Evangelicals who lived in Clapham, a suburb of London, worshipped in a church of the Establishment which had an Evangelical pastor, and were called, derisively, the Clapham Sect. One of their number, Granville Sharp, was responsible for the founding, in 1787, of Sierra Leone as a refuge for freed Africans. They were also instrumental in persuading several European Powers to share in the abolition of the African slave trade. The abolition of slavery within the British Empire by an act of Parliament in 1834 was due in large part, but not exclusively, to Evangelicals. In the United States, Quakers were pioneers in the anti-slavery movement. Marked impetus was given by Sampel Hopkins, a friend of Jonathan Edwards, and by the Finney revivals in the first half of the nineteenth century.

With emancipation came the challenge of preparing the freedmen to make constructive use of their new status. In the United States, Evangelicals took the lead in providing schools for the former slaves. Through such organizations as the American Missionary Association and various denominational societies they inaugurated institutions such as Hampton Institute, Atlanta University, Fisk University, and Spelman College which trained Negro leadership.

We must note that in Latin America the abolition of slavery was accomplished largely from motives which were not directly of Pietist or Evangelical origin. The Positivism which had Auguste Comte as its creator was chiefly responsible. And Comte's parentage was Roman Catholic, not Pietist or Evangelical.

In both hemispheres, on all the continents, and in most of the islands of the sea Pietists and Evangelicals have helped non-European peoples to adjust wholesomely to the impact of the white man and his civilization. That impact has revolutionized the cultures under which the majority of mankind have lived. The old forms of life have crumbled or are crumbling. Millions have been flung into a world for which their past has not prepared them. In land after land and island after island Pietists and Evangelicals have been pioneers in introducing schools which have prepared their pupils for the new world into which they were being ushered. They have reduced hundreds of languages to writing and have begun in them the preparation of a wholesome literature. As heralds of the Gospel they have been channels of a spiritual dynamic which has enabled countless individuals to escape the moral disintegration which is often the accompaniment of cultural change and to gather into churches which are radiating centers of triumphant living. We must not claim for Pietists and Evangelicals all of Christian missions. Roman Catholics and many Protestants who are not Pietists or Evangelicals have shared in them. In addition, many Western governments have undertaken to aid education and medical care among peoples whom they have regarded as their wards. But repeatedly actions of colonial administrations have been due to the prodding of Pietists and Evangelicals and carried out by officials whose ideals had Pietism or Evangelicalism as their source. We think, for example, of the "ethical policy" adopted by the Dutch in the East Indies at the prodding of Kuyper and of the reform of British colonial policy which paralleled the rising tide of Evangelicalism in Great Britain.

In Germany, Pietists initiated comprehensive measures to counter the destructive forces which emerged from the Industrial Revolution. The most comprehensive movement was the Inner Mission, with Johann Hinrich Wichern as its inaugurator and long-time leader. Born in Hamburg, an ancient city which as a consequence of the Industrial Revolution was growing by leaps and bounds, he saw the needs of the new working-class suburbs, almost untouched by the churches, and deplored the moral decay, especially in marital relations, and the sad lot of the children. In 1833 he began gathering vagabond boys into the *Rauhes Haus*, an institution which became the inspiration of other, similar institutions. He initiated brotherhoods whose members were dedicated to service in rescue homes, orphanages, and hospitals. In 1848, the revolutionary year of the mid-nineteenth century, when all Germany was shaken by an upsurge of hope for the creation of a better country, Wichern inaugurated the Inner Mission. He hoped

through it to enlist laity and clergy in each parish to create a truly Christian community. His dream was not fully realized, but from it issued many movements and institutions, among them prison reform and the notable groups of homes for epileptics and feeble-minded and the schools at Bethel on the outskirts of Bielefeld. In many respects Wichern was conservative. He cooperated with the existing order in Church and state. But he endeavored to remedy some of the crying ills of that order, accentuated as they were by the revolutionary age.

Similarly in Great Britain Evangelicalism gave birth to many notable efforts to remedy the ills that were made more rampant by the Industrial Revolution. That revolution had its inception and its largest early development in the British Isles. Evangelicals shared in both the early and later development of the Sunday Schools to better the morals of the poor. Members of the Clapham group assisted in constituting a national organization for them. Hannah More, memorable for her schools for the miners in the Mendip Hills, was one of the Clapham circle. John Henry Howard, of Evangelical convictions, was a notable pioneer in prison reform, both in Great Britain and on the Continent. In Glasgow, which because of the Industrial Revolution became the second city in size in Great Britain, was the scene of the memorable ministry of Thomas Chalmers. Chalmers, whose experience was partly due to reading Wilberforce's plea for a Christian commitment, had a new parish created which embraced some of the worst slums. Within four years, by the enlistment of his laymen, he reduced both poverty and vice. London became the metropolis of the commercial and financial worlds created by the Industrial Revolution. There was vividly seen a strange contrast which has characterized the revolutionary age. While in his rage against conditions there and elsewhere bred by the Industrial Revolution, Karl Marx was haunting the British Museum to collect material for his classic *Das Kapital*, with its formulation of anti-Christian Communism, Evangelicals were inaugurating and developing movements to remedy the evils against which he fulminated. The year 1867 which saw the publication of the first volume of *Das Kapital* also witnessed the founding by an ardent Evangelical of the first of the Barnardo homes to care for the waifs of the city. Two years earlier William Booth had opened in one of the most degraded of the slums the mission which in 1878 became the first unit of the Salvation Army. Booth had been a Chartist revolutionary, but in his middle teens had had an Evangelical conversion which led not only to the Salvation Army but also to other constructive measures for remedying the poverty and moral degradation which were concomitants of the slums. In 1844, five

years before Marx settled in London, George Williams, who had been deeply influenced by Charles G. Finney, began the Young Men's Christian Association to provide "a home away from home" for the young men who were flocking to the city to seek their fortunes. The Young Women's Christian Association, which addressed itself to the needs of the urban women, dated its origin from the 1850's in prayer meetings of Evangelicals in London and New York City.

British Evangelicals were not content with measures to relieve poverty and reform the victims of the Industrial Revolution. They also pressed for legislation to remove the conditions which bred those evils. For nearly half a century the notable Evangelical, Anthony Ashley Cooper, seventh Earl of Shaftesbury, was outstanding both in Parliament and outside that august body in furthering basic reforms. Interestingly, and significant of the Evangelical revival, he was a direct descendant of an outstanding eighteenth century sceptic and deist who was the third to hold the title. In his childhood, shy and sensitive, neglected by his parents who were caught in the whirl of public life and the corrupt society of the Regency, he owed his religious nurture to a devout nurse. First in the House of Commons as Lord Ashley and then, after his father's death, in the House of Lords as the Earl of Shaftesbury, he sponsored and often initiated legislation to eliminate some of the evils attendant upon the Industrial Revolution. Among the measures for which he had major responsibility was one limiting the hours of labor, another restricting the employment of women and young children in the coal mines, another to protect the boys who cleaned the chimneys of the ubiquitous coal fires, and still others to improve the housing of laborers. Out of his wealth he himself constructed a model village. The better to promote his reform measures Shaftesbury refused to align himself with any party.

Men and women of Pietist or Evangelical convictions or backgrounds have had a notable share in alleviating the sufferings brought by war and in seeking to prevent war and placing international relations upon the foundation of law and justice. By its very symbol the Red Cross testifies to its Christian origin. Not always remembered, however, is its debt to Pietism and Evangelicalism. Its founder was Henri Dunant. Dunant was the spiritual product of the *reveil*. The *reveil* was a reaction from the cold rationalism which the Enlightenment had brought to the Swiss Reformed churches and was indebted to both Pietism and Evangelicalism. From an old, respected family of Geneva, Dunant had been reared in the atmosphere of the *reveil*. In his twenties he had helped organize the World's Alliance of the Young Men's Christian Associations. In his early

thirties he was present at the battle of Solferino (1859) in the war of Sardinia and France against Austria. Profoundly moved by the lack of care for the sick and wounded, he wrote a book describing the scene which shocked Europe. In 1863 he and a group of his friends began the Red Cross. Dunant travelled through Europe enlisting support, and later in the year a conference of representatives from sixteen nations instituted the International Red Cross. Dunant was chiefly responsible for the international conference which in 1864 drew up the Geneva Convention. Under it the Red Cross has operated and it was eventually ratified by a large proportion of the governments of the world. Two years later, he helped to make the Red Cross effective in its first test—the Seven Weeks War between Prussia and Austria. Fittingly, in his later years Dunant was a recipient of the Nobel Peace Prize.

A notable feature of World War I was the effort of the Young Men's and Young Women's Christian Associations to serve the fighting men and the prisoners. Both organizations were sprung from Evangelicalism. The outstanding leader was John R. Mott. Mott owed his religious commitment to Evangelicalism, notably to Dwight L. Moody and to one of Moody's converts. He thought of himself as a successor to Moody, primarily as an evangelist to students.

The peace movements which flourished in the nineteenth century and which have culminated in the United Nations have been profoundly indebted to Evangelicalism. In the United States the peace movement rose chiefly from Evangelicals. The New York Peace Society was founded in 1815 by David Low Dodge. A devout layman from Connecticut, the progenitor of a long line of wealthy, philanthropic New York businessmen, Dodge was the child of New England Evangelicalism. His father-in-law, a Connecticut clergyman, had been profoundly influenced by Whitefield. Dodge later (1828) shared in the organization of the American Peace Society. An early leader in that society was a Congregational layman, William Ladd, of Evangelical antecedents. Both Ladd and Elihu Burritt, another New England Congregationalist, travelled extensively in the United States and Europe, seeking to enlist support for peace, of both individuals and organizations.

The chief creator of the League of Nations was Woodrow Wilson. Wilson was descended from Presbyterian ministers on both sides of his house and in his teens he had an Evangelical conversion, with its acceptance of Christ as Savior and with full commitment to him. From that commitment he never wavered. His faith in God inspired him in his advocacy of "a war to end war" and his determination to provide through a world organization a way for the peaceable settlement of disputes between nations. The United Nations, the successor to the

League of Nations, owed much to John Foster Dulles. Dulles, also a son of a Presbyterian clergyman in the Evangelical tradition, had a leading part in its creation and in its acceptance by the Senate of the United States. One of the most creative servants of the United Nations was Dag Hammarskjöld. Hammarskjöld's courage and faith were in no small degree from a heritage in which both Pietism and Evangelicalism were potent. In his youth, Hammarskjöld was a member of the family of Nathan Söderblom. Söderblom was a son of a Pietist pastor and in his student days had contact with Dwight L. Moody at a student conference in Northfield which lifted his horizons beyond his own church and to global dimensions.

To speak of Söderblom is to turn naturally to the Ecumenical Movement. That, too, is deeply indebted to Pietism and Evangelicalism. The Ecumenical Movement was given its major impetus by the World Missionary Conference in Edinburgh in 1910. Although that conference had some others than Pietists and Evangelicals in attendance, most of its members were from those traditions. Its chairman, John R. Mott, and its secretary, J. H. Oldham, were from the Student Volunteer Movement and that movement was born at a conference in 1886 in which Moody was the guiding spirit. One of the two bodies which initially joined to form the World Council of Churches was the Universal Christian Council for Life and Work of which Söderblom was the initiator. Mott was the chief creator of the International Missionary Council, an organization which emerged from the Edinburgh Conference and which has now become integrated with the World Council of Churches as its Division of World Mission and Evangelism. Of the three bodies which have entered into the World Council of Churches—what are usually called Faith and Order, Life and Work, and the International Missionary Council—the latter two are primarily the offspring of Pietism and Evangelicalism. Although Pietists and Evangelicals have shared in Faith and Order, they were not as prominent in its formation and development as in the other two. It is significant that two of the three honorary presidents of the World Council of Churches, John R. Mott and J. H. Oldham, have been products of Evangelicalism. Moreover, several of the secretariat of that body had their introduction to the Ecumenical Movement as officers of the World's Student Christian Federal. That body had Mott as its founder and was, therefore, sprung from the Evangelical impulse. The Ecumenical Movement, then, is primarily the outgrowth of Pietism and Evangelicalism. In the current revolutionary age when mankind is being rapidly crowded into a neighborhood which, beset by tensions, is threatened with self-destruction, it is drawing Christians together as never before, and with the purpose of winning all men to Christ and of countering the forces that would destroy mankind.

Evangelicals had a major share in the fight against alcoholism. Here, as elsewhere in reform movements, others than Evangelicals shared. The Irish Roman Catholic, Theobald Mathew, a Capuchin, was prominent both in the British Isles and the United States. In the latter country the redoubtable Archbishop Ireland was especially pronounced in denouncing the liquor traffic. In England a number of clergy of the Establishment who were not Evangelicals were vigorous in their advocacy of temperance. But in England Evangelical Free Churchmen were outstanding as advocates of temperance and total abstinence. In the United States the temperance and prohibition movements were led by Evangelicals. Quakers and Methodists were Pioneers. Lyman Beecher, one of the most prominent evangelistic preachers in the first half of the nineteenth century, was an eloquent advocate of temperance and prohibition. The American Temperance Society, later renamed The American Society for the Promotion of Temperance, was one of the several organizations for furthering reform and the Christian faith which were begun and supported by Evangelicals in the early decades of the nineteenth century. The Woman's Christian Temperance Union grew out of a meeting in Chautauqua, that creation of Evangelicalism, and for years had as its president Frances Willard, a child of Evangelical Methodism. The Anti-Saloon League, the organization chiefly responsible for writing prohibition into the Constitution of the United States, was initiated at Oberlin. Oberlin was the creation of Evangelicals in which Charles G. Finney was a leading figure and which long was a radiating center of idealistic movements for social and moral reform.

On a more comprehensive scale than any of the movements which we have so far mentioned as fruits of Pietism and Evangelicalism has been the world-wide spread of Protestantism in the past century and a half. That has been partly through Roman Catholicism. But the expansion of Protestantism is much more remarkable than that of the Roman Catholic Church. At the beginning of the nineteenth century, the Roman Catholic Church was represented on all the continents and in many of the islands in the sea. In striking contrast, at that time Protestantism was found only in northwestern Europe, in a narrow fringe along the eastern coast of North America, and here and there in small enclaves on the coast of Africa, in India, and in a few scattered islands. Since the dawn of the nineteenth century the Roman Catholic Church has continued its geographic expansion. Relatively, however, Protestantism has been far more widely planted and has grown much more rapidly. Much of that growth has been by migrations from Europe—to the United States, Canada, Australia, New Zealand and South Africa. But much has been by conversion from non-European peoples. On every continent and in almost every country Protestant Churches are in existence. Al-

though minorities in most lands, in the majority of countries, they are growing. Not all the Protestant expansion has been by Pietists and Evangelicals. Some has been by non-Pietist Lutherans and by non-Evangelical Anglicans. Yet by far the major share has been by denominations or societies which owe their existence to Pietists or Evangelicals. That is notable in the United States, for here the overwhelming majority of Protestants are in denominations of Evangelical beginnings. The largest are the Methodist and Baptist churches. With the Methodists must also be included the Evangelical United Brethren. With bodies of Evangelical origin must also be listed the various wings of the Disciples of Christ, the Christian Churches, and the Churches of Christ. Presbyterians are deeply indebted to Evangelicalism. The larger and some of the smaller Lutheran churches have strong strains of Pietism in their traditions. The spread of Protestantism among non-European peoples has been overwhelmingly by bodies of Evangelical and Pietist provenance.

In that spread of Protestantism outside the Occident through Evangelicalism and Pietism not only have churches arisen, but also movement after movement has sprung up for making the impact of Western civilization a blessing and not a curse. Among them have been the development of schools and the reduction of languages to writing which we have already mentioned. Missionaries have pioneered in the introduction of modern surgery, medicine, and nursing, in improved methods of husbandry and agriculture, in the fight against narcotics, and in famine relief. They have introduced the Christian family and have been forerunners in the education of women.

Inevitably the question arises as to whether the dreams cherished by Pietists and Evangelicals for a better world are to prevail. We remember how the outbreak of World War I saddened Walter Rauschenbusch. We must not forget that some of the traditional evils of mankind have had their most colossal development among peoples which have been longest under the influence of Christianity. That has been true of African slavery and of war. Among these peoples have also arisen the most serious challenges to all religion that mankind has known. Moreover, some of the threats have had their chief source in nominally Protestant peoples. The Industrial Revolution and modern science had their major beginnings in nominally Protestant England. Marxist Communism was given its classical form by former Protestants. Indeed, Engels, one of the two authors of *Das Kapital*, was reared in devout Pietist circles. In Germany, officially Christian for hundreds of years and the birthplace of Pietism, millions of Jews were murdered under the Hitler regime. The first atomic bomb was developed in traditionally Protestant America and the order for its initial use was given by a

President who was a member of a denomination of Evangelical origin. By a sobering contrast, what we call the American dream that has inspired idealists in the United States sprang from the small Evangelical minorities which were among the early settlers of this country. Its most widely sung hymn, *America*, was written by a Baptist clergyman in his theological seminary days. The similar *America the Beautiful* had as its author a daughter and granddaughter of New England Congregational ministers who were in the Evangelical tradition.

Are those Pietists and Evangelicals right who declare that all our efforts to save society are foredoomed? Is the world to grow worse and worse until God steps in and brings a sudden end to all this sorry mess? Some whose voices are widely heard say so. Others from Pietist and Evangelical backgrounds who doubt that outcome and who spend themselves in seeking to counter the evils of this present world declare that a perfect society can never be attained. They declare that by his very nature man is a compound of misery and noble aspirations from which he can never be emancipated.

As he surveys man's past the historian can say that although some of mankind's chronic ills have swollen to their most gigantic proportions among peoples who have been longest exposed to the Gospel, never have the efforts to curb these ills been as extensive as by individuals and groups from among these peoples. From no other religion have confident and determined attempts to combat collective evils been made on so large a scale. Moreover, more of these attempts have come from those whose motives stem from Pietism and Evangelicalism than from any other source. Beyond this generalization the historian as historian must not go. But if he is a Christian the historian must also believe that God's love in Christ will not be defeated. He remembers that at the heart of his faith is the conviction that God sent his Son into the world not to condemn the world, but that the world through Him might be saved. He has read since his childhood that it is the purpose of God to gather together in one all things in Christ, both which are in heaven and which are on earth. How and when God is to bring about that consummation, the Christian cannot wisely predict. With his Master he must say that it is not for us to know times or seasons which the Father has fixed by his own authority. But his faith must be in God the Father almighty, maker of heaven and earth. He must seek to witness to all men the good news of God's love in his incarnate Son and so far as in him lies he must endeavor to remove those obstacles placed by himself and his fellowmen which inhibit mankind from entering into that eternal Kingdom which is the gift of God.

Of Utmost Concern

by GEORGE R. METCALF

Members of the clergy and ladies and gentlemen:—

It is a heart-warming experience for me to stand before you this evening, even though it reminds me that I am out of my professional environment. There is a danger, which all of us recognize, in bringing together the church and state, and, as a matter of fact, I have spent a large share of my public life in trying to keep them separate.

Still, if we can waive these thoughts for the moment, I would like to discuss with you in a spirit of mutual interest a subject of utmost concern to all Americans—the question of racial integration in the field of private housing.

Essentially, this is an issue of civil rights. Regardless of the color of a man's skin, his ancestry, or his religious tenet, he has a constitutional right under our form of government to share in all the rights and privileges which the nation bestows. The Fourteenth Amendment, adopted in 1868, is very specific on this. "No state," it says, "shall deny to any person within its jurisdiction the equal protection of the laws."

In a like vein, New York's *Law Against Discrimination* states that "the legislature hereby finds and declares that practices of discrimination against any of its inhabitants because of race, creed, color or national origin are a matter of state concern, that such discrimination not only threatens the rights and proper privileges of its inhabitants but menaces the institutions and foundation of a free democratic state and threatens the peace, order, health, safety and general welfare of the state and its inhabitants."

Discrimination is not limited to one example; it is multifarious. It could be the failure of a Negro girl to obtain employment in a grocery store; it could be the refusal of a trailer camp proprietor to permit the entrance of a Puerto Rican family or it could be the inability of a Willie Mays to purchase a home in a white neighborhood in San Francisco because he is black.

Of the three, Mays' difficulty is the direst, the hardest to correct. Yet, it is the most important for it is the heart of the problem. The simple act of segregating a group of people on the basis of race, color or creed inevitably produces hostility between the majority and the minority with discrimination the natural result.

We could applaud—and do—the decision of the United States Supreme Court outlawing racial discrimination in the public schools, but wherever *de facto* segregation exists, the boil continues to fester. Until the minority children are integrated in the neighborhoods of the majority, the pattern will remain pretty much unchanged.

At this point, permit me to use my statistical rod to measure the problem's impact. Based on the 1960 census, every major city in the State of New York has declined in white population and increased in non-white population.

In the major central cities—Albany, Utica, Syracuse, Rochester and Buffalo—the non-white population has doubled in the past decade while the white population has decreased twelve percent. New York City is the largest “minority” city in the world with over a million Negroes and more than 600,000 Puerto Ricans.

Population pressures have worsened the housing segregation. In Buffalo, for example, in 1950, one census tract was over 50 percent non-white; in 1960, there were seven such census tracts. In Rochester, in 1950, there were no census tracts with 50 percent non-white occupancy; in 1960, there were six.

In New York State, in 1960, 34.7 percent of the non-white population in rental housing lived in deteriorating or dilapidated buildings, compared with 12.5 percent for whites. The overcrowding was something to abhor.

When the United States Commission on Civil Rights held hearings in New York City during 1959, a Puerto Rican witness described living conditions in East Harlem as a “rent jungle, where four filthy rooms and a kitchen brings the landlord the unheard-of rental of \$139 a month. East Harlem is a place where a decontrolled apartment is subdivided into eight cubbyholes, filthy cubbyholes at that, where tenants are afraid to put their lights out at night for fear of rats . . .”

Overcrowding was so shocking that if the population density in Harlem's worst blocks had extended throughout the City, the entire population of the United States would have fitted into three of New York's largest boroughs.

This is not a condition that blossomed overnight. A Syracuse sociologist, Dr. Charles V. Willie, attached to the Department of Preventive Medicine, Syracuse University College of Medicine, discovered that segregation existed in the “salt city” as far back as 1930. At that time, 80 percent of the Negro population lived in four census tracts adjacent to the main business district. By 1950 the number had doubled, but 80 percent still lived in the four tracts; by 1957, it had doubled again, but the proportion was still unchanged.

When it comes to finding a cure, one of the severest tests is the tendency of community leaders to sweep the problem under the rug. When it was first suggested that the State Commission for Human Rights (formerly known as SCAD) should establish a branch office in Rochester, a number of the public officials exclaimed, "Rochester doesn't need such a unit; it is nationally known as the city of 'brotherly love.'" Of course, they have long since seen the light.

During the summer of 1959 the Senate Committee on Public Health undertook a study of housing discrimination in five representative communities upstate. In one of the cities, Plattsburgh, questionnaires went to a list of twenty-seven citizens which included several trailer court operators, an official of the Plattsburgh Housing Authority, social workers, educators, pastors, insurance agents, realtors, a banker and various county and city officials. Four out of five were unaware that discrimination existed in their city despite an editorial in the local PRESS—REPUBLICAN on August 12, 1959, that the problems which the Negro faces "centers about housing principally. The Negro has found himself shut out of some housing in this area. Petitions have been circulated in certain instances to keep him from buying in some areas of the city."

I must confess that in some of our smaller communities, the act of segregation may not appear so manifest. The former chairman of the State Commission for Human Rights once declared that no community has a problem until the minority reaches five percent of the population, but this is only a matter of degree. Segregation exists in all our communities and there is not a city or village in this state where a Negro can buy a house or acquire rental property without encountering some form of discrimination.

This, then, is a problem which warrants the concern of every thoughtful American who believes in equality of privilege. Some believe that the only cure is education—education that teaches the meaning of equality and the Negro's inalienable right to shelter where, as Governor Rockefeller says, "his heart desires and his means permit."

This is a valid aim and I have no desire to underestimate either the value of or the necessity for such education, but, in my opinion, it is pure sophistry to think that the prejudicial residue of generations will suddenly disappear under the benign influence of sweet inducements. The vein of ignorance is buried too deep. Had the Supreme Court not outlawed discrimination in the public schools, the South would still be in the somnolence of post-bellum days sipping "separate but equal" juleps to relieve the heat of racial carpetbaggers.

A far stronger antidote than argument is needed—a medicine that

relies on law for its application. There are those among us who say you cannot legislate morality. This is very likely true, but you can legislate a wholesome community atmosphere in which morality is upgraded as a natural corollary. For too long we have neglected to recognize the educational value of law in being able to accomplish through ukase what we cannot do by entreaty. No one has more ably defined this than the former dean of the Howard University Law School, George M. Johnson. Said he, "Laws . . . have an educational value for the community as a whole. In this way laws help to change the hearts and minds of men by changing some of their practices and by keeping them ever mindful of the goals toward which a free people dedicated to equal justice under law and equal opportunity for all citizens must strive."

Even fifteen years ago when the proposal to establish a State Commission Against Discrimination was being debated in Albany, grave doubts arose about its efficacy in eradicating prejudice. A distinguished lawyer, representing the New York State Bar Association, said, ". . . The elaborate administrative procedures with penal sanctions, contained in this bill are bound to create prejudice where it does not exist, increase it where it does exist, and, generally, aggravate and exaggerate religious and racial differences." Think how utterly unfounded this fear was. The law has not pitted race against race or creed against creed. On the contrary, it has helped to create a healthy atmosphere in which people of all races and creeds work side by side.

New York's first anti-bias legislation—the Ives-Quinn Bill—applied to employment practices. It was tremendously successful in opening up the doors of prejudice that previously had sealed off opportunities for minority groups. A simple trip through the stores, the banks, or the insurance companies of New York City would be sufficient evidence to demonstrate this point. To see the myriad of Negro faces behind desks and across counters heralding as they do a change in mores, is one of the great inspirations of modern America.

It would be even more inspiring if we could point with similar pride to the same improvement in the field of housing. Unfortunately, the resistance to change is enormous and there are thousands of New Yorkers who sincerely believe that housing is too personal a matter to come under the jurisdiction of law.

The sources of such opposition are not difficult to locate, but often, like the iceberg, they remain largely hidden. There is first the false assumption that real estate values tumble whenever a Negro family enters a previously all-white neighborhood. A 1959 study of eight major cities in the United States by the Commission on Race

and Housing showed that the entry of non-whites into an all-white neighborhood was much more often associated with price improvement or stability than with price weakening. What happens to prices seems to depend upon a variety of circumstances that send them upward, downward or leave them unaffected. Some of the influencing factors are: (1) the willingness of the whites to accept a Negro into their midst; (2) the determination of the Negro to move in; (3) the willingness of white families to purchase property in a racially integrated neighborhood; and (4) the amount of housing available to Negro families.

In San Francisco, the Commission compiled a record of the sale prices of 5,417 homes in 20 formerly all-white neighborhoods which underwent some degree of non-white entry from 1943 to 1959. These were compared with the sale prices of 4,495 houses in 19 neighborhoods which remained all-white. The neighborhoods were selected to give as much diversity as possible in price, class, degree of non-white occupancy and other factors. The sale prices in the white neighborhoods signified the control prices; the sale prices in the integrated neighborhoods, the test prices. The study of the figures showed that in 41 percent of the comparisons, test prices remained within five percent of the control prices, demonstrating no appreciable change. In 44 percent of the comparisons, test prices were 5 to 26 percent above the control prices. Only in the remaining 15 percent of the comparisons were the test prices below the control prices and these by margins of 5 to 9 percent.

Luigi Laurenti, the author of the study and a member of the Economics Department at the University of California, concluded from an analysis of these percentages that the entry of non-whites into an all-white neighborhood did not depress prices *per se*. Depending upon circumstances, racial change may be depressing or it may be stimulating to real estate prices and in varying degrees.

A second argument against fair housing legislation arises from the concept of private property, the common law principle that a man's house is his castle. In this view, he is entitled to sell or rent to whom he pleases and if he rejects an applicant because of a dislike for the pigment of his skin, he is still within his constitutional rights. What the inventors of this concept overlooks is the fact that the court has refused to sustain them. New York City's Sharkey-Brown-Isaacs measure which bars discrimination in private housing on the basis of race, color or creed has already been declared constitutional. On April 5, 1960, Mr. Justice Aron Steuer of the New York State Supreme Court, New York County, made an affirmative ruling after a Greenwich

Village real estate operator announced his intention of defying the ordinance and brought action for a declaratory judgment.

The Court pointed out that all that the ordinance does is to say that "because a man is a Negro he is not, *ipso facto*, an undesirable tenant." Justice Steuer further declared that it has been a long recognized power of the state to legislate the regulations which apply to rental housing. Referring to the plaintiff's argument that Negro tenants would "in one way or another eventually lessen his rental income," the Court replied, "Obviously, if the purposes of the statute are effected, this cannot be true." And regardless of this contention, the Court concluded, "It is an additional instance where the individual must yield to what legislative authority deems is for the common good," and therefore the ordinance is constitutional.

A third objection which invariably springs up every time the subject of integrated housing is discussed is the widely held belief that whites and non-whites cannot successfully live together in the same neighborhood. More than a decade ago the Research Center for Human Relations, New York University, decided to investigate the charge. It ran a survey of four public housing projects, two segregated and two integrated, in Jersey City and New York City. In each development, approximately one hundred white and twenty-five Negro housewives were interviewed. They were asked whether they thought that a person who moved into the project would "be likely to get to know any colored people in the project." More than 95 percent of the women in the two integrated projects answered "yes," but in the segregated projects, only 30 percent in the one and 21 percent in the other replied in the affirmative.

Declared a housewife who had moved into one of the integrated projects, "I was prejudiced when I moved in here but not any more . . . I find there is no such thing as 'my kind' . . . I know the people, I have been in their homes . . . been to church with them . . . My doctor is colored . . . my dentist is colored. He's a surgeon and he's wonderful."

Other examples complete with chapter and verse are available to the doubting Thomas.

A final complaint is the conviction with certain groups that a statutory mandate is unworkable. Again, the facts do not support this belief. During the first 21 months of operation under the New York City fair housing ordinance, there were 511 complaints. Of these, 21 percent were dropped because the charge of discrimination was unsupported, an additional 27 percent were closed for administrative reasons, such as lack of jurisdiction or failure of the complainant to

follow through. But 52 percent were settled by conciliation and of these 52 percent the great majority resulted in the complainant receiving either the apartment he had sought or another one in the same building.

The Church and Civil Rights

Two points have been made clear: the first, centered upon the broad question of civil rights, with particular reference to housing, and second, on the fact that anti-bias legislation is needed to remove the patterns of segregation.

Now what do these issues have to do with a convocation of clergymen?

Just this. The Declaration of Independence and the American Constitution with their guarantee of individual rights is a political projection of the Judaeo-Christian concept that all men are created in God's image. An equation showing this relationship between the state and the church would read something like this: Bill of Rights equals Sermon on the Mount. It is impossible to change one of the factors in the equation without affecting the other. Violate the Bill of Rights and the moral sanctity of Christianity is being violated. Thus, a tremendous responsibility is placed on the church for improving the moral climate.

The basic reason for the failure of the Legislature to enact fair housing legislation is the fact that public opinion will not support the effort upstate. In a word, the citizens do not understand the moral implications or the fact that their failure to respond cast vast repercussions on our image abroad.

You clergymen have a heavy responsibility in the issues of civil rights. Appeal to your parishioners by sermons, by word of mouth, by news media, by conferences, or in any way you see fit, beseeching them to support the effort to eliminate segregation and discrimination. Tell them that real estate values do not tumble when Negroes move into a community, that anti-bias legislation is constitutional, that whites and Negroes can live side by side, that the State Commission for Human Rights can be effective if given the legal right to eliminate discrimination.

On moral issues, the people want ministerial guidance, not the words of politicians who are sometimes suspect. You and you alone are in the strategic position to give such leadership.

For almost a decade now, Assemblyman Bertram L. Baker, a Brooklyn Democrat, and I have been sponsoring anti-bias housing legislation. The 1960 legislation—the latest to pass—barred discrimination in multiple residences and in housing developments of 10 or

more units in a contiguous area. During the past session, we sponsored legislation to bar discrimination in all housing except owner occupied one and two family units. To pass the Legislature, it needs your support. We will introduce it a second time at the coming session—provided we are re-elected—and continue until the legislative battle is won.

One final but most important word: The New York State Council of Churches is extremely fortunate in having for its Albany representative a man of the integrity and understanding of Ted Conklin. He is an expert who understands the problems completely and is working might and main toward the goals I have outlined. It is my hope that you will give him your utmost support.

The Absence of Eschatology in Church Education

by J. C. WYNN

In Christian education courses at Colgate Rochester Divinity School, we regularly review the curriculum publications of four (and in some semesters more) denominational publishers. All of them without exception distribute some statement of their objectives in which they declare that their curricula treat responsibly and completely the whole message of the Bible. Yet the critical student must look through quarter after quarter of lesson materials of all age groups before locating even slight references to any eschatological passage. If the Bible, as must be conceded, has inalienable convictions about the eschaton built into its very structure, this neglect vis a vis such claims requires some explanation. Two biblical theologians who speak on behalf of many are Emil Brunner who observes that "from A to Z (The Old Testament) is eschatological, directed towards a goal which God gives to his people"¹ and Norman Langford who dubs the New Testament "unambiguously eschatological."² Eschatology integral to scriptural witness, and church school publications nearly oblivious of this: that is our quandary.

The Eschaton and the Curriculum

It is instructive to note the treatment of the few eschatological passages that can be identified within these publications. The International Uniform Lessons, whose outlines enjoy the broadest use of any church school lessons throughout Protestantism, and whose announced plan is to work through the Bible every six years, occasionally lifts passages from eschatological context, e.g. Matthew 18:24 ff., Matthew 25:3ff. and then proceed almost invariably to interpret the selections moralistically. The point of the parable of the talents becomes that we ought to utilize our opportunities creatively. The parable of the workers in the field seems to be to the point that fair dealing can be tempered with generosity. The wise and foolish virgins apparently impress many curriculum writers with the motto of the Boy

¹ Emil Brunner, *The Christian Doctrine of Creation and Redemption, Dogmatics Volume II*, Westminster, 1952, p. 204.

² "Eschatology and Christian Education". *Nexus*, February 1961.

Scouts; and a homily in regard to preparedness about fuel oil may follow. The emphasis on the separation of sheep and goats is likely to be on good works (e.g. CARE packages to underprivileged nations) rather than that the way we discharge our responsibility for our brethren in need directly affects our Lord who was made in the likeness of men and who will come again as our judge. Only recently in preparation for this paper I have conducted a search to find any curriculum publication that deals with the signs and as cited in Matthew 24, Mark 13, or Luke 21 (famine, earthquake, pestilence, betrayal, darkened sun, weeping and gnashing of teeth); but I found none. One gets the impression that our churches would as soon erect a neon sign with the letters, JESUS SAVES, above their doors as to assign such a passage for church school study.

By contrast, the independent publishers dwell over much upon eschatology with a zeal that marks their own selective and unbalanced emphasis. Gospel Light publications, for instance, seem far more concerned with the world to come than with our present existence. Their lessons repeatedly deal with the second coming, apocalyptic prophecy, and the urgency to be ready for the Lord's return. This other-worldly emphasis is mirrored in a rival business, The Scripture Press, whose lessons give wide space to apocalyptic prophecies, millennialism, and the prospects for admission to a materialistic, spatial heaven. David C. Cook publications, which saturate the market among rural upstate New York church schools, include numerous references to the doctrine of the second coming that are markedly less specific than either Gospel Light or Scripture Press periodicals.

It is passing strange to note also that many churches faithfully follow the traditional lectionary for their Scripture readings in public worship without pausing to note the proportionate strength of eschatological passages among those lections. *The Book of Common Prayer*, and *Common Service*, each list twenty-one different passages of eschatological import in their annual readings as they work their way through the Christian year. Yet of the hundreds of services I have attended in Protestant Episcopal and United Lutheran churches, I cannot recall one where the preacher chose to exegete these difficult lections in his sermon. *The Book of Common Worship* as well as the *St. Andrew's Lectionary of Bible Lessons*, though their use is voluntary among Presbyterian and Reformed groups, are widely followed in Sunday by Sunday readings in church worship. Each of these latter titles shares all but four of the traditional lections to be found in the more liturgical guides mentioned above, but eschatological preaching is just as unusual among these churches.

And if we were to examine carefully the many modern creeds that have been prepared by church denominations and councils in recent decades, we would see that they skirt around eschatology as if it had no structural permanence in the biblical story at all. Perhaps the conspicuous exception to this situation in church education among major Protestant denominations is to be found in the still occasional catechetical instruction given confirmation classes. Catechisms, for all their revisions, generally continue to include questions and answers about eschatology. The Westminster (Larger) Catechism, for instance, has several queries along this line:

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world in that he, who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in full manifestation of his own glory and of his Father's with all his holy angels, with a shout, and with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.

There is a sentence that may require a short explanation to the catechetical class. A different note is struck, however, by the Heidelberg Catechism in its question:

Q. What comfort hast thou by the coming again of Christ to judge the quick and the dead?

A. That in all my miseries and persecutions I look with my head erect for the very same, who yielded himself unto the judgment of God for me and took away all malediction from me, to come Judge from heaven.

A Cause for Fanatics

The impression remains, however, that except for the catechists (found chiefly among Lutherans, a few old school Presbyterians, and some widely scattered United Church of Canada parishes), eschatology is seldom mentioned aloud in church education, either in classroom or in pulpit. Main line Protestants are apt to consider the subject to be the domain of religious fanatics, but altogether optional for middle class churches to accept or to reject. How a theme so central to the biblical message, and so prominent in the lectionary, could be so conspicuously neglected by so many churchmen is the problem we must confront. There are, I believe, four outstanding causes for this curious situation.

1. *The imagery of the second coming of Christ and a final judgment*

is esthetically objectionable, morally repulsive, or scientifically ludicrous to vast numbers of our people.

We are embarrassed by literal interpretations of these eschatological passages, by paintings that depict the sufferings of the damned, or poetry that places stress upon lost souls. Theologians, we have noted, are at pains to get over the symbols of eschatology quickly and to get on to their significance. Thus Karl Barth insists that these are metaphors of ultimate reality and that we must repress our images of the event of judgment. John Baillie explains that these are myths of judgment which really mean for us the resolution of conflict. Emil Brunner reminds us that we have no real picture at all of the final cosmos. Meanwhile Reinhold Niebuhr places the matter in historical context, noting that we probably have to take symbols seriously in order to understand history aright: thus "the symbol of the second coming can neither be taken liberally or dismissed as unimportant."³ And Alan Richardson dryly observes that we can hardly use Oriental myths to calculate the accurate time of the eschaton.

The very idea of the Nazarene turning out to be a stern judge is unthinkable to a pedagogical tradition that has projected an image of a loving, tender Jesus, friend of little children and brother of all mankind. Church school lessons for kindergarten and primary departments are replete with references to a considerate, gentlemanly Jesus. It is seemingly too harsh, even many years afterward, to speak of a Jesus who turns out to be stern just where we had expected him to be tender, or demanding in instances where we had hoped him to be sympathetic. Yet we might take our cue from John Calvin who evidently was concerned by this selfsame problem of the two natures of Christ:

It is a source of peculiar consolation that he will preside at the judgment . . . for how could a most merciful Prince destroy his own people? How could a head scatter his own members? . . . Indeed, it is no inconsiderable security, that we shall stand before no other tribunal than that of our Redeemer from whom we are to expect our salvation.⁴

And Karl Barth, seeking a more positive face to put upon this event, draws our attention to the principle that judgment resolves conflict; and that in the Bible a judge is not one who rewards some and punishes others but who creates order and restores what has been destroyed.⁵

³ *The Nature and Destiny of Man*, Vol. II, Chapter X.

⁴ *The Institutes of the Christian Religion*, Book II, Chapter XVI, translated by John Allen, Presbyterian Board of Christian Education, Seventh American Edition, 1936.

⁵ *Dogmatics In Outline*, Harper and Brothers, 1959, p. 135.

Oscar Cullman would offer comfort to those religious educators who ignore the doctrine of a second coming by noting that this belief is not central to the New Testament at all and that early Christians placed their emphasis upon Christ as Lord and not Christ as Returnee. Others would pass it off, as Alan Richardson does, by linking it with the so-called "real absence" dogma, i.e. that Christ had somehow once been present but no longer is. To this point is the old chestnut about the preacher who was asked if he believed that Christ would come again, and responded, "Why, I didn't know he had been away."

It is not to be wondered that church educators who look to biblical theologians for aegis, become confused and leave the promulgation of a second coming to the Russelites, the Millerites, and Seventh Day Adventists. Until they have some clearer guidance on how to relate thought categories of the Bible to our day so that they can show their contemporaneity, they are likely to allegorize, to demythologize, to moralize, and (especially) to ignore.

2. *Church Educators are too imbued with a secular belief in progress to find much place for a doctrine that speaks of calamity and utter finality.*

The marked influence of progressive education upon the Sunday church school can be seen in dozens of ways. Interests in play therapy, demonstrations, experiment, workshops, discussion methods are only a few examples. Many of these techniques have enriched the church's curriculum; but with them was imported a pervading optimism about humanity and an expectation of inevitable progress that was more harmonious with a liberal theology than with any eschatological thinking. Proponents of progressive education have had a propensity toward the tomorrow-will-be-better philosophy; and since the modern Sunday church school movement has looked to public education for so much of its inspiration, this rosy expectation has often been uncritically appropriated.

Progressive education, in the words of one of its most articulate apologists, "offers a new world view provided, not by speculation by metaphysics but by the sciences of man."⁶ Man, in his turn, does not find it simple to contemplate either his own mortality nor an end to his world. Stubbornly he maintains his will to live; and his mind cannot tolerate a continuing reminder of his own finality. We have learned that our contemporaries are not really tense about nuclear warfare because they seldom think enough about it to be

⁶ Theodore Brammell, "A Reconstructionist View of Education", *Philosophies of Education*, edited by Philip H. Phenix, John Wiley and Sons, 1961.

frightened by its threat; so we should not be surprised that the constant expectation of the eschaton eventually relaxed its hold on the minds of first century Christians.

But Christian faith is not without its own confidence in progress. Oddly enough, such progressive leanings are not isolated from a doctrine of eschatology but intimately connected to it. The vast difference between Christian progress and the progressive education of secular progress is to be found in their basic assumptions. One places its bet on evolutionary advances brought about by reconstructionist possibilities in man. The other puts its hope in God. The grim prophecies of Matthew 24 are a part of the eschatological story; but so is the earnest expectation that the end to this cosmos involves God's coming creation to renew and to complete that which is now imperfect and amiss. The Scriptures lead us to hope even in the midst of tribulation. They help us to see that, in spite of earthbound calamities, our citizenship is in heaven and that the tension between fear of the eschaton and hope in God that characterized first century Christianity is also ours.

Our hope, too, is rooted in Christ. We also must be able to understand what God is saying to us in current history through wars and rumors of war, through plagues, and hurricanes, death, and destruction. And his message to our time is relevant not only to the child in a junior class of the church school but also to the man dying of heart disease. Our hope is held out to one who sees the end close at hand and to another who may see it only in short, progressive steps. It has to be that way. Samuel Johnson, it will be remembered, once chided a preacher who planned a series of sermons for prisoners within the Tower of London because a number of his hearers would be hanged before the series was completed. Yet this is the way of life; the eschaton has a personal dimension. Of two men in the field, one shall be taken and the other left. Of two women grinding in the mill, one shall be taken and the other left. There is no inevitable progress guaranteed in this world ("onward, and upward, Excelsior!"). Ours is a time that could be interrupted at any moment, a truth the world may realize now more profoundly than the church. Educators are reminded of the gruesome facts of impending destruction by ruthless words from Harrison Brown, Jacques Barzun, David Riesman and a host of others. It could be that now when secular educators tend less often to believe so blithely in inevitable progress, that the Christian educator might turn to them and show them who is our true ground for hope. It is a lesson we need also to turn inward toward our own curriculum editors.

3. *The eschaton is completely beyond the ability of men, even educators, to affect or to control.*

Education, in the church and out, has a strong bent toward the manipulation of environment. Group methods, learning situations, preparation of a lesson, "the climate of learning" become part of such manipulation. Education of any kind emphasizes discipline, organization, and measurable attainments. In each of these areas, the educator attempts to maintain enough control to insure that objectives are reached, but control exercised with enough freedom that persons are not under duress. To this end, the educator has worked with grading, testing, classification of students, assignments, and peer group influences. Not unnaturally, the church education process has picked up much of this apparatus and transferred it, sometimes unthinkingly, sometimes quite critically, to the parish. It cannot be doubted that much of this transfer has been of value, imbuing a rather haphazard pedagogical procedure with some form and order. Nevertheless, with the apparatus has come (as we could have expected) some of the presuppositions of secular educators. And one such presupposition is that if we can correctly analyze the readiness of the pupil for learning, we can then lead him to the change that has been set as the objective for a given course. The church, therefore, sees no end of character research, motivational testing, developmental theory, educational goals, self-rating scales, evaluation sessions, and the like.

Imagine then the resistance of some religious educators to a concept of the divine initiative. It cannot truly be said that they doubt the power of God to change lives, and instead trust their own abilities more. But it can be said that they act as if they believe so. And, while this period is apparently passing, as staff changes are made, persons whose convictions are thus divided are frequently to be found in policy-forming executive posts of the denominational publishing houses. Resultingly, their curricular materials reflect this confusion.

Developmental concepts of learning have contributed much to all of religious education. For this we can be grateful. The contributions, however, have also included an understanding that change takes place through a series of developments in the life of the person that advance from the neonate to his maturation. But the Christian concept of redemption is not the same thing as developmental education. Redemption is the making of a new creature out of the person, a becoming of something entirely remade. This is not limited to gradual development, but can be a drastically sudden change-over in conversion. The new creation is not a somewhat more developed person, but an utterly different one. So radical a transformation may not be possible for

graded education at all, but only for a more miraculous climax. Here it is that the secular educator and the Christian educator might part company, even though they have shared insights and techniques up to this point. The objective of Christian education is, to use the words of the major objective in the Judson Series, "a new person in Christ". In this objective, a biblically grounded Christian educator knows how limited is his ability and how dependent we are upon the prevenient grace of God. When the end of education is improvement, we seem to know our way; when the end of Christian education is redemption, we realize that the labor is not wholly within our hands.

Eschatology faces the reluctant church educator with a reminder that we do not move toward God in Christ so much as He comes towards us. He does not wait for us to inch our way to Him, but comes toward us, invites us, leads us, falls in step with us. This encounter is not something that clever men have thought up, but a leading of the will of God. His is the divine initiative. As Karl Barth says:

" . . . this goal of hope does not stand somewhere and we must laboriously built the road to it, but . . . it says in the Confession, *Venturus est*. Not that we must come; it is He who comes. Where would we arrive with our wandering and running? World history with its industry, with its wars and armistices, the history of civilization with its illusions and improbabilities—is that a way? We have to smile. But when He comes, He who is the Actor, then from there all that is so miserable in our 'progressiveness' is drawn into a different light. The frightful folly and weakness of the Church and the world are lit up by him."⁷

We have to smile also. The feverish busywork of so much church education is shown up for its shallowness and for its fallacious presupposition, viz., that it all depends upon our own human effort. The *via lucis* toward new creaturehood necessitates divine guidance (and faith in that guidance) before we and those we teach even become new creations. "It does not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him." (I John 3:2).

4. *Church education tends to assume that its goals are so earth-bound that we seem limited to teaching persons for here and now.*

The conviction that Christians are strangers and pilgrims on the earth, en route to a city whose maker and builder is God is seldom emphasized in church school publication. If our citizenship is else-

⁷ *Dogmatics In Outline*, Harper and Brothers, 1959, p. 133.

where, as the New Testament holds, that hope is underplayed in denominational literature. The question might be frankly put: Why should we be educating those whose future is not here? But the Christian hope is equally for the last hour of life and the first. To answer Dr. Johnson's jibe about preaching a series of sermons to men condemned to die, this is appropriate and defensible. We shall all die; and the hour of our personal eschaton is unpredictable. Ours may well be a dying civilization; and it needs the Word of God.

Christian education dare not avoid the nearly impossible task of teaching persons both for next things and for last things. Perhaps we can never take step-by-step education for granted (even though it is the kind at which we are most adept). But we, who are in the world yet not of it, must work in gradual units, leaving to God the larger transformations of which we are incapable. In the time that remains, a time of essential uncertainty, we weep as though we weep not, rejoice as though we rejoice not, and buy as though we possess nothing. As in the days of his flesh, we can sense the foreshortening of time and the urgency of our task. Here again we see how the *didache* can never be divorced from *kerygma*. Unless that which we teach is shot through with the proclamation of the Word and the resounding note of urgency, our teaching is not the whole truth.

The word of already-and-not-yet has to be spoken through our church educational efforts. We must candidly review that our security is less to be found here and now than in him who is to come. We who are so impressed by, and distressed by, the fleetness of time must reflect that for God time can be of a different nature entirely and that what is future for us could be the eternal present for Him. Indeed our message must reckon with the realization that the new age is already upon us and that the Bible reaches us so directly because of its contemporaneity. Difficult as it is, church education must face up to the challenge of explaining that for us our *kairos* may be here and now. And that changes the approach. Under such conviction, we would see that to educate for the present alone is a fallacy; for the present and the future are both upon us in realized eschatology. "Our time is in His hands."

These four common factors have quite evidently contributed to the widespread neglect of the subject and meaning of eschatology in much of Church education. We have noted within the criticisms some possible correctives; but there are others worthy of mention.

To meet the issue of eschatology is not as other-worldly as the church educator may have supposed. Those who have believed devoutly in the eschaton have not simply folded their hands in pious resignation

but have been moved to resolute action. Because they so believed, they acted. The early Protestants were certain of God's omnipotence and of their own frailty (e.g. Calvinists and their overemphasis on predestination); but many of them are shown in history to have been industrious, conscientious, and ethical. Knowing that they were moving to meet their Lord and, more significantly, that he was coming to meet them, they worked both for their daily bread and for their faith. Christianity can be shown to have been most practical at a number of periods when it was most eschatological in its mood.

The coming of the Lord demands that lamps be lighted, that talents be used constructively, that work be done, that debts be cleared. The apostle Paul looked to the brief time remaining in the world known to him and therefore stressed the Christian ethic, not carelessness nor apathy. *Because* the end was understood to be close, he taught. It is true that he attempted less to sway the culture of the times than he did the persons within the *koinonia*. But when time had passed (no man knoweth the hour) and the church had become influential, Christians launched into social ethics and began to speak out on how society should be conducted. Our educational efforts need not consider eschatology to be incongruous with ethics. Ethics must also fact the future life of each one of us as well as of our world so greatly in need of redemption.

Next Steps and Ultimate Steps

So church education can look both to next steps and to ultimate steps. We need not sell out to a humanistic assumption that our future is limited to this world. Neither need we turn our backs on the best that is known about learning theory and developmental psychology. These we can utilize without confusion and without a blind optimism about the possible results. Such a difficult combination of doctrines in tension will demand a rethinking of our remnant philosophy; but when we have reviewed our place in the remnant, and when we have humbly acknowledged our position, this should become feasible. Let church educators teach about the doctrine of eschatology. In so doing, we need not get hung upon the Weiss-Schweitzer horn of nineteenth century liberalism and a supposition that the eschaton must be interpreted as purely future to a mistaken early church; nor need we be impaled upon that other horn elected by so many of our denominational publishing houses of ignoring the doctrine almost entirely.

Our way out, I believe, lies not in attempting to resolve the tension at all, but in grasping it. Oscar Cullman and C. H. Dodd have shown us a clue in interpreting the last days as having already arrived, a

victory even now within our grasp, a salvation now assured, and a new creation in our own lives that is, by God's grace, possible even now. We have begun to deal candidly with historical criticism in church school lessons. There is no reason that we cannot have the same candor in regard to the hard sayings of the New Testament regarding doctrines of ultimate finality. Dying men in a dying civilization need hope. The paradox is that when we open the lessons of eschatology, we are not avalanched by despair but see that it is shot through with hope of our salvation from the very perils of which it speaks. We can then see that our hope lies not in scientific progress nor in education per se nor in feverish attention to meretricious works, but in the God who was in Christ reconciling this infected world unto himself. In the midst of our need we shall catch a glimpse of our hope.

And when these things begin to come to pass, then look up,
and lift your heads, for your redemption draweth nigh.

(Luke 21:28)

Preaching and Eschatology

by JOHN E. SGOGLUND

When we talk about eschatology and proclamation it is necessary to clear up one point at the beginning. We are not talking about the preaching of sermons on the Doctrine of Last Things. Such preaching, if it can be called that, only distorts the gospel. We may give theological lectures on eschatology, but we cannot preach upon it, for the simple reason that the end always implies the beginning. In relation to the gospel we cannot talk about events that can be calendared along a historical time table but only of Event. We have all preached in churches where a carved wooden plaque has stared us in the face from the back side of the pulpit with the words, "We would see Jesus." While we may smile at the sentimental naivete in which such words can be misused, as if the preacher himself could become the revealer of Christ, they were never intended to mean that. What they meant were that every sermon must be a word about Jesus Christ, or even more explicitly every sermon must be the word of Jesus Christ. The gospel in its fullness must come through. The written word which has been proclaimed must become the revealed word. Preaching can never be centered in some part of the Christ event. It must be a manifestation of the whole Christ event. Thus, it would be better to call our discussion Preaching and Christology. But to make this shift does not for one moment withdraw our attention from the eschatological theme, for Christology and eschatology are inseparable. At least if we understand the New Testament at all we must know that "the good news of Jesus Christ," has as its first words, "Repent for the kingdom of God is at hand," and as its last, "Come, Lord Jesus!"

Apocalyptic expectation did characterize the mood of many in the early church. These men looked to the clouds for the sudden return of Christ. They sought to read the signs and portents of the times to ascertain the hour of his coming. Yet as we look at the proclamation of the early church it is surprising to find in the face of all that has been made of that church's apocalyptic temper that surprisingly little breath is wasted on telling the church or the world of the soon coming of the Lord. One can of course point to the "little apocalypses" of the Gospels, the "early" Paul of the Thessalonian correspondence, and the Book of Revelation. But these writings do not stand at the

center of the New Testament's proclamation. When the early Christians preached, they had other things to talk about. They were far more concerned with *fulfillment* than *prediction*. Unlike the Old Testament prophets the men of the New Testament "*had* beheld the glory" and set about to tell the world about it. The eschaton had come. Had not their Lord said to them, "Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it" (Luke 10:23-24). The risen, exalted Lord stood for them as the fulfillment of the hope of Israel and the sign of the new age. The times of the End had begun. These were the last days in which the Holy Spirit had been poured out "upon all flesh". With Christ his Church had already entered the New Age. They declared, "The stone which was rejected by the builders has become the head of the corner" (Acts 4:11; 1 Cor. 3:11). God's holy temple was being built among men. Yet it remained unfinished. Only as he would come in his fullness at the end of the age would his temple be made complete.

What they knew in Christ's resurrection and exaltation was not the *fullness* of the Eschaton only its *nature*. They saw the church standing between two poles. It proclaimed: The End has come! The End has not come! The End which has come and the End which is coming are not two Ends, only the two poles of the one End. The repentance to which the children of men are called is for the kingdom which has been established amongst them and in their own time as well as the kingdom which comes at the end of their age. The gospel and the eschaton are one. The preaching of the early church maintained this polar eschatology with remarkable steadfastness. The gospel which they preached was the good news of the kingdom which had come and is coming. To make this point clear let us examine the preaching of the early church.

Sermon Outlines from the New Testament

While no old envelopes or 3 by 5 cards of sermon outlines have come down to us to give an exact outline of New Testament preaching, when we sift through the Pauline Epistles, the sermons of the Book of Acts and I Peter, the following might well have been used by any one of them as they went about preaching the gospel:

1. The New Age long foretold by the Prophets has come.
2. Jesus Christ is the new Age (new humanity, new being).
3. He was born of the seed of David; i.e. to be identified with the highest and lowest of humanity.

4. He was crucified to break the bonds of the present evil age and buried.
5. He rose the third day and was exalted to the right hand of God as God's Son.
6. He will come at the end of the age to judge the living and the dead and to bring into the world full redemption.
7. He calls all men to "repent" and "believe the gospel" and receive "the promise of salvation" . . . that is; enter the new age.
8. The token of the reality of the new age is the presence of the Holy Spirit.

Nowhere can this eschatological preaching of the early church be more plainly seen than in First Peter. This book which has its roots deep within Palestinian Christianity reflects as clearly as any New Testament material what the primitive church was talking about as it preached the good news of the kingdom of God.

1. The new age has come: "By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading" (1:3-4).
2. This is the age foretold by the prophets (1:10ff).
3. The moving power in the proclamation is the Holy Spirit. "The things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which the angels long to look" (1:12).
4. The end of the times has already come in Jesus Christ. "He was destined before the foundation of the world but was made manifest at the end of the time for your sake" (1:20).
5. Men have moved from darkness to light. "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (2:9).
6. Judgment has already begun. "They stumble because they disobey the word" (2:8), and "the end is at hand" (4:7). This latter passage can be translated "the end has arrived." The same verb is used as in Mark 1:15: "The kingdom of heaven is at hand." It is quite clear that the perfect tense of the verb indicates that events have occurred in which it (the end) has already participated.
7. The full revelation of Jesus Christ will come in "the last time" "Gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ" (1:13). Your inheritance is "guarded through faith for a salvation ready to be revealed in the last time" (1:5).

8. The new humanity has come by the preaching of the word of God. "You have been born and . . . through the living and abiding word of God . . . that word is the good news which was preached to you" (2:23-25).
9. So the appeal: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices to God through Jesus Christ" (2:4-5).

Here, then, is the substance of New Testament preaching. It cannot be lifted outside of its eschatological framework. To preach the gospel meant to proclaim the good news of the kingdom, or to put it in other terms, to announce that the new age in Jesus Christ had dawned. The light of the message was already shining in the midst of men. The preachers called men to "Wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand." (Rom. 13:11-12).

Contemporary Preaching and Eschatology

A roaming through several recent issues of *The Pulpit*, which purposes to be "A Journal of Contemporary Preaching", and without doubt the editor would add under his breath, "at its best" failed to reveal one single sermon that could by any stretch of homiletical imagination be said to be New Testament preaching as outlined above. The kerygmatic-eschatological thrust of the gospel proclamation simply could not be found. The sermons were clever, contemporary, and amply laced with Tennessee Williams, James Thurber, Reinhold Niebuhr and Martin Luther King. The only eschatological note came not from the Bible but from the bomb scare stories. Certainly the sermons of *The Pulpit* are contemporary. They exhibit all the newness of a modern tile and chrome bathroom. They shine and sparkle from having been freshly dutch cleansed. Yet they do not have as do the sermons of the New Testament as their central reality the living Christ. They reflect the "Kulturismus" of the twentieth century—called by their publisher the "Christian Century".

Herein lies the real difference between modern preaching, at least that reflected for the most part in *The Pulpit*, and first century preaching. The preaching of the apostles reflected a radical discontinuity with their age. Jesus Christ had come. The new age had come to be. The preachers were its heralds. It stood in judgment against the old age, the age which had "crucified this Jesus". While Christianity borrowed much

from its Jewish ancestry and accomodated itself in many ways to the Graeco-Roman world, in its essential faith it affirmed its radical discontinuity. How else can the disparagement of Christ and the persecution of the Christians be accounted for? Christ crucified was "a stumbling block to Jews," rank "foolishness to Greeks" and imperial insult to the Romans. Contemporary American preaching lacks completely the eschatological dimension. Could this mean that it lacks Jesus Christ? For Christology and eschatology are inseparable—at least if we take the New Testament as our standard.

In East Germany the eschatological and therefore the Christological stress has come back into preaching. Men like Martin Noth and Günther Jacob as well as a host of others who are answering in their lives the question: How can Jesus Christ live in the midst of a totalitarian state? stand before their faithful though shrunken congregations and declare in words that have echoes of the first century that Jesus Christ is Lord of all. Bishop Noth concluded his most striking sermon on "Jesus Christ, the Light of the World" to the New Delhi Assembly with these words:

"As the Light of the world Jesus comes very close to this world, and that means the world as it actually is. Darkness and light are not abstract concepts; their import is revealed in the concrete situation. Always and everywhere the world is under the domination of darkness, but this dominion assumes widely differing forms. The Christ of whom we bear witness does not confront these different forms of darkness with generalities. Christ speaks and acts in one way to the widow of Nain and in another to Zachaeus the publican and to Saul the Pharisee. He seeks out the darkness where it is to be found. Therefore, he is not the light of a race, a class, a culture or a period. The general term "world" must not mislead us into resting content with generalities. The Church is therefore called to re-examine its witness and its service, to see whether they are meeting the actual world.

"That is why we must be seriously concerned about the problems of our deeply-changing world. The social revolutions, the technical development, the problem of war and peace, the fear and distress of countless people, call for the love and faith of those who know that God so loved this world that he gave his only begotten Son for it. Pious words are no substitute for expert efforts in this situation. But we must not misunderstand our task! The fact that Christ is the Light of the world does not mean that we Christians (unlike

other people) have the solution for all these problems. We Christians have not been promised that we shall be the cleverest politicians, scientists, technicians or economists. We are not to start a competition between the *Light* of the world and the many other lights of the world. We can rely only on one thing: when Christians face the distress of the world in the name of Christ and in his love, then he sends his light, and the spell of sin—which binds both the wise and the foolish—is broken. How far the light will penetrate is in God's hand. Where he awakens faith, hope and love, his life dispels the rule of darkness. This is the Light which is beyond human power, the Light of the God who has pity on the world in its sin and distress. This light has only one name: Jesus Christ.

"If we understand this message aright, we remain sober. Until the Last Day there will be darkness in the world, and men will not overcome it. But we will not grow weary nor lose faith on that account. Since God in Christ has graciously condescended to turn to this world, the rays of his Day are falling upon it. The Kingdom of God is at hand. The night is far spent and the dawn is near. The One who brought this to pass, he and he alone can say:

I am the Light of the world."

Here we have preaching that clearly has a Christological-eschatological dimension. The words which are spoken come from a church which understands that the Kingdom of God is at hand.

Those who have worshipped with the Baptists in Russia invariably come back saying: "It must have been like that in the first century." Could Karl Barth have been right when he said that the Church was better off behind the Iron Curtain than on the Western side of it?

Christological-Eschatological Preaching

The Christological-Eschatological understanding of preaching will serve in our generation as it has always done to rescue preaching from a purely human exercise. It will make the following guarantees:

1. That preaching centers in the living reality of Jesus Christ.
2. That the Word of God is a worldly word.
3. That preaching will be witness in the New Testament sense of martyrdom.
4. That the preaching event is the word of God.

We shall comment on each of these terms.

1. Preaching centers in the living reality of Jesus Christ.

The Apostle Paul understood preaching as proclaiming the living Christ. He knew the Christian life as *in Christ*. In writing to the Corinthians he said, "But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned of God, in the sight of God we speak in Christ" (2 Cor. 2:14-17).

And again a bit further on he says, "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in face of Christ" (2 Cor. 3:5(6)).

Paul in these words is really saying that in preaching the living Christ proclaims himself. Thus the sermon is not something that comes out of the preacher. It is not the result of some experience which he has had and which he now is relating as a superior experienced person to his congregation. Neither is it simplified theology or the attempt to make the Bible clear by making it into some sort of palatable pabulum. Such preaching belongs in Paul's category of "ourselves", for it implies superior experience, wisdom or communication. In faithful preaching Jesus Christ as Lord makes himself known as the word is read and spoken in the congregation.

While we cannot use our human words to describe God, God can use our words to make himself known. When our words are spoken faithfully, that is, within the framework of the Bible then God can use them. Then the written word becomes the proclaimed word and men come to know the revealed word. For when the word is faithfully proclaimed then God acts to make himself known. Such action is a continuation of the Christ-event, in which Christ is known as the one who has come and is coming and is even now at hand. He alone is the preacher. He it is who reveals himself. Only as he is seen as subject of the preaching act can he become its object. We do not speak about him save as he himself has spoken.

2. The Word of God is a worldly word.

We worry so much about the relevance of the Word of God or about communicating the gospel. We want to be sure that we use

the right techniques to make the gospel meaningful. So we try all sorts of gimmicks which are useful in our culture to sell soap or make learning easier. We dress up our sermons with the latest and brightest sayings and situations to try to get them across to the people. *We may be getting the sermons across, but whether we are getting the Word of God across is quite another thing.* We do all this for we think that the word of God is essentially a religious word and not a worldly word. We think of the word of God as belonging to an otherworldly realm and needing to be by us translated into understandable twentieth century prose. How we have missed the main point of the gospel! *Whatever else the word of God may be it is fundamentally a worldly word. The Incarnation makes this quite clear.* The word became flesh and dwelt among us, right here in the world. Our job is not to make this event relevant, but to clear away all the irrelevant rubbish of our trying to be relevant that we heap up around the word because we do not understand that Christ is Lord of the world as well as of heaven. How we worry about 'making the Bible relevant'. The Word of God is far more relevant than we could ever make it. How devastatingly relevant God's word becomes when it is truly preached and heard!

In so much of our preaching we put Jesus Christ up in the heavens, in some ideal realm, and call upon our people to seek to emulate him. He is seen as standing over against the world as either calling men out of the world or else to come and take his way and put it into the world. Dietrich Bonhoeffer characterizes such two sphere thinking as "the colossal obstacle" to the true preaching of the word. Such thinking he says is "in profound contradiction to the thought of the Bible . . . There are not two realities, but only one reality, and that is the reality of God, which has become manifest in Christ in the reality of the world. Sharing in Christ we stand at once in both the reality of God and the reality of the world. The reality of Christ comprises the reality of the world within itself. The world has not reality of its own, independently of the revelation of God in Christ. One is denying the revelation of God in Jesus Christ if one tries to be 'Christian' without seeing and recognizing the world in Christ" (*Ethics*, pp 63-64).

What Bonhoeffer is here describing is nothing else than the Christological-eschatological dimension. So long as this is central then preaching cannot help but be a worldly word.

3. Preaching will be witness to the New Testament sense of martyrdom.

The martyr was a witness (*martyrs*) who took so seriously the truth to which he testified that he was willing to die for it. The Christian

martyrs had been so caught up by the "event of Christ" that they could not even by threat of death and death itself be dissuaded from their commitment. They all said with the apostle, "For me to live is Christ . . . for me to die is gain." The content of their message was not some body of truth needing explication by logic or example, but rather Christ himself. They knew "nothing . . . except Jesus Christ and him crucified." They came in "weakness and with much fear and trembling." Their speech was "not in plausible words of wisdom, but in demonstration of the spirit and power . . . the Spirit which searches everything, even the depths of God." (1 Cor. 2:1ff). Such was their witness. In this very preaching they took up the dying of Christ.

4. The Preaching event is the Word of God.

When the sermon finds its center in the Christological-eschatological event and is faithfully proclaimed and faithfully heard then it becomes the word of God. Jesus Christ by means of the Holy Spirit takes the perfectly human words spoken by the preacher and catches them up in his self-revelation. When Paul was vindicating his witness to the Galatians he said, "For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught (that is, by Annanias or the other apostles), but it came through a revelation of Jesus Christ" (Gal. 1:11-12).

While the words of Paul or any other apostle as well as those of a twentieth century preacher are perfectly human words and may be the everyday jargon of the market place they become when proclaimed and heard faithfully the means by which the living Christ manifests himself. The preached word becomes the form by which the living Christ manifests himself. The word becomes flesh, i.e., embodied and made visible, in the imperfect and very human words of the preacher. Such words have their roots in the Scriptures, for it is the written word that the history of the Christ Event is described. It is in that history that he first becomes embodied. The words of the Bible describe that history. Thus the sermon finds rootage in that history, but it does not fulfill its God-given role if it only retells that history. The preacher is not fundamentally a historian. But his roots are in history. By means of his preaching he tells the story (relates the events of Scripture) in such a way that these events through the Holy Spirit become to the believing congregation the living word of God.

Thus the hearing in faith of the word of God is as central as its proclamation. The congregation as well as the preacher are involved in the act of faithfulness to the word of God.

Preaching Within the Congregation

It is within the living church, that is, the church that lives in the eschaton, conscious of the new age which has come and the new age which is to come, the living Christ makes himself known. This knowledge is not the private property of the preacher, but belongs to the congregation as a whole. Therefore, preaching belongs to the congregation as a whole.

The preacher and his fellows in the church together search the Scriptures. As the congregation and the preacher pour over a text that text begins to speak to them. Faithful study, exegesis, and prayer bring out the pattern of exposition which the text demands. It is this material which is taken by the preacher as the grist for his sermon. Such faithfulness in congregational preparation can then become the vehicle for the sermon . . . which when preached can become through the instrumentality of the Holy Spirit the proclaimed word of God or the renewal of the Christological-eschatological event.

The Shepherd and the Door

JOHN 10:1-18

A Sermon by DONNELL R. HARRIS

In the ninth chapter of his gospel, John records that Jesus healed a man who had been blind from birth, and that this action aroused a great furor among the Scribes and Pharisees in the Synagogue. Instead of rejoicing over the good fortune of the man, the Pharisees denounced him and cast him out of the Synagogue. And so, as is so often the case in the gospel of John, the contrast is drawn between the blind man who saw, and the Pharisees who were blind.

It is this experience that provides the setting for the parable, or better, the allegory of the Shepherd. In a sense, Jesus is offering a commentary upon the situation, contrasting the true Shepherd with the Pharisees who were the robbers and hirelings, that have either no care for the sheep or attempt to steal and murder and destroy them.

The parable which Jesus used is fairly simple in its content. It pictures the courtyard of a house, surrounded by a wall through which there is but a single entrance. The sheep are kept in the courtyard at night and the gatekeeper will allow only the shepherd in at the gate. Thieves and robbers must climb over the wall to steal the sheep. Moreover, the relationship between the sheep and the shepherd is of such a close nature that the sheep know the sounds of the shepherd's voice and will respond only to him. On the other hand, if a stranger approaches, the sheep are thrown into a panic and flee in terror.

Now, the picture, thus drawn, seems to be very clear and understandable. And yet, such an analysis of the contents of the parable really does not do justice to the point on which the emphasis is most firmly laid. The primary purpose of the Gospel of John is to lay forth the claims of Jesus as the Redeeming Son of God, and if the parable is to be properly understood, it must be seen in that light. The shepherd is not just a figure in the parable—he is *the* figure.

This point is emphasized in the interpretation of the parable in which Jesus uses two very striking and vivid statements. In the ninth verse, he says, "I am the door", and in the eleventh verse, he says, "I am the good shepherd". To any grammatical fanatics, such mixing

of metaphors may seem more than a little confusing. Yet we need not be too surprised at this, for when "strong emotions and mighty truth struggle for utterance" such is often the case. Shakespeare makes the Prince of Denmark speak of "taking up arms against a sea of trouble". When great thoughts are crying for expression, words tumble from one strong image to another.

Yet, let no one suppose, that there is no unity between these statements for there is—the unity of Christ, himself. These two statements—which, in so many ways seem so very different and which by themselves would either one make an excellent text for a sermon—when taken together reveal a new depth and uniqueness to the character of Christ. I would like you to think of these two statements as opposite sides of the same coin. The one side—the good shepherd—reveals the divine initiative of God, while the other—the door—reveals the human response. Although both of these sides present a truth, it is when they are seen together that the real glory of Christ becomes evident.

I. *The Good Shepherd.*

Jesus said, "I am the good shepherd". This image means several things for us. It means that the shepherd must first come to the sheep before there can be any response on the part of the sheep. In verse 2, "he who enters by the door is the shepherd of the sheep", or in verse 10, "I came that they may have life". One thing is certain, the sheep can never leave the fold and seek a shepherd on their own. The thought of such a thing conjures up a rather ludicrous picture of a group of sheep interviewing applicants for the job of shepherd. The relationship between the shepherd and the sheep depends entirely upon the initiative of the shepherd.

And yet, how often we would deny this. In our pride we imagine that in some manner we have honored God by choosing him for ourselves. We conclude that through the exercise of this mysterious quality called faith we can somehow manipulate God and control Him. The young Lutheran minister, Martin Marty, has made some pertinent remarks about this in his book *The New Shape of American Religion*. He speaks of the manageable, cozy God that Americans have manufactured for themselves and says that generalized peddlers have "re-designed God for mass consumption". It is the message of this parable that it is God who first comes to man—that salvation is not something that we justly demand as our due, but rather something that we humbly accept as a gift, made possible only by God's mercy and love.

As the poet said:

I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Saviour true,
No, I was found of Thee.

Secondly, this affirmation of Christ means for us that Christ, the Good Shepherd, knows his sheep and loves them. How often this is repeated throughout the parable. In verse three, "he calls his own sheep by name and leads them out", or again in verse fourteen, "I am the good shepherd; I know my own and my own know me." The sheep are not just one of an indeterminate flock to him, but individually known and individually precious.

There is something terrifying about this—about the knowledge that God knows us for what we are. It means that we cannot hide from God. We may try, as did Judas, to disguise the treachery of our betrayal behind the mask of a kiss, but we cannot succeed. We may try, as did Adam, to hide the nakedness of our sinful selves, but we cannot succeed. We may try, as did Jonah, to escape from God's ever searching eyes by fleeing from His presence, only to find the truth in the words of the Psalmist, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend into heaven, Thou art there. If I make my bed in Hell, Thou art there."

Yes, this is a terrifying thought. Yet it is also a thought that brings us hope, for the same eye that looks upon us, painfully aware of our sinfulness, is also aware of our infirmities and our needs, and because he knows us altogether, loves us better than we can possibly know. Yes, the good shepherd knows his sheep. Even when they do not know themselves, when they are not at all sure that such wandering creatures as they can really belong to a flock from which they so often stray, still Christ says, "I know my own". And that is what supremely matters.

Then finally, this affirmation, "I am the good shepherd" tells us of the faithfulness of Christ. The hireling when he sees the approaching wolf, leaves the sheep and flees. Not so with the shepherd. He is willing even to lay down his life for the sheep—not because they are deserving, but because he loves them. And in this we find the culmination of God's act in Christ. Here the divine initiative of God in Christ reaches its climax. As Paul said, "God shows his love for us in that while we were yet sinners Christ died for us." (Romans 5:8) What greater love could there be than this?

II. *The Door*

But Christ also said, "I am the door". If the words "I am the good shepherd" indicate the divine initiative in Christ, "I am the door" reveals human response. A door is something that must be entered, for obviously the door cannot come to us. In order for a door to fulfill its function, we must exert some effort on our part. And, the door must be entered by us, for certainly no one else can enter in for us.

The door, then, is something that indicates choice. We may enter or we may refuse to enter as do the thieves and robbers. But if we would be within the fold, where safety and freedom lie, then we must make the choice and enter by the door.

Yet notice, verse 2 says that the shepherd must enter by the door. It is here that the metaphors seem to be most confused, and yet, it is precisely here that the uniqueness of Christ's character begins to come into focus. For the Good Shepherd—the culmination of God's initiative towards the world—is also the perfect example of human response and obedience. Jesus emphasizes this again in verse 18 when he says, "No one takes it (my life) from me, I lay it down of my own accord."

Jesus saw his whole life as an act of obedience to God. God had given him a task to do and he was prepared to carry that task to its completion, no matter what consequences it involved. Jesus was God's act toward man, and as such, he had a unique relationship to God. We describe that relationship by saying that he was the Son of God. But as William Barclay points out, "That relationship did not give him the right to do what he liked; it depended on the fact that, cost what it may, he always did what God liked." Christ responded to his Father's will with complete obedience.

But now we are getting to the very heart of the parable. For John is saying that this Jesus of Nazareth is, at one time, God's supreme act of redemption towards man and also man's fullest response of obedience to God. In reality this is the Incarnation.

How can such a thing be? I can testify to it, but I can not explain it. When my oldest brother met with his ordination council, he was asked, "How would you explain the Trinity to a six year old child?" How could he explain the Trinity to a six year old child? Nor can I explain to you the mystery of the Incarnation. If I could, I would be able to explain God, and what kind of a God would it be who could be encompassed by our finite minds?

And yet, it is the truth of this affirmation that enables Christ to become the door for us. It is as Christ reveals to us the love and mercy and justice of God that we are impelled to come to God. It is as Christ reveals to us that the response to such love is obedience to God that we are empowered to come to God. Sonship for Christ and sonship for us can never be based on anything except radical obedience.

There is a door for us to enter. And what lies on the other side? For one thing there is freedom. Verse 9 says, "If any man will enter by me, he will be saved and go in and out and find pasture." There is the freedom that comes from the realization that since I am accepted by God, neither my successes nor my failures are of ultimate significance. There is also the freedom to develop fully as a person as we realize that we need no longer try to mold ourselves according to the standards of the world.

But let us resist the temptation to make Christianity into a do-it-yourself course in psychotherapy. Through the door is also the hope of life—abundant life that begins here and now but continues on through the end of the age. With Paul we can say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord."

There is a door and there is a shepherd. By the one we are shown God's love for man. By the other we are shown that we must respond in obedience. Christ can be our Shepherd, but first he must be our door.



Colgate Rochester Divinity School, 1100 South Goodman St., Rochester 20, N. Y.



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1963-64 Catalog

Colgate Rochester Divinity School
Bulletin



ROCHESTER, NEW YORK



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ROCHESTER 20, NEW YORK

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JANUARY 1963

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ANNOUNCEMENTS FOR 1963-1964

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CALENDAR

JANUARY 1963 TO MAY 1964

1963

- | | | |
|--------------------|-------|---|
| <i>January</i> | 8 | Classes resume at 8:30 A. M. |
| | 22-25 | Autumn Semester Examinations |
| | 25 | Autumn Semester ends at 5:00 P. M. |
| | 29 | Spring Semester begins at 8:30 A. M. |
| <i>March</i> | 22 | Mid-semester 5:00 P. M. |
| <i>April</i> | 5-7 | Spring Conference on the Ministry |
| | 12 | Good Friday. No classes held |
| | 13-22 | Spring Recess, Convocation, and Alumni Week |
| | 23 | Classes resume at 8:30 A. M. |
| <i>May</i> | 6-10 | Reading Week |
| | 10 | Final Date for the Completion of Senior Work |
| | 14-17 | Spring Semester Examinations |
| | 17 | Spring Semester ends at 5:00 P. M. |
| | 19 | Baccalaureate Service at 4:00 P. M. |
| | 20 | Annual Meeting of the Corporation of Colgate Rochester
Divinity School |
| | | Annual Meeting of the Board of Trustees |
| | | Convocation for the Conferring of Degrees |
| <i>June 1-Aug.</i> | 31 | Summer Conferences, Clinical Training, and Field Education |
| <i>September</i> | 6, 7 | Orientation Retreat for New Students |
| | 9 | Registration for New Students |
| | 10 | Registration for Upper Classes |
| | 10 | Autumn Semester Opening. Public Opening at 7:30 P. M. |
| | 11 | Autumn Semester Classes begin at 8:30 A. M. |
| <i>October</i> | 21-27 | Seniors' Conference at Green Lake, Wisconsin |
| <i>November</i> | 8, 9 | Fall Conference on the Ministry |
| | 13 | Mid-semester 5:00 P. M. |
| | 27 | Thanksgiving Recess begins at 5:00 P. M. |
| <i>December</i> | 3 | Classes resume at 8:30 A. M. |
| | 20 | Christmas Recess begins at 5:00 P. M. |

1964

- | | | |
|----------------|-------|------------------------------------|
| <i>January</i> | 7 | Classes resume at 8:30 A. M. |
| | 21-24 | Autumn Semester Examinations |
| | 24 | Autumn Semester ends at 5:00 P. M. |

<i>January</i>	28	Spring Semester begins at 8:30 A. M.
<i>March</i>	19	Mid-semester 5:00 P. M.
	27	Good Friday. No classes held
<i>28-April</i>	6	Spring Recess, Convocation, and Alumni Week
	7	Classes resume at 8:30 A. M.
	10-12	Spring Conference on the Ministry
<i>May</i>	5-8	Reading Week
	8	Final date for the completion of senior work
	12-15	Spring Semester Examinations
	15	Spring Semester ends at 5:00 P. M.
	17	Baccalaureate Service at 4:00 P. M.
	18	Annual Meeting of the Corporation of Colgate Rochester Divinity School
		Annual Meeting of the Board of Trustees
		Convocation for the Conferring of Degrees

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THE SCHOOL AND ITS PURPOSE

Colgate Rochester Divinity School was organized in 1928, authorized by the Board of Regents of the University of the State of New York. It is a fully accredited seminary as registered with the American Association of Theological Schools. This School is a product of the union of two institutions—the Colgate Theological Seminary, founded in 1817, and the Rochester Theological Seminary, founded in 1850. Thus the present institution, through its Colgate tradition, becomes one of the oldest theological schools in America. In addition, in 1961, the resources and purpose of the Baptist Missionary Training School in Chicago, founded in 1881, were added to the Divinity School, providing a program of graduate training, especially for women, in varied fields.

Not only does this tradition go back into the earliest roots of American theological education, but virtually from the very beginning this tradition has been characterized by a spirit of open inquiry, an emphasis upon serious intellectual discipline in relation to biblical and theological subject-matter, and a responsible involvement in the life of the Church and the world on the part of both faculty and students.

The main thrust of Colgate Rochester is upon the need and concern of the whole Church. The school has its roots in the Baptist denomination. The fact of its prior focus upon the concern of the whole Church does not imply that its responsibility is any less for that branch of the Church to which it is most closely related. To the contrary, it means that this responsibility must be taken more seriously than ever, but with the kind of seriousness in which it becomes clear that responsibility for the part can be fulfilled only to the extent that it is done in faithfulness to the prior claim of the whole. This means that the needs of students headed for the ministry of other branches of the Church must be taken with equal seriousness. The assumption underlying this whole principle is that the ecumenical issue can best be approached not from



without but from within existing denominational structures—and that at the strategic point of the training of their ministry.

This concern on the part of the Divinity School for the whole Church is reflected in its freedom to draw upon the whole Church for its faculty, without restriction as to denominational affiliation. It is also free to make its contribution to the whole Church through a policy of admitting students who are headed for the ministry of the major Protestant communions. All students have equal access to the resources of the Divinity School.

The faculty and trustees have grappled extensively with the issue of the grounds and goals of the theological enterprise at Colgate Rochester. Following are some of the basic assumptions upon which these bodies stand in substantial agreement, assumptions that in significant ways define the boundaries of the school, determine its direction, and shape its program:

1. Colgate Rochester should maintain the values of a *relatively small school*, in order that it may concentrate its teaching resources on a high grade, carefully selected student body.

2. The kind of education envisaged will require a more than normally *large faculty*, this being essential to a teaching goal that is rigorous in scholarship, intensive in focus, and ultimately personal in nature.

3. The school should have as its primary objective the *needs and concerns of the whole Church*. The central place of this ecumenical objective is based upon the conviction that only to the extent that this is so can the school serve best the needs of that branch of the Church to which it is most closely related.

4. The major educational focus of the school should be upon training for the *parish ministry*, with other areas of specialization embraced only to the extent that faculty resources and budgetary provisions make them possible without threat to the school's central purpose.

5. With this focus upon the parish ministry, the school has in mind a particular kind of ministry—the *scholarly pastor*, the man of faith who is at the same time a man of intellectual excellence.

6. This image of the man of scholarship, as well as a man of faith, points to the necessity for making provision for a *program of continuing study* beyond the B.D. degree. This must take several forms. One form lies in a particular design for a Th.M. program; another, in various

provisions for advanced study that need not necessarily be related to a degree objective.

7. The nature of theological study as we understand it is such that it must be carried on *not in isolation from the culture but in a living encounter with it*, at the same time recognizing that the ultimate ground of such study is not to be found within the culture.

8. The subject-matter of theological study is ultimately *personal in nature*. By personal we do not mean private or individual. The nature of the Christian faith is such that, for the minister in particular, it involves, on the one hand, a forthright encounter with a body of subject-matter and an intellectual mastery of it; but, on the other hand, it involves the kind of encounter that embraces the student as a person and eventually requires of him a Yes or No response.

Here are some of the basic assumptions that lie in the background of the formulation of the goals of the school and its educational program. It is recognized that none of them stands alone. All ultimately stem from an understanding of the gospel that is given us and particularly as this gospel relates to the Church and its mission in the modern world.

CONDITIONS OF RESIDENCE AND GRADUATION

ADMISSION

The Divinity School admits men and women of Christian character and approved educational attainment from any Christian denomination.

Blanks upon which application for admission should be made may be secured from the Dean on request. Each application will be judged upon its merits, and the School reserves the right to refuse any application without expressed reason. The documents listed below are required as a part of the application for admission to the B.D. program. Documents from foreign institutions should be accompanied by a translation into English.

(a) A statement of Christian experience and personal history.

(b) A transcript of all academic work above high school grade showing at least ninety (90) semester hours of arts and science courses, and including a certificate of college graduation.

(c) A license to preach or other form of endorsement from some responsible ecclesiastical body.

(d) Certificates of good character from five persons, including the college dean and two professors.

(e) In case of a transfer from another theological school a transcript of completed courses and a statement of honorable dismissal from that school.

(f) Two small unmounted photographs.

Colgate Rochester Divinity School urges upon all who are contemplating theological training the importance of proper breadth and balance in their college preparation. The student's college training should result in an ability to use English correctly, and to think clearly; it should acquaint him with the world of nature as well as with the world of men and ideas in which he lives; and it should result in a genuine sense of achievement on his part.

The Divinity School strongly recommends that among the total number of semester hours required in order to achieve college graduation, the following should be included as a minimum:

English Composition and Literature, 12-18 semester hours.

Philosophy, a course in either Introduction to Philosophy or the History of Philosophy, and a course in either Ethics or Logic.

General History, 6-9 semester hours.

Psychology, 6 semester hours.

Foreign Languages, reading ability in at least one.

Natural Science, one course in Physical and one in Biological Science.

The Social Sciences, courses in Economics, Sociology, Government, Social Psychology, Education, 9-18 hours.

Religion, 6-9 hours.

College transcripts of applicants will be reviewed with the foregoing recommendation in mind. The Faculty of the Divinity School reserves the right to prescribe additional work in any of the above subjects to entering students whose preparation in the same is markedly deficient.

Any applicant who has completed one or more years of the regular course in an approved theological seminary and who brings a certificate of credits and of honorable dismissal will be admitted with advanced standing. Specific details regarding transfer credit will be worked out in conference after arrival on campus.

All entering students pay a matriculation fee of five dollars (\$5.00).

Further information and application forms may be secured by writing Dr. Milton C. Froyd, Dean, 1100 South Goodman Street, Rochester 20, New York.

THE BACHELOR OF DIVINITY DEGREE

This Divinity School requires at least 94 semester hours of resident graduate study for graduation, 46 of these hours being prescribed, and 48 hours being elective. The prescribed courses are those considered by the Faculty to be basic both in content and method. Theological courses previously offered as a part of the requirements for a degree already received will not be credited toward a degree from this School. For schedule of hours see pages 26, 27. No student will be recommended for graduation unless all institutional bills have been paid, and his record with the Library has been cleared.

In calculating the requirements for graduation, the following schedule will be used:

(1) A credit hour is one class hour of instruction or one field education hour per week for the period of a semester.

(2) Students who contemplate completing the course in three years will carry an academic load of sixteen hours per week during the first two years. Credit of two hours will be given for field education during the first year and two hours during the second year. During the third year such students will carry an academic load of fifteen hours per week. No credit will be given for field education in the third year.

(3) All students serving as pastors of churches are required to extend their course to four years. Such students will have a class load of ten to thirteen hours for the first two years. During the third and fourth year students on this plan will have an academic schedule of twelve hours without credit for field education.

Also, it is a policy of the Faculty that those pursuing the B.D. program in three years must limit outside employment of all kinds to 20 hours a week. Outside employment beyond 20 hours a week may jeopardize academic performance and a student so engaged will be required to go on the 4-year plan.

(4) All of the above schedules are considered by the Divinity School to be full-time schedules.

(5) While actual credit hours for field education are not assigned, except as indicated above, every student is expected to engage in field education throughout his entire course. His performance in this responsibility is appraised by the Faculty and satisfactory attainment is a part of the requirement for graduation. Failure to achieve this result may lead to the withholding of the degree, even though all academic courses have been passed.

At the conclusion of the work of the First Year the Faculty will pass upon the general professional promise of the members of each class.

When the courses of the First and Second Years have been satisfactorily completed, the Faculty will by vote advance such students as have shown worthiness, and promise of ability in religious leadership to candidacy for the degree of Bachelor of Divinity. Those so approved may pursue the courses of the Third Year.

In the courses required for graduation the candidate must have maintained an average standing of not less than seventy-five per cent.



Every candidate for the degree of Bachelor of Divinity must satisfy the Faculty that he has access to the resources of scholarship and is familiar with its methods, by furnishing proof that he has done satisfactory work either in the Hebrew language, or in New Testament Greek, or in a modern language other than his native tongue, or by demonstrating his acquaintance with scientific, philosophical or historical method.

The degree of Bachelor of Divinity will be conferred at the close of the Third Year or Fourth Year upon all students who have met the requirements. The graduation fee of \$15.00 includes the cost of an academic hood.

Graduates of former years who completed their course during the period when the Bachelor of Divinity Degree was not conferred at the end of the required period of three years may apply to the Faculty for consideration as candidates for the degree on the same basis as students who are now receiving it.

In order to become eligible for the degree, former students of other approved institutions ordinarily will be required to complete a minimum of two years of controlled work in residence in addition to the above requirements.

The annual catalog will publish the names of all who shall have received the degree within the year.

B.D. WITH A MINOR IN CHURCH MUSIC

To meet the needs of those who want a B.D. degree with an emphasis on church music for the purpose of a dual ministry, a minor is offered within the degree program.

Those wishing to *major* in church music should apply to the graduate program at the Eastman School of Music of the University of Rochester.

Prerequisites for the B.D. degree with a minor in church music are: (a) a baccalaureate degree with a major in music; (b) the applied music field within this undergraduate program should be in organ or voice.

The specialized part of the B.D. program will provide for fifteen hours in the field of music to constitute the minor, which will be distributed over three fields: (1) History and literature of sacred music, 5 hours; (2) Theory, 4 hours; (3) Applied music, 6 hours. This course work will constitute part of the elective portion of the usual B.D. work. Twelve of the hours in music will be given on the

graduate level at the Eastman School of Music. More specific information is given under Division E in the Description of Courses.

GRADUATE PROFESSIONAL DEGREE PROGRAMS FOR WOMEN

A new program of graduate education for women, though not exclusively for women, was begun in September 1962. As a result of the merging of the Baptist Missionary Training School, Chicago, Illinois, with Colgate Rochester, the combined resources of the two institutions make possible an advanced program of schooling in Christian education that is more intensive and at the same time more personal and flexible than is normally available.

A minimum of one year resident study will be required for any transfer student who seeks the degree.

DISTINCTIVE FEATURES

Following are the distinctive features of this program: 1) a carefully selected body of qualified students; 2) a strong emphasis upon foundations for understanding the Christian faith, which draws upon the teaching resources of the entire Divinity School faculty; 3) close faculty-student relationships made possible by a restricted enrollment; 4) provision for individual attention in relating theory to practice in the development of professional competence; 5) an intensive program of supervised field education under trained and professionally engaged counselors; 6) an environment supportive of personal, intellectual, and spiritual growth.

PURPOSE

The purpose of this program is not the training of technicians but the equipping of persons with maturity in understanding the Christian faith and skill in ability to give witness to the meaning of this faith in whatever specialized area of ministry to which the student will subsequently be committed. This calls for a firm foundation in the basic biblical and theological studies. It also calls for the development of professional competence in some specialized field—competence that involves both the mastery of theoretical subject matter and the discipline of practical skills.

AREAS OF SPECIALIZATION

There is pressing need for leadership of quality at virtually every

level in the life of the church as it confronts the world. Especially urgent is the demand for personnel equipped with the knowledge, skill, and resourcefulness required for the church to break fresh ground in meeting critical points of need—the complex demands of the inner city, the challenge of the campus ministry in the face of swelling college enrollments, the world-wide developments begging for teachers in non-Western countries, the acute educational problem posed by modern culture in the educational task of the local church. Also more and more denominations are opening doors for women in the parish ministry. The resources of the Divinity School, in combination with the resources of the University of Rochester, the Eastman School of Music, and the churches and social agencies of the Rochester area, offer unique opportunity for specialized training in these and other areas of need.

WHAT THIS PROGRAM INVOLVES

1. *A two-year program leading to a Master's degree in religion.*

Designed for leadership in such areas of specialization as the inner city parish, Christian centers, the ministry of education in the local church. The curriculum, distributed over the two-year period, calls for a total of 61 credit hours. A minimum of one year resident study will be required for any transfer student who seeks the degree. It is drawn according to the following pattern:

Prescribed core curriculum: Old Testament, 4 hours; New Testament, 7 hours; Theology and Philosophy of Religion, 11 hours; Church History, 4 hours; Christianity and Social Ethics, 4 hours; Practicum, 1 hour. Total, 31 hours.

Elective area of specialization: Includes such foundational courses as Religion and Personality, The Ministry of Christian Education, and a minimum of three additional courses related to a specified field and scheduled in consultation with a faculty advisory committee. Total, 15 hours.

An additional three-hour elective may be taken in conjunction with the core curriculum or with the area of specialization.



Professional theory and practice: Three credit hours per semester for three semesters. Begins the second semester of the first year, when students will be appointed to "apprenticeship" under a professionally trained supervisor in a church or social agency. This phase of the curriculum, more commonly known as field education, will approach simultaneously the operational and the theoretical aspects of professional practice. On the one hand, it will involve observation, graded experience in professional responsibility, personal and group conferences. On the other hand, it will involve an integrated program of reading and seminars for the purpose of assuring a living relationship between theory and practice. Content and procedure will be determined by the nature of the field responsibility to which the student is assigned and the student's professional goal. Total, 9 hours.

Thesis project: The thesis, related to a specific field education project, calls for a bringing together of the various disciplines that comprise the Master's program—the biblical, theological, and behavioral—into a single focus. The thesis will be prepared under the guidance of two faculty counselors. It will terminate in an oral examination of its contents and implications. Total, 3 hours.

2. *A two-year program leading to the degree, Master of Arts in Education.*

A program developed in collaboration with the University of Rochester and leading to a degree offered by the University. It is designed for those whose vocational goal is teaching on the elementary or secondary level in non-Western cultures. Admission to this program requires approval of the Mission Board to which the student expects to become related. The content of the program is about evenly distributed between courses taken at the Divinity School and courses taken in the Graduate School of Education and the Division of non-Western Cultures at the University. Detailed information concerning the program and costs may be obtained by writing the Office of Admissions of the Divinity School.

3. *A three-year program leading to the degree, Bachelor of Divinity.*

A program drawn to the requirements of those who are looking toward a ministry to students on college campuses or in churches ministering to college communities. Its primary focus is upon the biblical, historical and theological disciplines essential to meaningful encounter within the academic situation. The Master's program is so designed that it is possible for a student to shift after the first year to a B.D. program without loss of credit.

The regular B.D. program is open to women seeking to enter the ordained ministry among those denominations for which such provision is now authorized.

REQUIREMENTS FOR ADMISSION

Admission to the Graduate Professional Programs for women follows in general the same requirements as for admission to the regular B.D. program of the Divinity School. It is important that the applicant should have a college record that demonstrates competence to pursue studies on the graduate level. A genuine sense of Christian purpose, maturity of personality, and evidence of leadership promise—these are no less essential.

COSTS AND SCHOLARSHIPS

The total cost for a single student, inclusive of tuition, room, meals, and books, is approximately \$1,200 per year.

The program as outlined above is an intensive one. This is particularly true of the two-year Master's program. This program presupposes the full-time engagement of the student in the educational task, leaving little opportunity for remunerative employment on the side. Where students are dependent upon their own resources, or where resources from summer earnings or family support must be supplemented, scholarships up to \$1,000 are available. After the first year, some stipend from field education appointments may be anticipated.

THE DEGREE OF MASTER OF THEOLOGY

This degree is offered for the purpose of encouraging a limited number of qualified students to pursue graduate studies, and its bestowal is intended to be a distinct recognition of professional competence within the chosen field:

The conditions for admission to a course of study looking to this degree include:

1. Graduation from this Divinity School with the degree of Bachelor of Divinity, or graduation with equivalent rank from some other accredited



ited theological institution, the presentation of a record or a certificate of satisfactory proficiency in earlier studies, the passing of such preliminary examinations as the Committee on Graduate Studies may prescribe.

2. In those fields in which a working knowledge of languages, other than English, is necessary to the successful pursuit of his studies, a student shall be required to demonstrate his competence in the languages prior to admission to the course of study.

3. A further condition of admission to the course of study shall be a comprehensive statement of the proposed work, developed in consultation with the professor in the field, and approved by the Committee on Graduate Studies and by the Faculty.

4. The student shall be admitted to candidacy for the degree when the subject of his thesis has been approved. The subject of the thesis is to be selected in consultation with the professors in charge of his work. It must be selected not later than a semester and a half before the date of the commencement when the degree is to be conferred.

5. During his course of study, the candidate must pass such examinations as his instructors may provide. He must also pass a final oral examination on the entire field of his graduate studies, including his thesis, to be conducted by the professors in charge and a representative of the Committee on Graduate Studies. To cover cost of diploma and hood, a graduation fee of \$35.00 is charged.

6. The period of graduate study for the degree of Master of Theology shall be not less than one academic year of full-time residence. In case the work is not completed in one year, the term of residence may be extended to not more than three years.

RELATED WORK IN THE UNIVERSITY OF ROCHESTER

Sacred Music: Colgate Rochester collaborates with the Eastman School of Music of the University of Rochester in a graduate program of sacred music. This is arranged under a joint appointment of Dr. M. Alfred Bichsel who heads the department of sacred music at Colgate Rochester and the newly-organized graduate program in sacred music at the Eastman School. The latter program leads to the master's and doctoral degrees. The resources of the Divinity School will be combined with those of the Eastman School in the offering of these degrees.

Other graduate work at the University: The Divinity School has

entered into relations with the University of Rochester whereby properly-qualified Divinity School students may work for a post-graduate degree at the University. This may be done in a number of fields. Requirements for the degree shall be determined in each case by the appropriate officer of the University and in consultation with the Dean of the Divinity School. A limited amount of scholarship assistance is available for such study.

Resources of the University in a number of fields may be drawn upon to supplement and enrich certain areas of concentration within the B.D. program at the Divinity School. Up to 15 credit hours from the University offerings might be applied toward the Divinity degree.

CLINICAL TRAINING

The Council for Clinical Training, Inc., of which this seminary is a member, has been concerned for over thirty years about the ministry of pastoral care to persons in crisis situations. The training program of the Council is conducted by accredited Chaplain Supervisors in Accredited institutions such as mental hospitals, general hospitals, penal and correctional institutions, clinics, and research centers, and parishes.

The program focuses upon the dynamic, interpersonal meaning of the student's relationship with troubled persons as he seeks to minister to them in the context of his pastoral role.

The program speaks to people in an existential situation which must be experienced by the student in a face to face learning process.

Finally, the program seeks to make clear in understanding and practice the resources, methods and meanings of religion as expressed through pastoral care.

This seminary offers this training as an elective, worth 6 hours credit toward graduation. Provision is also made for 3 hours credit for 6 weeks of training with the Institute of Pastoral Care, Inc. The liaison faculty member in this seminary is Mr. James B. Ashbrook.

THE B.D. CURRICULUM

The curriculum is organized in five major divisions: Biblical Studies; Church History; Theology and Philosophy of Religion; Christianity, Personality and Culture; Pastoral Theology.

The complete course of studies requires a minimum residence of three years and culminates in the Bachelor of Divinity degree. A four year plan is provided for those students whose field work responsibilities are of such magnitude as to jeopardize their academic attainment. The curricular scheme outlined below, and described in detail in the course offerings, is the basic pattern of the three-year course. Modifications, to meet the situation of students adopting the four-year plan, are also indicated. Ninety-four semester hours are required for graduation.

ORGANIZATION OF THE CURRICULUM

In the organization of studies, the following principles are recognized:

(1) *Prescription* of basic courses in all the major fields to be completed during the First Year involving a total of 32 credit hours. A prescription of 14 hours to be taken during the Second Year.

(2) *Electives* covering the remaining 48 hours required for graduation. Within this group of courses, the student must fulfill Divisional requirements according to the following pattern:

A Biblical Studies, 3 courses, more than one field.

B Church History, any one course.

C Theology and Philosophy of Religion, 3 courses, more than one field.

D Christianity, Personality and Culture, any two courses.

E Pastoral Theology, any two courses.

The prescribed courses are included to insure that graduates of this School will be familiar with the basic disciplines of theological study. The distribution of electives over the five Divisions is a guide to the student toward obtaining a sufficient range in his advanced courses. A range of this dimension is necessary as collateral study for the student's own concentration in the field to which he feels drawn.

It is expected that the student will bring his studies to some focus within a major discipline, and the freedom within the curriculum provides opportunity for this.

Specific specializations for which this organization of study has provided sound academic undergirding include the following ministries, most of them rather recently developed.

Teaching in colleges and seminaries. The Divinity School provides within its B.D. program opportunity for preparation in special fields for subsequent Ph.D. programs. A number of fellowships are offered by the School to its graduates to do doctoral work at approved institutions in the United States and abroad.

Institutional chaplaincies. The Divinity School cooperates with accredited agencies in providing clinical training leading to certification for institutional chaplaincies.

Campus ministries. Specialized elective courses and individually tailored research work are combined with field education assignments under supervision, to prepare both men and women for work with college and university students.

Foreign and home missions. The resources of the Divinity School are supplemented by the resources related to the program of non-Western Cultures at the University of Rochester. Opportunities for internship experience through collaboration with the home mission agencies are made available to students whose primary interest is in the urban ministry.

Students requiring biblical languages for their field of specialization may substitute Hebrew and Greek for 12 hours of the prescribed courses in the Division of Practical Studies of the first and second years, upon application to the faculty.

In summary, the basic curriculum for the pastorate, from which all modifications proceed, may be outlined as follows:

THREE YEAR PLAN

FIRST YEAR

Autumn Semester

A100 Old Testament	4 hrs.
B100 Church History	4 hrs.
C100 Theology	4 hrs.
E310 The Ministry	2 hrs.
E300 Speech	1 hr.
E321 Field Education	1 hr.

16 hrs.

Spring Semester

A200 New Testament	4 hrs.
B101 Church History	3 hrs.
C200 Philosophy of Religion	4 hrs.
D100 Social Ethics	4 hrs.
E322 Field Education	1 hr.

16 hrs.

SECOND YEAR

E200 Preaching	3 hrs.	E100 Christian Education . . .	3 hrs.
C300 Church, Sacraments . .	3 hrs.	D200 Religion and Personality	3 hrs.
E323 Field Education	1 hr.	E324 Field Education	1 hr.
Electives	9 hrs.	Electives	9 hrs.
16 hrs.		16 hrs.	

THIRD YEAR

Electives	15 hrs.	Electives	15 hrs.
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FOUR YEAR PLAN

FIRST YEAR

Autumn Semester

A100 Old Testament	4 hrs.
C100 Theology	4 hrs.
E310 The Ministry	2 hrs.
E300 Speech	1 hr.
E321 Field Education	1 hr.
12 hrs.	

Spring Semester

A200 New Testament	4 hrs.
C200 Philosophy of Religion . .	4 hrs.
D100 Social Ethics	4 hrs.
E322 Field Education	1 hr.
13 hrs.	

SECOND YEAR

B100 Church History	4 hrs.	B101 Church History	3 hrs.
E200 Preaching	3 hrs.	E100 Christian Education . . .	3 hrs.
C300 Church, Sacraments . . .	3 hrs.	D200 Religion and Personality	3 hrs.
E323 Field Education	1 hr.	E324 Field Education	1 hr.
11 hrs.		10 hrs.	

THIRD YEAR

Electives	12 hrs.	Electives	12 hrs.
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FOURTH YEAR

Electives	12 hrs.	Electives	12 hrs.
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HONORS PROGRAM

INDIVIDUALIZED RESEARCH

The purpose of individualized research is to provide opportunity for students of Senior rank to engage in research in fields of their special interest, to explore in a systematic and intensive manner areas of concern lying beyond the boundaries of the regular courses.

1. Eligibility for individualized research shall be limited to Seniors

who have maintained an over-all average to date of B (83) and not less than an average of 88 in the field during the second or immediately preceding year in which individualized research should be taken.

2. Individualized research shall be limited to eligible students who have demonstrated their capacity to do work on a research basis.

3. No student may carry more than one individualized research course within a division during any one semester.

4. Individualized research shall have the dimensions of a three-hour course. Periodic and regular consultation with the instructor is required.

5. Individualized research shall carry a number in the catalogue and be subject to the usual requirements of registration after consultation with the Registrar and the professor under whose direction the research is to be conducted.

EXPANDED SEMINARS

Expanded seminars are offered to students who have completed 62 credit hours of course work. This will permit one elective each semester for six credit hours each, subject to the following requirements:

1. A cumulative grade average of 85 in all course work, and a grade average of 90 during the middler year in the field selected for the program.

2. The consent of the professor.

3. Only one such program may be arranged with a single professor.

4. No professor shall supervise more than two such student programs in the same semester.

INDEPENDENT COURSE WORK

Students with a cumulative grade average of 85 may after the first year, with the approval of the dean and the consent of the instructor, elect to discharge requirements for non-seminar courses by taking examinations only.

DESCRIPTION OF COURSES

DIVISION A—BIBLICAL STUDIES

PRESCRIBED

- A 100. INTRODUCTION TO THE OLD TESTAMENT.** The basic methodology is historical and literary criticism supplemented by tradition criticism and archeology. Emphasis is placed on a critical understanding of the faith of Israel. Since it is impossible to treat all the Old Testament material, stress is placed on the ancient traditions, their unity and variety, the prophets, and the faith they express. Each year, Autumn Semester, First Year, four hours. Mr. Sanders.
- A 200. THE SYNOPTIC GOSPELS.** This course in the Synoptic Gospels begins with historical introduction and moves on to critical problems of a more technical nature, e.g. text criticism, form criticism, the synoptic problem, gospel sources and others. This covers the first of the course and is actually an introduction to the study, but demands of the student intensive study and elementary application of the various technical tools as they appear in the required reading. The second half of the course deals with the content of the Synoptic Gospels. It is concerned with the comprehension of the gospel messages and with the person of Jesus presented in these Gospels. The problems of interpretation are frankly faced. An effort is made to arrive at the highest understanding of Jesus and his message for his day and his meaning for ours. This points to a need for deeper study of the remainder of the New Testament as an interpretation of such meaning. Each year, Spring Semester, First Year, four hours. Mr. Branton.

ELECTIVES

OLD TESTAMENT

- A 120. OLD TESTAMENT THEOLOGY.** A reading course designed to acquaint the student with the literature of the last hundred years which bases Old Testament theological considerations on the foundations of biblical criticism. Spring Semester, 1963-64, three hours. Mr. Sanders.

- A 121. PROPHETIC FAITH.** A text-discussion course in which sound historical exegesis is emphasized leading to an understanding of the word of God as an immediate, dynamic force in living context. After prefatory consideration is given to the meaning and rise of prophetism in Israel, the following individual prophets are studied intensively: Amos, Hosea, Micah, Isaiah, Jeremiah, Ezekiel, Habakkuk and the Second Isaiah. Spring Semester, 1964-65, three hours. Mr. Sanders.
- A 122. THE PROBLEM OF SUFFERING.** A text-discussion course in which the nine views of suffering found in the Old Testament are discussed in terms of the basic biblical position of the universal and radical sovereignty of God and of their own inter-relatedness. The biblical views of redemptive and revelational suffering are fully discussed; the Old Testament concept of divine suffering is exhaustively treated. After the whole Old Testament is thus dealt with in cross section the books of Ecclesiastes and Job are studied separately. Spring Semester, 1963-64, three hours. Mr. Sanders.
- A 123. THE PSALMS.** A text-discussion course in which the form-critical method of Hermann Gunkel is first applied to early biblical poetry outside the psalter, then to the psalms themselves. The myth and ritual approach and the works of Gunkel and Mowinkel are used extensively in gaining an understanding of the individual psalms and of the worship life of Israel generally. Autumn Semester, 1963-64, three hours. Mr. Sanders.
- A 124. THE INTERTESTAMENTAL PERIOD: THE BACKGROUND OF THE EARLY CHURCH.** A study of Judaism, its history and literature from the exile to ca. A.D. 200. Josephus and the better secondary histories are read in preparation for a thorough study of the apocrypha, pseudepigrapha, Philo, the early rabbinical (Tannaitic) literature and the Qumran literature. The students' readings are almost totally in the primary sources. Spring Semester, 1962-63, three hours. Mr. Sanders.
- A 125. BIBLICAL ARCHEOLOGY.** The methods of archeology from spade to historical reconstruction are studied. The consequences of archeology for biblical interpretation are carefully

considered. The artifacts of the Colgate Rochester collections afford illustrative materials. Autumn Semester, 1964-65, three hours. Mr. Sanders.

- A 199.** INDIVIDUALIZED RESEARCH IN OLD TESTAMENT. By arrangement with Mr. Sanders and the Registrar. Three hours credit. Turn to page 27 for further information.

NEW TESTAMENT

- A 240.** PAUL AND HIS LETTERS. This course will consider the dual cultural background of Paul and the events which resulted in the Damascus road experience. His relation to the Jerusalem Church, to Barnabas and to his own churches will be considered. His place in the spread of early Christianity and his message and missionary methods will also be studied with an effort to understand his message as contained in his letters. Special attention will be given to the doctrine of the church. Autumn Semester, 1962-63, three hours. Mr. Branton.
- A 241.** THE FOURTH GOSPEL. This course will deal critically with authorship and date as important introductory matters. Then chief emphasis will be given to: (a) The nature of the Gospel in the light of its purpose; (b) The Christology of the Gospel as a contribution to the interpretation of the Christian message to a Gentile world; (c) The nature of the Christian life; (d) Its Eschatology will be studied and compared with earlier systems and with views of today. Autumn Semester, 1962-63, three hours. Mr. Branton.
- A 242.** THE BOOK OF ROMANS. This course will consist of an exegetical study of this most important letter of Paul. The Christology and Theology will receive special attention, and the interpretation of man will be studied carefully. The nature of the spiritual life in relation to God's purposes in Christ will be studied. Autumn Semester, 1963-64, three hours. Mr. Branton.
- A 243.** THE BOOK OF REVELATION. This course will first deal with critical questions regarding authorship, date, purpose, and original meaning. Then a brief survey of the place of Revela-

tion in the life of the church through the centuries. Thereafter all the time will be given to an exegetical study of the book with attention on its practical value today, its message for our times and how to interpret it convincingly in contrast to so many sensational presentations of our times. Attention will be given to its Eschatology. Autumn Semester, 1963-64, three hours. Mr. Branton.

A 244. THE FORMATION OF THE NEW TESTAMENT. A study of the life of the New Testament Church in relation to the growing body of literature with attention to the emergence of certain writings as crucial and how these were first regarded, how they grew in importance and how they were canonized. Some attention will be given to the method of transmission and how we receive the New Testament today. Spring Semester, 1963-64, three hours. Mr. Branton.

A 245. CHRISTOLOGY OF THE NEW TESTAMENT. This course will begin with the effort to see what Jesus thought about himself and what *his* message was. It will study the early chapters of Acts to find the interpretation of his person and work by the apostolic group and to ascertain the Kerygma of that period. Then the Christology of Paul will be presented and that of the Fourth Gospel analyzed. If time permits, there will be a study of the Christology of Hebrews and Revelation and an analysis of the First Epistle of John and also of I Peter. There will be a summary study of the various interpretations to see whether there is growth or simply elaboration. Spring Semester, 1963-64, three hours. Mr. Branton.

A 246. THE LIFE OF CHRIST. A critical study of the Synoptic Gospels will be used. The mission of Jesus will be studied in the Gospels, and in the interpretations of modern writers. His methods of teaching, his death and the reason for it, and his own hopes for the future will be considered. This will be related to the course in Christology. Spring Semester, 1963-64, three hours. Mr. Branton.

A 299. INDIVIDUALIZED RESEARCH IN NEW TESTAMENT. By arrangement with Mr. Branton and the Registrar. Turn to page 27 for further information.

BIBLICAL LANGUAGES AND EXEGESIS

- A 300, A 301.** BEGINNING HEBREW. Classical Hebrew grammar and syntax are mastered in the first semester, through daily exercises in translation, both Hebrew-English and English-Hebrew. The second semester is devoted to graded readings in the Hebrew Bible, to prepare the student for exegetical work in the second year. Each year, Autumn and Spring Semesters, six hours. Mr. Thompson.
- A 302.** INTERMEDIATE HEBREW. Two hours a week are given to Bible reading and exegesis; one hour a week is given to grammar review. Each year, Autumn Semester, three hours. Mr. Sanders.
- A 303.** ADVANCED HEBREW. Graded Bible readings lead the student eventually from the Massoretic text to such unpointed texts as those of the Qumram literature. Biblical Aramaic and Mishnaic and modern Hebrew are studied as time permits. Northwest Semitic epigraphy is introduced. Mr. Sanders.
- A 304.** STUDIES IN THE BOOKS OF RUTH AND JONAH, utilizing the Hebrew text. Spring Semester, 1963-64, three hours. Mr. Thompson.
- A 400, A 401.** BEGINNING GREEK. The first semester provides a background in the basic syntax and grammar of Koine Greek. In the second semester, one hour per week will be spent on a systematic study of grammatical principles and vocabulary development. Two hours per week will be spent on translation from portions of the Greek New Testament, as a preparation for exegetical work. Each year, Autumn and Spring Semesters, six hours. Mr. Thompson.
- A 402.** ADVANCED GREEK. Translation and interpretation of the Gospel of Matthew, with out-of-class work in grammar and word studies. Open to students in all classes who have an adequate knowledge of Greek. Each year, Fall Semester 1963-64, three hours. Mr. Thompson.

DIVISION B—CHURCH HISTORY

PRESCRIBED

- B 100.** THE HISTORY OF THE CHURCH THROUGH THE REFORMATION. The major focus of this course will be upon the Protestant Reformation of the sixteenth century. A description and analysis of the contemporary religious scene will be utilized as an introduction to the course for the purpose of identifying significant issues. The history of the church prior to the Reformation will be surveyed to provide perspective necessary to an understanding of the Reformation. Each year, Autumn Semester, First Year, four hours. Mr. Hudson and Mr. Nielsen.
- B 101.** THE SHAPING OF THE FREE CHURCH TRADITION IN ENGLAND AND THE UNITED STATES, 1600–1950. This course will deal with the emergence and influence of Puritanism and Evangelicalism, with the rise of the denominational system, religious freedom, the modern missionary movement, social Christianity, and the tendencies toward Christian unity. The influence of frontier and urban societies will be assessed. Particular attention will be devoted to the distinctive features of Anglican, Presbyterian, Congregational, Baptist, Quaker and Methodist churches. Each year, Spring Semester, First Year, three hours. Mr. Hudson and Mr. Nielsen.

ELECTIVES

- B 110.** THE HISTORY OF ANCIENT CHRISTIANITY. An introductory lecture course in which special attention will be given to the development of Christian thought. There will be class discussion of primary sources from the Apostolic Fathers through Augustine. Autumn Semester, 1964–65, three hours. Mr. Nielsen.
- B 111.** THE TRINITY AND PERSON OF CHRIST IN THE FATHERS. Special attention will be given to the General Councils, Tertullian, Origen, Athanasius, Arius, the Cappadocians, Nestorius, Cyril of Alexandria and Augustine. Spring Semester, 1964–65, three hours. Mr. Nielsen.
- B 112.** AUTHORITY IN THE EARLY CHURCH. A study of the develop-

ment of the Ministry, the Papacy, the Canon and the Creeds. Spring Semester, 1963-64, three hours. Mr. Nielsen.

- B 113.** WORSHIP IN THE EARLY CHURCH. Emphasis will be placed upon the Early Eucharist, Greek liturgies and the Roman Mass. Autumn Semester, 1963-64, three hours. Mr. Nielsen.
- B 114.** THE EUCHARIST IN MEDIEVAL AND REFORMATION THOUGHT. A history of the doctrine of the Eucharist from Paschasius Radbertus through John Calvin. Spring Semester, 1963-64, three hours. Mr. Nielsen.
- B 115.** CALVINISM IN THE SIXTEENTH CENTURY. Special attention will be paid to Calvin's life, his theological treatises and his commentaries. Autumn Semester, 1964-65, three hours. Mr. Nielsen.
- B 120.** BACKGROUND TO THE REFORMATION. An examination, based upon source readings, of evolving church life prior to the sixteenth century in relationship to the church's developing self-consciousness and in response to changing conditions both in its own life and in society. Three hours. Mr. Hudson.
- B 122.** THE URBAN AND CULTURAL IMPACT UPON AMERICAN PROTESTANTISM, 1850-1950. Attention will be given to the reshaping of Protestant church life during the past century, thus bringing into sharp focus the problems which now confront the American churches. Spring Semester, 1963-64, three hours. Mr. Hudson.
- B 123.** THE FAITH AND LIFE OF THE BAPTISTS. The history and polity of the Baptists, involving an historical examination of crucial issues in contemporary Baptist life. Autumn Semester, 1963-64, three hours. Mr. Hudson.
- B 124.** MODERN ROMAN CATHOLICISM. The history, structure, dogmas, piety, and program of the post-Tridentine Roman Church and the role of Roman Catholicism in contemporary society. A seminar. Autumn Semester, 1963-64, three hours. Mr. Hudson.

- B 125. CULTS AND SECTS IN MODERN AMERICA.** An historical examination of the sectarian impulse in American Christianity, with detailed consideration of contemporary cults and sects. A seminar. Spring Semester, 1964-65, three hours. Mr. Hudson.
- B 126. THE MODERN PROTESTANT MISSIONARY MOVEMENT.** While a brief historical survey of the modern Protestant Missionary Movement is the chief undertaking in this course, stress will also be laid on the effects of missionary work in various countries and an attempt made to see the meaning of the Missionary Movement in relation to history in general. Missionary methods will be considered and an assessment will be made of them. Contemporary developments in and the future of the Missionary Movement, especially with reference to emerging problems in the life of the Younger Churches, will be carefully considered. Autumn Semester, 1964-65, three hours. Mr. Devadutt.
- B 127. THE MODERN ECUMENICAL MOVEMENT.** Organizational and ideological history of the Ecumenical Movement, with biographical accounts of the life of some of the outstanding leaders of the movement, will be undertaken in this course. Emphasis will also be placed on the development of the National Council of Churches and its work in America. Spring Semester, 1962-63, three hours. Mr. Devadutt.
- B 199. INDIVIDUALIZED RESEARCH IN CHURCH HISTORY.** By arrangement with Mr. Hudson, Mr. Nielsen, or Mr. Devadutt, and the Registrar. Turn to page 27 for further information.

DIVISION C—THEOLOGY AND PHILOSOPHY OF RELIGION

PRESCRIBED

- C 100. INTRODUCTION TO THEOLOGY.** A brief survey, through lectures and discussion, of the main issues today in the Christian doctrines of God and man, and a more careful presentation, in both historical and contemporary form, of the issues involved in the doctrines of the work and person of Christ. Each year, Autumn Semester, First Year, four hours. Mr. Hamilton.

- C 200. FAITH, TRUTH, AND EVIDENCE.** An investigation of the nature of Christian affirmations and their relation to secular standards of reasoning and truth. Historical evidence and some of the issues of philosophy of history will be emphasized. After selections from Hume, Kant, Hegel, Lessing, Kierkegaard, and Schleiermacher, contemporary treatments of the problem will be discussed. Each year, Spring Semester, four hours. Mr. Holcomb. Note: See C 201 for Spring Semester, 1962-63.
- C 201. FAITH AND PHILOSOPHY.** The course will endeavor to elucidate the character of Christian affirmations. The problems which empiricism sets for the believer will be introduced by special reference to Hume and Kant, and thereafter to contemporary philosophers. Discussion will continue with the topics of evil, providence, miracles, and religious experience. The character of revelation and the relation of historical evidence to faith will be studied by reference to Hegel and Lessing and contemporary philosophical debate. Spring Semester, 1962-63, four hours. Mr. Ramsey.
- C 300. THE CHURCH, SACRAMENTS, MINISTRY AND MISSION.** The course will deal with the doctrine of the Church, Sacraments and Ministry biblically, historically and systematically, taking into consideration some of the contemporary insights in ecumenical discussions and leading up to an emphasis that the total nature of the Church and its life are best understood in its mission to the world. Each year, Autumn Semester, Second Year, three hours. Mr. Devadutt.

ELECTIVES

HISTORICAL AND SYSTEMATIC THEOLOGY

- C 111. THE TRINITY AND PERSON OF CHRIST IN THE FATHERS.** Identical with B 111. Spring Semester, 1964-65, three hours. Mr. Nielsen. See page 34.
- C 120. PROBLEMS IN SYSTEMATIC THEOLOGY I.** Along with C 121, this course makes up a year's sequence of study in systematic theology. Using the Apostles' Creed as a basis, this course will deal with the meaning of faith, the doctrines of the Trinity, Providence, Creation and Fall, Grace, and the person of

Christ. Two lectures, one discussion period a week. Weekly essays required on each doctrine studied. Autumn Semester, 1963-64, three hours. Mr. Hamilton.

- C 121.** PROBLEMS IN SYSTEMATIC THEOLOGY II. Can be taken independently of C 120. Lectures and discussion, with weekly papers, on the work of Christ, eschatology, and ethics. Spring Semester, 1963-64, three hours. Mr. Hamilton.
- C 122.** THE THEOLOGY OF LUTHER. A seminar in which a careful reading is made of one of Luther's major exegetical works. Spring Semester, 1964-65, three hours. Mr. Hamilton.
- C 123.** THE THEOLOGY OF KARL BARTH. A study of Barth's theological contribution, with readings in his *The Epistle to the Romans*, and a careful study of one of the part-volumes of the *Church Dogmatics*. Spring Semester, 1964-65. Mr. Hamilton.
- C 124.** THEOLOGY OF JOHN CALVIN. A seminar in which a study of Calvin's *Institutes of the Christian Religion* is made. Spring Semester, 1963-64, three hours. Mr. Hamilton.
- C 127.** THEOLOGY AND SECULAR CULTURE. Beginning with a comparative study of Barth, Bultmann, Tillich, and Bonhoeffer, this seminar will attempt to discover ways in which secular life and culture can be used as material for theological and ethical reconstruction. Mr. Hamilton.
- C 199.** INDIVIDUALIZED RESEARCH IN THEOLOGY. By arrangement with Mr. Hamilton and the Registrar. Turn to page 27 for further information.

PHILOSOPHY OF RELIGION AND APOLOGETICS

- C 240.** THE LANGUAGE OF FAITH: MYTH, SYMBOL, PARADOX, AND PROPOSITION. The levels of religious affirmation are studied, and the current emphasis upon Christian truth as communicable only through paradox, symbol, and myth is assessed. Literature drawn from a number of fields—the arts, history of religion, and contemporary philosophy—forms the basis of reading and discussion. A seminar. Spring Semester, 1964-65, three hours. Mr. Holcomb.

- C 241. CHRISTIAN APOLOGETICS.** A seminar in which some of the viable alternatives to the Christian faith are studied. The best representatives of naturalism, humanism, mysticism, and non-Christian existentialism will be read and the proper sense of a Christian "answer" or "response" will be discussed. Autumn Semester, 1963-64, three hours. Mr. Holcomb.
- C 242. TILlich AND HARTSHORNE: TWO PHILOSOPHICAL THEOLOGIANs.** A careful reading of the major works of Paul Tillich and Charles Hartshorne. More than half the course will be given to the two (if publication occurs, three) volumes of Tillich's *Systematic Theology*. A seminar. Spring Semester, 1963-64, three hours. Mr. Holcomb.
- C 244. SCIENTIFIC THOUGHT AND THE CHRISTIAN FAITH.** Historical readings in the development of modern science are followed by an examination of current philosophies of science. The major types of theological response (e.g. Karl Heim's) to the impact of science are discussed as a means toward a better understanding of the old issues between faith and science, "religious truth" and "scientific truth," "revelation" and "discovery," "commitment" and "proof," "myth," and "verifiable statement." A seminar. Autumn Semester, 1964-65, three hours. Mr. Holcomb.
- C 245. CATHOLIC APOLOGETICS.** An examination of the fusion of natural and revealed theology in Roman Catholic thought and the intellectual structure underlying Catholic apologetics. The writings of influential European spokesmen will form the basis of discussion. A seminar. Spring Semester, 1964-65, three hours. Mr. Holcomb.
- C 246. PHILOSOPHICAL THEOLOGY AND CONTEMPORARY PHILOSOPHY.** A study of some of the basic works in the dominant philosophical movement represented by Wittgenstein, Wisdom, and Ryle. Discussion of the effects of this movement upon contemporary expressions of Christian belief. A seminar. Spring Semester, 1963-64, three hours. Mr. Holcomb.
- C 250. SEMINAR.** A study of various problems in the philosophy of religion which are raised by contemporary empiricism; with

particular reference to recent publications by A. G. N. Flew, A. Macintyre, C. B. Martin, R. W. Hepburn, H. D. Lewis, N. Smart, W. G. MacLagan, J. Barr, and others, as well as to various symposia. Spring Semester, 1962-63, three hours. Mr. Ramsey.

- C 299.** INDIVIDUALIZED RESEARCH IN PHILOSOPHY OF RELIGION. By arrangement with Mr. Holcomb and the Registrar. Turn to page 27 for further information.

ECUMENICAL THEOLOGY

- C 360.** THE THEOLOGICAL BASIS OF THE CHURCH'S MISSION. The Christian Mission is ultimately based on certain theological assumptions in that while it is humanitarian and, to that extent, shares with other human agencies concern for the redemption of man from his earthly ills, it also conceives man's total redemption as connected in some intimate manner with the revelation and work of God in Christ Jesus. The course will attempt to study carefully these theological assumptions, entering at the same time into sympathetic conversation with those who deny the validity of these assumptions. Spring Semester, 1962-63, three hours. Mr. Devadutt.
- C 361.** MAJOR RELIGIONS OF THE EAST: HINDUISM AND BUDDHISM. This course will aim at a careful study of the principal doctrines, beliefs and practices of Hinduism and Buddhism. The influence of these religions on the culture and ethos of their adherents will be considered, as also the response of these religions to modern influences from various directions. Acquaintance with source material will be expected. While the approach to the study will be objective and sympathetic, a Christian critique of the principal doctrines will be undertaken, and problems that Christianity faces in the lands of the Younger Churches will be considered. Spring Semester, 1963-64, three hours. Mr. Devadutt.
- C 362.** MAJOR RELIGIONS OF THE EAST: ISLAM, CONFUCIANISM, AND SHINTO. Content of this course will parallel that of C 361. Spring Semester, 1962-63, three hours. Mr. Devadutt.
- C 363.** THEOLOGICAL ISSUES IN ECUMENICAL CONVERSATIONS AND STUDY OF ECUMENICAL DOCUMENTS. The Ecumenical Move-

ment is a fellowship of many denominations and confessions representing many nationalities. It is held together by a common core of meaning and purpose, and yet, because of differences in theological tradition, it is marked by a state of tension. Nevertheless, conversations carried on in this fellowship are bound to lead, on the one hand, to the discovery of new meanings underlying the existing substratum of unity and, on the other, to further exploration of issues that are yet to be resolved. This course will concentrate on subjects that emerge in ecumenical conversation with the aid of several ecumenical documents. Seminar. Spring Semester, 1961-62, three hours. Mr. Devadutt.

- C 364. STUDY PROJECTS OF THE WORLD COUNCIL OF CHURCHES.** The World Council of Churches undertakes, among other things, various study projects from time to time through its Study Department. These projects are in the interests of the Church as a whole. In the past, they have been concerned with such subjects as "Responsible Society in a World Perspective", "Our Oneness in Christ and Our Division as Churches," etc. One or more of these studies will be examined by the students, using such material as can be obtained from the World Council of Churches besides other independent materials. Seminar. Autumn Semester, 1963-64, three hours. Mr. Devadutt.

- C 399. INDIVIDUALIZED RESEARCH IN CHURCH, MISSION AND APOLOGETICS.** By arrangement with Mr. Devadutt and the Registrar. Turn to page 27 for further information.

DIVISION D—CHRISTIANITY, PERSONALITY AND CULTURE

PRESCRIBED

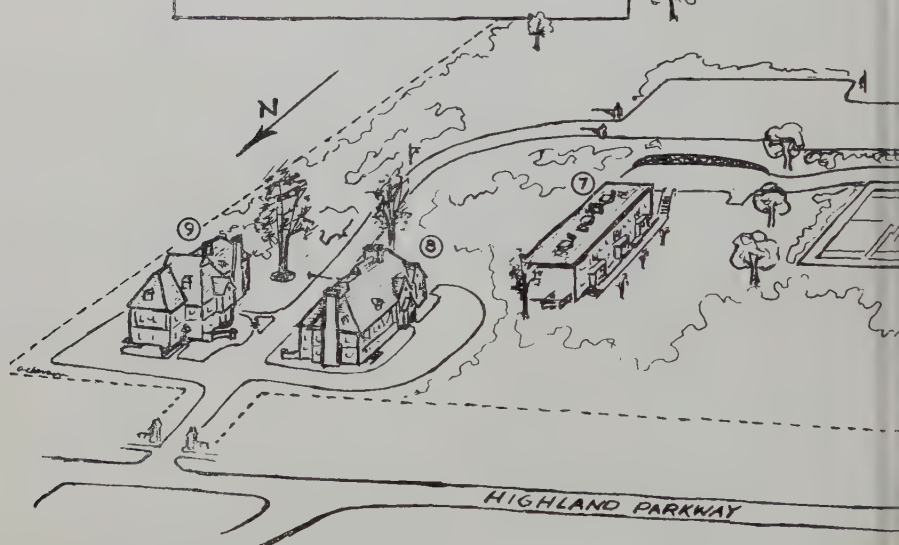
- D 100. CHRISTIANITY AND SOCIAL ETHICS.** The aims of this course are: (1) to develop an analysis of contemporary society in the United States, with particular attention to the problem of Protestantism's cultural responsibility; (2) to propose a Protestant "structure" for relating the Christian ethic to basic issues in a technological society; and (3) to consider application of this method by means of a case-method approach in a local Protestant church. Each year, Spring Semester, First Year, four hours. Mr. Pemberton.

Legend

- | | |
|---------------------|-----------------|
| ① STRONG HALL | ⑥ EATON HALL |
| ② LIBRARY | ⑦ ANDREWS HOUSE |
| ③ CHAPEL | ⑧ BEAVEN HOUSE |
| ④ PRESIDENT'S HOUSE | ⑨ AXLING HOUSE |
| ⑤ TREVOR HALL | ⑩ GATE HOUSE |

Colgate

1100 South Go

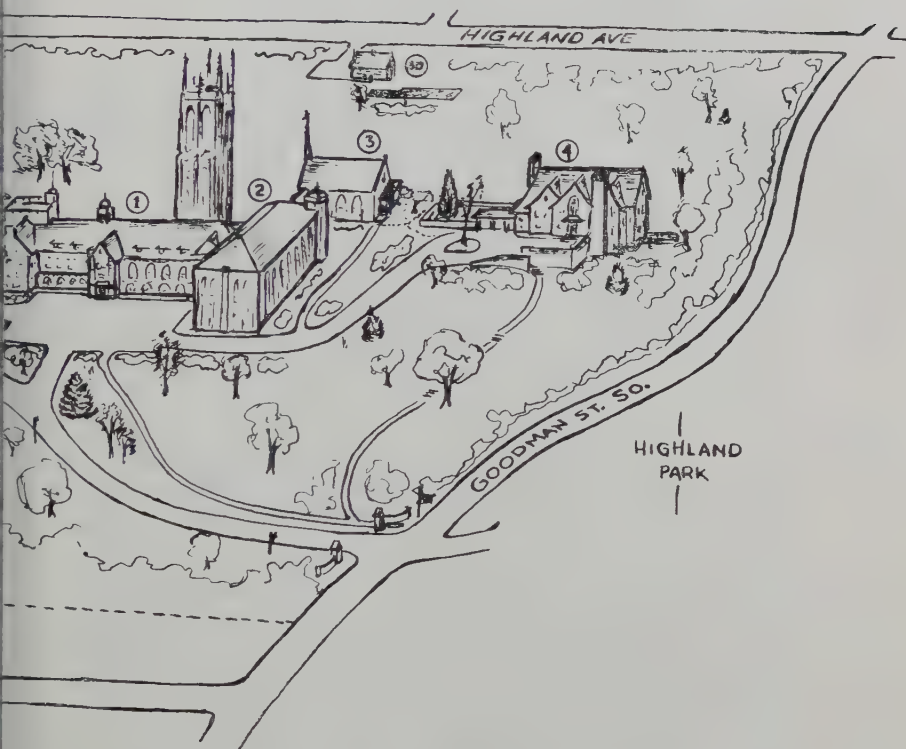


The campus of the Divinity School is located on a glacial hill at the south edge of Rochester. Its landscaping makes it continuous with the city's known Highland Park, which extends west from Goodman Street. Most buildings on the campus are of tapestry brick and cut limestone, with the Divinity Tower dominating the tract. The Andrews-Hale chimes in the morning and evening during the school year.

The airport, railway station and the feeder leading to the New York Thruway are each about ten minutes away. About one mile to the west, on the edge of the Genesee River, is the River Campus of the University of Rochester. The University's Graduate School offers courses day and night which are

Campus of Rochester Divinity School

Rochester 20, New York



divinity students. Within a two-mile radius of Colgate Rochester are found museums, the Eastman Theater, the libraries of the city and of the University, the extensive Genesee Valley Park, and the heart of the business district. And this to the north, the city reaches about six miles to the shore of Lake Ontario.

About fifty churches located within fifty miles of Rochester house student ministers in parsonages. Western New York churches, in city, town, and open country, have been served by seminary students for a hundred years and have organized with increasing earnestness their role in the education of the ministry. These churches make the field education program possible.

- D 200. RELIGION AND PERSONALITY.** An analysis of theological and psychological views of the nature of man—his basic character, his predicament and his possibilities; their similarities and differences with a view toward an emerging portrait that integrates the strengths of various positions. Spring Semester, Second Year, three hours. Mr. Ashbrook.

ELECTIVES

CHRISTIANITY AND CULTURE

- D 120. CHRISTIANITY AND CULTURE.** This course will combine theological, ethical, and sociological studies of the interconnections of Christianity and culture. The background interpretations of the early Fathers, St. Augustine, Luther and Calvin will be noted briefly. Attention will be given, for comparative purposes, to the sociological functioning of religion in a non-Christian society. Major focus will then be made upon a critical examination of the cultural import of the thinking of Troeltsch, Freud, Barth, and Tillich. Autumn Semester, 1964-65, three hours. Mr. Pemberton.
- D 121. CHRISTIANITY, PROPERTY AND ECONOMIC RESPONSIBILITY.** After a historical analysis of the Christian doctrine of property, the study will be directed toward the formulation of a Christian position amidst contemporary economic forces and institutions. Economic ideologies and such practical issues as labor-management relations, taxation, economic security, automation, and our economy of abundance in relation to underdeveloped nations will be examined in the light of Christian affirmations. Autumn Semester, 1963-64, three hours. Mr. Pemberton.
- D 122. CHRISTIANITY, THE STATE, MARXIST COMMUNISM AND POLITICAL RESPONSIBILITY.** An interpretation of Christian political responsibility will be developed. Biblical, Greek and Roman traditional factors contributing to the emergence of political democracy will provide a background for treatment of such current political problems as machine politics, pressure groups, corruption, states' rights, etc. Marxist Communism, the Soviet Union, World Communism and the Cold War will receive special attention. Spring Semester, 1964-65, three hours. Mr. Pemberton.

- D 123. SOCIOLOGY OF COMMUNICATION.** Sound communication is a process essential to genuine democracy. With this thesis in mind, the course will be directed to a study of mass media and educational resources in the United States, as they bear upon the problem of communication. Scientific advertising and increasing possibilities for the manipulation of persons will be seen over against the responsibility of the Protestant Church to maintain sound communication. Spring Semester, 1964–65, three hours. Mr. Pemberton.
- D 124. SEMINAR IN SOCIOLOGICAL THEORY AND BEHAVIORAL SCIENCE.** Developments in contemporary behavioral science theory and method hold significant implications for the task of relating Christian faith and ethics to personal and social experience. These developments and implications will be studied, with particular attention to the work of Durkheim, Max Weber, Malinowski, Mead, T. Parsons, and R. K. Merton. Limited registration. Autumn Semester, 1964–65, three hours. Mr. Pemberton.
- D 125. FAMILY LIFE EDUCATION IN THE CHURCH.** Identical with E 123. Autumn Semester, each year, three hours. Mr. Pemberton, Mr. Wynn.
- D 041. CHRISTIANS IN THE STRUGGLE FOR WORLD COMMUNITY.** This course will address itself to (1) a theoretical analysis of possible Christian objectives in regard to World Community, recognizing the reality of pluralism in culture, religion, and politics among nations; (2) an analysis of forces at work in contemporary international relations and the attempt to discover responsible Christian attitudes; (3) a study of the ideological basis, organizational structure and operations of such international bodies as the United Nations and its several organs, in an effort to understand Christian responsibility for them. The work of the Churches' Council on International Affairs will be studied as a concrete project. Autumn Semester, 1964–65, three hours. Mr. Devadutt.
- D 042. MAN, SIN, AND WAYS OF SALVATION IN THE MODERN NOVEL.** The contemporary understanding of what it means to be a man, of what men may hope for, and of how men can suffer

damnation is traced in ten modern novels. A proper relation between the themes of the novelists and the Christian message is sought. Autumn Semester, 1964-65, three hours. Mr. Holcomb.

- D 043. CHRISTIAN FAITH AND DRAMATIC TRAGEDY.** The relation of the Christian faith to the tragic view of life, the tragic hero, and the resolution of tragedy is studied in connection with fourteen plays selected from Greek, Renaissance, and modern drama. Autumn Semester, 1963-64, three hours. Mr. Holcomb.
- D 199. INDIVIDUALIZED RESEARCH IN SOCIAL ETHICS.** By arrangement with Mr. Pemberton and the Registrar. Turn to page 27 for further information.
- D 222. WORKSHOP IN FAMILY COUNSELING.** Same as E 122. Each semester. Three hours, Mr. Hunt, Mr. Ashbrook and Mr. Wynn. See page 47.
- D 230. PASTORAL CARE AND COUNSELING.** Identical with E 330. Each year, Autumn Semester. Three hours. Mr. Ashbrook.

DIVISION E—PASTORAL THEOLOGY

PRESCRIBED

- E 100. THE EDUCATIONAL MINISTRY OF THE CHURCH.** Designed as a basic course in the educational task of the parish church. The theological and psychological and educational principles of the teaching task are studied. Included are analysis of curricula for the church school, education through organizations, work with individuals, and other topics. Each semester, three hours.
- E 200. PREACHING AND PUBLIC WORSHIP.** The past decades have witnessed a remarkable revival of interest in biblical theology and liturgics. The insights from such studies are now making themselves felt in preaching and public worship. With these materials as background, this course will seek to set forth the principles and function of preaching and worship and through preparation and practice of sermons and worship materials

seek to relate the student in a practical way to the vitality of the biblical and liturgical revival. Each year, Autumn and Spring Semesters, Second Year, two sections, three hours. Mr. Skoglund and Mr. MacLennan.

E 300. SPEECH FOR THE MINISTRY. A course designed to develop professional competence in the use of speech for the ministry. The problem of communicating the Christian faith to twentieth century America is defined. Each year, Autumn Semester, First Year, one hour. Mr. Powell.

E 310. THE MINISTRY. A course designed to aid the student in a meaningful orientation to his program of theological study. Deals with the meaning of the ministry in relation to the mission of the church, the *call* to the ministry, the vocation of theological study. Lectures and small discussion groups. Each year, Autumn Semester, First Year, two hours. Mr. Froyd and Mr. Ashbrook.

E 321, E 322, E 323, E 324. FIELD EDUCATION. Practicum, each year, First and Second Years, both semesters. Mr. Eads, Mrs. Anderson, Mr. Wynn, Mr. Ashbrook, and denominational executives.

ELECTIVES

CHRISTIAN EDUCATION

E 121. THE ART OF TEACHING. A laboratory course in teaching principles and practice. Particular attention is given to the training of teachers, to lesson planning, and skills necessary for teaching children and leading discussions with youth and adults. Special hours are arranged for field trips to visit various teaching situations and for practice sessions. Spring Semester, three hours. Mr. Wynn.

E 122. WORKSHOP IN FAMILY COUNSELING. An advanced course of clinical nature; involves actual counseling cases and supervision in the Family Service of Rochester. The staff of Family Service participates in leadership of the course which includes case conferences, seminars, and experience as case aides. Admission to the course will be arranged by appli-

cation only. Each semester. Weekly supervision sessions and seminars. Three hours. Mr. Hunt, Mr. Ashbrook, and Mr. Wynn.

- E 123. FAMILY LIFE EDUCATION IN THE CHURCH.** A lecture and discussion course designed to explore the concept of the Christian family in today's parishes. Parent education, teachable stages in the family life cycle, worship and church life for family groups, counseling about family problems, and the family life of clergymen themselves are studied. Methods and materials for family education as well as biblical theology in relation to the family are featured. Autumn Semester, three hours. Mr. Wynn, Mr. Pemberton.
- E 124. WRITING FOR CHRISTIAN EDUCATION.** A workshop in religious journalism to feature the preparation and criticism of non-fiction manuscripts for secular and church publishers. A study of markets and methods includes particular emphasis on church school curriculum writing. Requirements involve submitting of manuscripts for publication. This course is designed for students who plan to do some professional writing. (Not offered 1963-64.) Three hours. Mr. Wynn and guest consultants.
- E 125. DEVELOPMENTAL EDUCATION IN THE CHURCH.** An advanced seminar for the study of personal and religious development of an individual through childhood, youth, and adult life. Among the questions to be studied are Christian education principles in relation to developmental psychology. The course directs attention to the religious dimensions of personality, and to the practical problems that relate to materials and methods for the various age groups in a parish church. Autumn Semester, three hours.
- E 127. ADULT EDUCATION AND LEADERSHIP TRAINING IN THE LOCAL CHURCH.** Rationale and procedures in the training of church school and youth group personnel, in parent education, occupational study groups, and other facets of adult education in the church. Autumn Semester, three hours. Miss Gamble.
- E 150. COLLOQUIUM FOR TH.M. CANDIDATES.** A discussion seminar organized around the reading of a list of 25 basic books in

Christian education, research and thesis problems, and teaching practice for those admitted to the Master of Theology program. Each semester, three hours. Mr. Wynn.

- E 152. PRACTICE TEACHING IN CHRISTIAN EDUCATION.** This prescribed course for Th.M. students involves assistance in teaching classes in Christian education, and weekly conferences with the instructor for planning and evaluation. Each semester. Mr. Wynn.
- E 190. PROFESSIONAL PRACTICE SEMINAR I.** A course designed for the student preparing for a ministry in Christian education. Discussion of practical problems in Christian education and their relationship to educational theory. Spring Semester, three hours. Miss McDougall, Mr. Grant, Mr. Wynn.
- E 191. PROFESSIONAL PRACTICE SEMINAR II.** A course designed for the second-year student in the Master's program in Religion. Autumn Semester, three hours. Mr. Wynn and professional resource leaders.
- E 192. PROFESSIONAL PRACTICE SEMINAR III.** Second semester continuation of E 191. Spring Semester, three hours. Mr. Wynn and professional resource leaders.
- E 193. THESIS SEMINAR.** A seminar for Master's students in Christian education. Topics include research, writing, and style for the Master's thesis. Three hours.
- E 199. INDIVIDUALIZED RESEARCH IN CHRISTIAN EDUCATION.** Tutorial course in individualized courses as arranged with the instructor and the registrar. An opportunity to engage in research into fields of special interest, to explore in a systematic and intensive manner areas of concern lying beyond the boundaries of regular courses. Limited enrollment. Each Semester, three hours. Mr. Wynn and Miss Gamble.

PREACHING AND WORSHIP

- E 240. CREATIVE PREACHING.** A sermon workshop exploring resources in biblical and extra-biblical literature, the Christian Year, life situations both personal and social, for sermon making. Each

student will prepare written sermons and sermon outlines for seminar discussion and sermon reconstruction. A three-year preaching program will be developed in which biblical theology, pastoral and social insights may be communicated with relevance, clarity and persuasiveness. Spring Semester, 1963-64, three hours. Mr. MacLennan.

- E 241. THE BIBLE IN PREACHING.** The Bible as a source of preaching. The use of biblical materials in preaching. Preparation and practice in the use of the Bible in preaching. Autumn Semester, 1964-65, three hours. Mr. Skoglund.
- E 242. RESOURCES FOR PREACHING.** A seminar in which resources for planned preaching in the years immediately following seminary graduation are examined. The student will be guided to sources for sermon ideas and materials. Specific assignments in the discovery and use of such ideas and materials will be made. Sermons will be developed and evaluated. Spring Semester, 1962-63, three hours. Mr. MacLennan.
- E 243. PUBLIC WORSHIP.** Advanced development of the principles of public worship, including a study of the development of traditional liturgies, and the problems involved in creative worship in modern times. Spring Semester, 1964-65, three hours. Mr. Skoglund.
- E 244. WORKSHOP IN PREACHING AND WORSHIP.** A seminar for advanced students designed to develop preaching materials and skills and to enrich public worship. Autumn Semester, 1963-64, three hours. Mr. Skoglund.
- E 245. GREAT PREACHERS AND THEIR MESSAGE.** A study of the method and message of a selected number of great preachers. Special attention will be given to the preachers of the Reformation and the nineteenth and twentieth centuries. Spring Semester, 1963-64, three hours. Mr. Skoglund.
- E 299. INDIVIDUALIZED RESEARCH IN PREACHING AND WORSHIP.** By arrangement with Mr. Skoglund and the Registrar. Turn to page 27 for further information.

THE PASTORATE

- E 311. A CHRISTIAN PASTOR.** A seminar course dealing with the distinctive nature of the Christian Pastorate. Small research groups work together in exploring one aspect of the subject and in class discussion the relation between Christian theology and the work of the local church is carefully examined. There are introductory and summary lectures by the professor at the beginning and end of the class. Autumn Semester, 1963-64, three hours. Mr. Bartlett.
- E 330. PASTORAL CARE AND COUNSELING.** A seminar on one aspect of the pastoral office. Students will be expected to utilize case material from their own experience. The class sessions themselves will provide part of the dynamics of the course. Each year. Autumn Semester, three hours. By permission. Mr. Ashbrook.
- E 331. CLINICAL PASTORAL TRAINING.** Each Summer, twelve weeks, six hours. Arrangements made through Mr. Ashbrook and the Registrar.
- E 399. INDIVIDUALIZED RESEARCH IN PASTORAL CARE.** By arrangement with Mr. Ashbrook and the Registrar. See page 27 for further information.
- E 340. CHRISTIAN ACTION BY A LOCAL CONGREGATION IN ITS COMMUNITY.** Attention will focus first upon new dynamics in the American community, whether urban, transitional, suburban, rural or rural. Methods for parish and community survey and self-analysis will be studied. These methods will be tied in with possible planning for long-range ministries designed to train laymen for Christian responsibility in the community and in areas of social conflict. Autumn Semester, 1963-64, three hours. Mr. Pemberton.
- E 350. CHURCH POLITY.** A course for Presbyterian students to provide instruction in the Form of Government, Confession of Faith, mode and practice of the Presbyterian church. Spring Semester, 1963-64, one hour. Mr. Peterson.

- E 351. CHURCH POLITY.** A course for Methodist students to provide instruction in the mode and practice of the Methodist church. Spring Semester, 1964-65, one hour. Mr. Mowry.
- E 352. CHURCH POLITY.** A course for United Church of Christ students to provide instruction in the mode and practice of the United Church of Christ. Fall Semester, 1964-65, one hour. Mr. Telfer.

MUSIC

1. History and Literature

- E 360. AN INTRODUCTION TO CHURCH MUSIC.** The history and practice of church music with particular emphasis on the great eras of music in the church such as the Gregorian Age, the Polyphony of the Renaissance, the Reformation and the middle and late baroque. Studies in Hymnology; the functions of the minister, the organist-choirmaster, the choir and the congregation in the practice of church music. Each year, Autumn Semester, three hours. Mr. Bichsel.
- E 361. CHORUS AND CHOIR.** Mr. Bichsel.
- A. **THE CHAPEL CHOIR.** Open to men and women who *qualify by audition*. This select group sings for the daily Chapel Services as well as for special occasions. One hour per week plus daily rehearsals before Chapel. Credit: cumulative three hours for three years.
 - B. **THE CHORUS.** Open to men only who qualify by audition. This is also a performing group which occasionally sings for Chapel and other occasions. Credit: cumulative three hours for three years.
 - C. **CHORUS.** Open to all students who do not qualify for A or B, but who would like to learn how to sing. This is not a performing group, and it will devote its attention to learning the fundamentals of music through singing. Attention also given to voice production. Credit and schedule to be arranged.
- E 362. HYMNOLOGY AND LITURGY.** A study of Christian hymnody from ancient times to the present and of its relation to

liturgy and worship. Lectures, discussion and individual projects. Prerequisite: E 360 or consent of the instructor. Each year, Spring Semester. Three hours. Mr. Bichsel.

- E 369.** INDIVIDUALIZED RESEARCH IN CHURCH MUSIC. By arrangement with Mr. Bichsel and the Registrar. Turn to page 27 for further information.

Courses numbered E 061–072 are intended only for minors in church music and not as general electives.

- E 061.** ESM* Church Music 411. Intensive study through lectures, discussions and individual projects, of liturgies, hymnody, chanting, repertory, organization and administration of church music. Each year, Autumn Semester. Mr. Bichsel. Two hours.

2. Theory

B.D. Music Minors will elect two semesters.

- E 063–064.** ESM COUNTERPOINT 401–402. Modal Counterpoint: Modal Counterpoint of the sixteenth century; the motet and the Mass. Writing—in up to three to five voices. Prerequisite: basic undergraduate theory. Autumn and Spring Semesters, each year, four hours. Messrs. Selhorst, Sutton and White.
- E 065.** ESM COUNTERPOINT 411. Eighteenth Century Counterpoint: The chorale-prelude school of the Eighteenth Century. Prerequisite: Modal counterpoint. Each year, Autumn Semester, two hours. Mr. McHose.
- E 066.** ESM COUNTERPOINT 412. Eighteenth and Nineteenth Century Counterpoint: The contrapuntal technics of the late eighteenth and nineteenth centuries. Prerequisite: Counterpoint 411. Each year, Spring Semester, two hours. Mr. McHose.
- E 067.** ESM COMPOSITION 211. Music of the Church: Composition for the church service: liturgical and nonliturgical forms. Primarily for graduate students in church music. Prerequisite:

* ESM: Eastman School of Music, University of Rochester.

site: demonstrated ability in general composition. Each year, Autumn Semester, two hours. Mr. Barlow.

3. Applied Music

B.D. Music Minors will elect 6 hours.

E 069-070. ESM CHURCH MUSIC 271-272. Choral Conducting: The fundamentals of choral conducting and its application to the church choir and the worship service. Each year, each Semester, four hours. Mr. Bichsel.

E 071. ESM CHURCH MUSIC 263. Service Playing: Practical work at the keyboard; accompaniment, modulation, transposition and improvisation. Each year, Autumn Semester, two hours. Messrs. Craighead and McHose.

E 072. Private study in organ, piano, or voice. For fees, see page 68. Applied Music (ESM). Each year, each Semester. Credit: cumulative two hours for two years.

SPECIAL FIELDS

E 370. RELIGION IN HIGHER EDUCATION I. A study of the history, contending philosophies and problems of religion in higher education and their significance for religious leadership on the campus today. An examination of the literature dealing with the major issues in higher education today. Alternate years, Autumn Semester, three hours. Mr. Froyd.

E 371. RELIGION IN HIGHER EDUCATION II. A seminar dealing with the growth, present work and significance of the national and international movements of religion in the academic community: church related colleges and state institutions, teaching of religion, Student Christian Associations, schools of religion, chaplaincy and the newer plans for official leadership of religious programs, and the World Student Christian Federation. This will include an examination of the literature and resources in the field. Each year, Spring Semester, three hours. Mr. Eads.

E 379. INDIVIDUALIZED RESEARCH IN RELIGION IN HIGHER EDUCATION. By arrangement with Mr. Froyd or Mr. Eads and the Registrar. Turn to page 27 for further information.

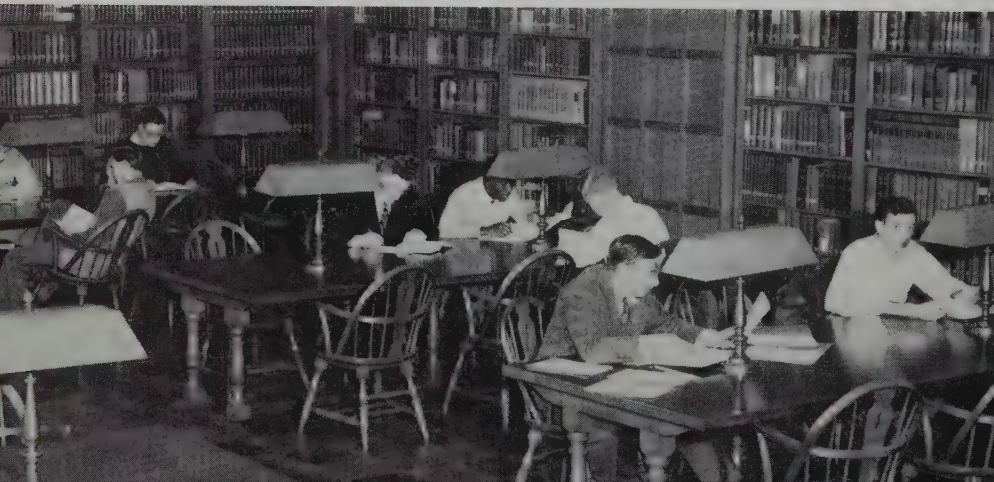
- E 380. THE MINISTER'S LIBRARY.** An introductory, orientation course in the history of printing, bookmaking and libraries. Approved methods of book selection. The care of the minister's library. Use of reference books and periodicals; care of pamphlets and clippings; classifying and cataloguing a private library. Principles and practice of book reviewing. Autumn Semester, 1964-65, three hours. Mr. Trost.
- E 381. BIBLIOGRAPHICAL RESEARCH.** An introduction to the principles of and practice of research. Study of typical researches as models; practice in location and defining problems of research; technique of investigation; the assembling and classification of bibliographies; the constructing of schedules, questionnaires and other instruments; the organization of data materials; the critical use of documents and source materials. Autumn Semester, 1963-64, three hours. Mr. Trost.

SCHOOL LIFE

THE ROCHESTER ENVIRONMENT

Rochester is an urban center of about 600,000 population. It offers to theological students a place of residence highly desirable in intellectual, aesthetic, and social aspects. The University of Rochester, historically related to the Divinity School, consists of the College of Arts and Science, the Division of Graduate Studies, the University School of Liberal and Applied Studies, the School of Medicine and Dentistry, the School of Nursing, the College of Education and the Eastman School of Music. Each of these makes its definite contribution to the cultural life of the city. Through the Eastman School of Music and related agencies, Rochester enjoys the privilege of hearing in concert or recital each year a number of artists prominent in the musical world. Symphony and Philharmonic orchestras add to the musical advantages to be enjoyed in this city. The public schools of Rochester have a national reputation. The Rochester Institute of Technology enrolls several thousand students each year and gives training of the highest order in a great variety of practical lines. Several significant libraries are assets for intellectual culture. The Rundel Public Library, the Sibley Music Library and the Watson Memorial Art Gallery are especially notable.

The religious organizations of Rochester are many and strong. The Rochester Area Council of Churches, Inc., is one of the most efficient and successful in the country. The Young Men's Christian Association is an important factor in the life of the region with a central building and several effective branches. The churches of Rochester are of many types ranging from the largest residential or family church and



the institutional church to churches in newer districts and missions among the foreign-speaking peoples and the underprivileged. These afford abundant opportunity for observation and experience in relation to the work of the minister. Social and charitable projects are well organized and serve the theological students as examples of such activities. The intimate relation between the churches and the School is shown in the fact that both the Rochester Presbytery and the Monroe Baptist Association have their offices at the Divinity School.

The Divinity School enables the student to avail himself of the advantages thus offered. He becomes acquainted with some through the medium of regular classes, to others he is introduced by means of visitation under the guidance of lecturers, and in others he becomes a participant in their activities. The purpose of these contacts is to ensure familiarity with certain social and religious agencies with which the Christian minister should work co-operatively. The cultural, social and religious contacts of the city are used as a means of a broader training supplementing that of the classroom.

FEATURES OF THE CAMPUS

The campus of the Colgate Rochester Divinity School consists of twenty-four acres, located at 1100 South Goodman Street, directly opposite Rochester's well-known Highland Park. It contains administrative and classroom buildings, dormitories and apartments, as well as tennis courts, baseball space, and parking facilities. It is only a few minutes from the airport, railway station, Thruway feeder, and the heart of the city's business district. The Divinity School campus is located about one mile from the University of Rochester. The landscape architect was Alling S. De Forest of Rochester.

MONTGOMERY HOUSE

The home of the President, situated near the main building, was largely the gift of Mr. and Mrs. William A. Montgomery, the former being a trustee of the Baptist Education Society.

The architect of the entire group of buildings was Mr. James Gamble Rogers, of New York.

DIVINITY HALL

The main building is known as Divinity Hall. It consists of Strong Hall, Jones Hall, and the Ambrose Swasey Library. Strong Hall is

a memorial to Augustus Hopkins Strong, D.D., LL.D., for forty years president of the Rochester Theological Seminary, to his father, Alvah Strong, its first treasurer, and to his brother Henry Alvah Strong, its generous benefactor. The auditorium and the American Baptist Historical Collection are on the ground floor. On the main floor are the administration offices, classrooms, exhibit cases and lounges. The second floor provides faculty offices and classrooms. On the third floor are auxiliary offices, superintendent's quarters, and the girls' dormitory.

The auditorium, with its stage, projection facilities and a pipe organ, is admirably suited for public meetings such as commencement, Spring Convocation and special lectures, and for practical instruction in religious drama. The North Gallery may be used as a small auditorium, or for social purposes. At the end of the gallery is the Grace Beaven Memorial Room. The main floor will accommodate four hundred persons, and the galleries an additional two hundred. It is the center of the School's public life.

Jones Hall, named in honor of John J. Jones, a notable contributor to the funds of the School, has club rooms for faculty and students, the dining hall, kitchen and the gymnasium, with bowling alley, basketball and handball courts.

At the Spring Convocation in 1937 the Andrews-Hale Chimes of thirteen bells were dedicated. These bells are located in Divinity Tower, which dominates the entire campus, and add greatly to the life of the School. They are played from the organ console in the chapel. The bells were given to honor the memory of Mr. Ezra R. Andrews, a member of the Board of Trustees from 1866 to 1900, and of Mr. William B. Hale, a member of the Board from 1907 to 1938, and its chairman from 1932 to 1938.

THE SAMUEL COLGATE MEMORIAL CHAPEL

Immediately adjacent to the Ambrose Swasey Library there was erected in the summer of 1936 the Samuel Colgate Memorial Chapel and the connecting cloister. The exterior is of tapestry brick and Indiana limestone, while the interior is given an atmosphere of warmth and beauty by the use of red antique brick, with oak for furnishings, paneling and ceiling. The chapel will accommodate two hundred persons. At the west end, over the chancel, is a large rose window rich in symbolic religious suggestion, at the center of which is an adaptation in stained glass of Thorwaldsen's "The Christ of Benediction." The



side walls of the nave provide space for six art glass windows within heavy stone arches, each window containing some symbol of the religious life. At the east end, over the narthex, are four lancet windows, illuminated at night, bearing the names and figures of Roger Williams, Adoniram Judson, William Newton Clarke and Walter Rauschenbusch, while closer to the observer are four other windows with the traditional representations and symbols of the four Evangelists. Here also is a bronze portrait plaque in memory of Mr. Samuel Colgate (1822–1897) executed by The Gorham Company, and donated by his son.

Services are held regularly throughout the school year, Tuesday–Friday, at 10:40 a.m. Faculty, students, and visiting ministers conduct the services.

THE AMBROSE SWASEY LIBRARY

The Library is an outstanding theological collection of more than 100,000 volumes, which serves the various departments of the Divinity School.

In the foyer of the Ambrose Swasey Library are display cases and the card catalogue. The Cyrus F. Paine Reading Room, named in honor of one who was for more than forty-five years treasurer of the Rochester Theological Seminary, adjoins a well-equipped periodical alcove. A cataloguing room, four levels of stacks, together with other facilities, make the Library one of the best equipped in the country.

A recent addition is an extensive and valuable collection of tracts and books published during the German Reformation. The collection contains forty-four items printed before 1530. There are included at least fifty works not found in any other American library. At least ten items are known in only from two to six copies. A manuscript copy of Bullinger's work consists largely of material not in print. For the gift of this unique collection, the Library is indebted to Dr. Henry H. Covell, of New York, N. Y.

The book collection is carefully and completely catalogued and classified as a working library. One of the prominent features of the Library

is its accessibility. The "open shelf" system is in use and the students have direct access to the volumes, although a "closed section" provides safety for many rare items owned or on deposit. No unreasonable limitation is placed upon the drawing of books, and no student will find himself handicapped in reading or research. The Library is open throughout the year, except holidays and August.

The Reference Collection is housed in the Cyrus F. Paine Reading Room and consists of dictionaries, encyclopedias, periodical indexes, yearbooks, almanacs, atlases, biographical sets and other standard reference works. About two hundred and fifty American and foreign periodicals, mostly of a theological and religious nature, are regularly received. Most of these are subsequently bound and preserved in permanent files.

The Rush Rhees Library of the University of Rochester and the Public Library including the Reynolds Reference Collection are also available for the use of students of the Divinity School, free of cost.

THE LIBRARY OF THE AMERICAN BAPTIST HISTORICAL SOCIETY

During the summer of 1955, the American Baptist Historical Society, a cooperating society of the American Baptist Convention, moved its library from Chester, Pennsylvania to Rochester, New York. At the same time, the Historical Society assumed the administration of the Samuel Colgate Baptist Historical Collection which, until 1948, was at Colgate University. The combined libraries, now housed in Strong Hall of the Colgate Rochester Divinity School, have been named the Samuel Colgate Baptist Historical Collection of the American Baptist Historical Society.

The combination of the two largest collections of Baptistiana in existence makes available in a single location the basic source of materials of Baptist history. The library consists of approximately 50,000 vol-

ANDREWS HOUSE



umes as well as more than 200,000 pamphlets and reports. There is also an extensive collection of photographs, manuscripts, clippings and Baptist memorabilia. The most recently acquired of these historic items is the *Dores Robinson Sharpe Rauschenbusch Collection* containing manuscripts, letters, and unpublished addresses of Rochester's most famous church historian and social prophet. Noteworthy also among the holdings is the Henry Sweetser Burrage collection relating to English Baptists of the seventeenth and eighteenth centuries which was purchased from Champlin Burrage, named in honor of his father, and presented by the late Richard M. Colgate.

The library offers excellent opportunities for the study of Baptist life, and is accessible to all who wish to undertake research in this and related fields for undergraduate and graduate work. Churches and individuals are urged to deposit records and historical materials, not only for safe-keeping, but to provide comprehensive records of denominational history and doctrine.

The Society publishes a quarterly magazine devoted to Baptist history and theology. This appears under the name *Foundations*. The Society is also in the process of publishing a *Baptist Bibliography*, seven volumes of which have been issued. Mr. Edward C. Starr is Secretary of the Society and Curator.

DORMITORY ACCOMMODATIONS

SINGLE MEN

The men's dormitory in Trevor Hall contains single rooms, and a few double rooms consisting of two bedrooms with a large study.

All rooms are furnished, singly or *en suite*, with a comfortable bed, a chiffonier, desk and desk chair, an easy chair, curtains and bookcase. Students are expected to furnish their own bedding—two blankets, four sheets, and two pillow cases.

In cases of minor illnesses, the residents of the men's dormitory receive free medical care not exceeding one call by a physician per semester.

WOMEN'S CENTER

A women's center, Eaton Hall, will be completed in 1963 to provide housing particularly adapted to the needs of women graduate students. It will contain single rooms and a lounge on each floor.

ANDREWS HOUSE

These apartments, named for Miss Kate R. Andrews, generous benefactress of the School, were erected in 1957. Each of the twelve apartments consists of a living room, bedroom, kitchen, and bath. The living room, in each, is furnished with dining table, desk, bookcase, Simmons Hide-a-Bed, coffee table, end table, two straight chairs, an easy chair, two table lamps, a floor lamp, rug, window drapes, waste basket. The bedroom contains a double bed with mattress and pad, two straight chairs, two scatter rugs, combination dressing table and closets, and window drapes. The kitchen is equipped with cupboards, electric stove, electric refrigerator, and automatic disposal. The rent is \$15 per week.

BEAVEN HOUSE

These apartments for married students provide housekeeping accommodations for couples without children. Each apartment consists of a large living room with a disappearing bed, a kitchenette, bathroom and dressing closet. Two of the twelve apartments have a separate sleeping room. The rent for the small apartments is \$11 weekly; for the larger apartments the charge is \$12. In the basement is a large common room with fireplace, furnished for social and recreational purposes, and individual storage cubicles.

Apartments in Beaven House are of two types: those consisting of living room, kitchenette, and bathroom, and those consisting of living room, bedroom, kitchenette, and bathroom. In the former, the living room is furnished with rug, bed, two side chairs, two armchairs, table, desk, bookcase, desk lamp, table lamp, floor lamp, dresser, wastebasket, and curtains. The kitchenette has curtains, wastebasket, dust pan, broom, stepladder stool. A shower curtain is furnished in the bathroom.

In the second type of apartment, the living room is furnished with rug, two side chairs, two armchairs, table, desk, bookcase, desk lamp, table lamp, floor lamp, studio couch, wastebasket, curtains.

BEAVEN HOUSE



The bedroom is furnished with double bed, mattress with pad, two pillows, dressers, mirror, two side chairs, wastebasket, curtains. The bathroom has shower curtain, toilet brush, window curtains. The kitchenette has curtains, wastebasket, dust pan, broom, stepladder stool.

AXLING HOUSE

Named for William Axling, this building contains seven apartments for students with small children, and is used when possible for missionaries on furlough doing further work at the Divinity School. Two of these apartments constitute a memorial to the Reverend A. Judson Barrett, D.D., of the Class of 1876 and his wife—the father and mother of Mrs. William A. Montgomery. Two others are in memory of Mrs. Alice H. Bennett of Hartford, Connecticut, and were made possible by a gift from her two sisters, the Misses Mary and Edith Howard. The two remaining apartments were provided by Mrs. Marguerite G. Strong, one in memory of the Reverend Charles B. Tenney, D.D., of the Class of 1900, and his wife, and the other a memorial to Mrs. Elizabeth G. Moody, wife of the Reverend Thomas Moody, D.D., of the Class of 1890.

Two of these apartments have a large living room, kitchenette, dressing room, bathroom and a separate sleeping room; four of them have the same with the addition of a dinette and a second sleeping room. All of the living rooms are equipped with a studio day bed. There is a common playroom in the basement and individual family storage cubicles. The rent for the smaller apartment is \$12 weekly; the charge for the larger apartments is \$15.

EATON HALL AND TREVOR HALL APARTMENTS

These apartments, accommodating 13 couples, consist of a bedroom with double bed and mattress, a living room furnished with rug, table, chairs and closet space. A “community kitchen” is provided for each three to five couples with separate stove, work and utensil space, storage and refrigeration. The weekly rental is \$11–\$13.

NEW APARTMENTS

A new apartment building, erected in the winter of 1962–63 facing Andrews House and forming the second side of a quadrangle, will provide 16 dwelling units for couples. Each will have a living room, bedroom, kitchenette and bath. Four will have two bedrooms.

AXLING HOUSE



GENERAL APARTMENT AND DORMITORY INFORMATION

The Divinity School reserves the right to increase the rentals and charges if necessary. *The residence of all student occupants terminates at the time of their separation from the School.* Summer residence may be arranged as space is available by making application in advance. Such application should be directed to the Treasurer's office for single rooms or to the Registrar for apartment space.

Room or Apartment Deposit. In all cases, occupants of dormitory accommodations will be required to deposit a sum to insure the School against loss or damage to equipment and furnishings. In the case of rooms the amount will be \$5; in the case of apartments it will be \$10.

Apartments are assigned on the basis of the priority acquired by the date of application for admission, the time formal request is made to the Registrar, need of housing among residents and students accepted for entrance. Residence on campus does not automatically confer priority over incoming students.

It is not possible to allow pets in any of the School's apartments.

Further information concerning these apartments may be secured from the Registrar.

ENDOWED LECTURESHIPS

THE TREVOR-JONES LECTURES

By the generosity of Mrs. John B. Trevor, of Yonkers, N. Y., a sum of ten thousand dollars was presented to the Divinity School for the purpose of establishing a lectureship in memory of the late John B. Trevor. It provides for the delivery from time to time of lectures supplementary to the regular course of instruction by men eminent in their several departments upon subjects related to theological study.

THE FRANCIS WAYLAND AYER LECTURESHIP

This lectureship was founded in May 1928, by Mr. and Mrs. Wilfred W. Fry, of Camden, New Jersey, in memory of Mrs. Fry's father, the late Francis Wayland Ayer. Under the terms of the foundation, the lectures are to fall within the broad field of the history or the interpretation of the Christian message. These lectures are now given in alternate years and are subsequently published in expanded form.

The lectures for 1962 were on the theme, "The Mediator of the

Covenant.” The lecturer was Dr. James Muilenburg, Professor of Hebrew and the Cognate Languages, Union Theological Seminary, New York.

THE RAUSCHENBUSCH MEMORIAL LECTURESHIP

The founding of a lectureship in memory of the late Professor Walter Rauschenbusch was made possible through the contributions of friends in connection with the successful forward movement of the Divinity School in 1929. The lectureship was inaugurated in 1931 with the provision that the themes in successive years should be chosen in the field of applied Christianity. These lectures are delivered annually at the Spring Convocation, and others as announced. The lectures are later set forth in more ample form for publication.

The subject of the Rauschenbusch Lecture for 1962 was “Evangelicalism as a Continuing Source of Social Reform.” The lecturer was Dr. Kenneth Scott Latourette, Professor Emeritus of Missions and Oriental History, Yale University, New Haven, Connecticut.

THE DAHLBERG ECUMENICAL LECTURESHIP

The Dahlberg Ecumenical Lectureship was established by friends of Dr. Edwin T. Dahlberg in St. Louis in 1961, and perpetuates Dr. Dahlberg's major emphases: his ecumenical concerns and his dedication to peace, brotherhood and the underprivileged people of the world. Dr. Dahlberg, then pastor of Delmar Baptist Church of St. Louis and trustee of Colgate Rochester, was present at the inauguration of the lectureship.

Bishop Stephen Charles Neill, former associate general secretary of the World Council of Churches and prominent British figure in the Ecumenical Movement, was the first lecturer. His theme, in October, 1961, was “The Crisis of the Ecumenical Movement.”

The 1962 lecturer was Dean Roger Hazelton, of the Graduate School of Theology, Oberlin College, whose subject was “Toward an Ecumenical Theology.” This was presented in two lectures on December 6.

SPRING CONVOCATION, 1963

Beginning on Monday, April 15, and continuing through Wednesday, April 17, the Annual Spring Convocation will be held. This is sponsored jointly by Colgate Rochester Divinity School and the New York State Council of Churches.

Preceding each day's lectures, a devotional address will be given at the morning worship service in the Samuel Colgate Memorial Chapel. The Chaplain for 1963

will be Dr. Carlyle Marney, Pastor of Myers Park Baptist Church, Charlotte, North Carolina. At the Alumni Dinner Dr. Paul Otto Madsen, Associate Executive Secretary of the American Baptist Home Mission Societies will present the Alumnus Oration.

The Ayer Lecturer for 1963 will be Dr. Benjamin E. Mays, President of Morehouse College, Atlanta, Georgia.

It is expected that many of the alumni of the School will return for this week, and that their number will be augmented by ministers and others from northeastern states and Canada. The Faculty considers the lectures, conferences and addresses of this Convocation as a part of the regular educational program of the School, and also as a contribution to the wider service of the Divinity School to the community. Every alumnus who can do so is urged to avail himself of these advantages and all others interested are invited to attend.



STUDENT SERVICES

FIELD EDUCATION PLACEMENT

Experience in supervised field education is required of all students for two years during their stay at the Divinity School. Satisfactory performance in this area is a requirement for graduation. All field education placement is arranged through the office of the director of the field education program, Mr. Robert H. Eads. The faculty provides a program of counseling and guidance for each student in order that maximum educational value may be obtained from this experience. Correspondence on placement in field education positions should be addressed to Mr. Eads.

CLINICAL TRAINING

During the summer vacation, a hospital-centered clinical training program is conducted by the Divinity School in cooperation with the Council of Clinical Training of New York City. The representative of the faculty in this work is Mr. Ashbrook. See Course No. E 331. Arrangements should be made through Mr. Ashbrook. Registration

must be completed in the office of the Registrar before undertaking the work if credit is to be recorded.

THE STUDENTS' ASSOCIATION

The students of the Divinity School are largely self-governing. They are organized under the name of "The Students' Association of Colgate Rochester Divinity School." The executive group is known as "The Student Executive Council" and is composed of the officers and representatives of the various classes. The activities of the student body are directed by a number of committees which work in close collaboration with the President of the Divinity School.

REFECTORY

An unusually fine dining hall has been provided by the Divinity School. Board is furnished under the management of the Administration at low cost, made possible by underwriting by the School.

PLACEMENT AND PASTORAL CHANGES

The Divinity School assumes responsibility for the placement of its graduates. In the matter of pastoral changes, the School undertakes to assist alumni in their efforts to secure new fields of service. While denominational offices and agencies are the primary channels through which pastors must seek churches, the School welcomes opportunity to send supporting recommendations when the name of an alumnus is known to be before a congregation. Correspondence from pulpit committees seeking pastors is also encouraged. Mr. William F. Davison is Director of this service. Communications on this subject should be addressed to him at the School, 1100 South Goodman Street, Rochester, New York.

TUITION AND FEES

TUITION. \$375.00 per year for all degree programs. In any case where a Th.M. student requires more than one year for the completion of the degree, an additional fee of \$50.00 will be charged for each additional year. Thus, if a Th.M. student should require two years for the completion of the degree, the total tuition charge would be \$425.00; if the student should complete the work in three years, the total tuition charge would be \$475.00.

Students classified as Special Students, or any student taking less

than nine semester hours, will be charged at the rate of \$16.00 per semester hour.

Auditors, outside of degree programs, will be charged at the rate of \$8.00 per semester hour.

The tuition charge obviously cares for only a small fraction of the actual cost of student training.

MATRICULATION FEE. The matriculation fee is \$5.00, payable once only, prior to registration.

LATE REGISTRATION. Late registration may be arranged where necessary, for which a charge of \$5 will be made.

DORMITORY FEE. In the dormitories the rental for the use of a room including a post-office box, gymnasium locker, heat, lights, and supervisory service, is \$110 annually. Information concerning apartments for married students will be furnished by the Registrar. There is also a room deposit of \$5.

STUDENT ASSOCIATION DUES. By vote of the Student Association a tax of \$8 is collected for the use of the Association. This is used for athletic, social, and traveling expenses.

HEALTH FEE. For residents in the single men's and single women's dormitory, this fee is included in the dormitory charge. For men not residents of the dormitory the optional fee is \$5 annually.

GRADUATION FEE. For the Bachelor of Divinity degree, \$15; for the Master of Theology degree, \$35; other Master's degrees, \$15.

ORGAN, PIANO, OR VOICE. Private study will entail a special fee which will be charged at the hourly rate of the instructor assigned. Such fees will approximately range between \$100 and \$150 a year for a weekly one-half hour lesson.

PRACTICE FEE. A practice fee of \$25 per semester will be charged for the use of the Divinity School organs.

INCOME AND FINANCIAL HELP

Colgate Rochester has developed a three-phase program of student assistance, making provision for (1) direct scholarship grants, (2) field education stipend, and (3) low-interest emergency loans.

SCHOLARSHIPS

Scholarships to the amount of \$32,000 are awarded annually. These,

in the main, range from \$100 to \$300 per academic year for B.D. students. There are a few scholarships providing higher stipend. All are offered on the basis of need and academic performance. Applications must be received by the Dean by October 1 of the year they are to be used.

FIELD EDUCATION STIPEND

Field education at Colgate Rochester has as its central purpose providing situations in which classroom goals may become operational under supervision in the life of area churches, educational institutions and community agencies. As Colgate Rochester is the only accredited theological school within a radius of several hundred miles, churches of all denominations turn to this school for help. The result is that for many years Colgate Rochester has been able to place every student in a field education situation that provides annual stipend ranging from \$620 upwards.

Through a program of careful field education placement the student's assets in maturity and experience, and his financial needs, are matched with the offerings and requirements of churches and other institutional situations. The result is that students receive remuneration commensurate with their individual needs for carrying out the requirements of their theological education. This means that they are not diverted from their vocational objectives by having to seek and accept jobs lacking clear relationship to their training for the ministry.

Field education placement will be arranged through Robert H. Eads, Director, who will write each incoming student beginning in February of each year.

LOW-INTEREST EMERGENCY LOANS

The School does everything possible to help students remain debt free so that their service to the churches as pastors is not encumbered by financial obligations accumulated in seminary. For this reason loans are encouraged as emergency measures only.

Recognizing that a three- or four-year study program may occasionally present such needs, however, the School has funds from which students may secure emergency loans. Several have minimal interest requirements below commercial rates.

EXPENSES

Of equal importance to income and assistance is the question of expenses. Single students at Colgate Rochester should plan on minimum

annual expenses of \$1,100 or \$1,200 for the school year. This budget cares for room, board, tuition, and books. It does not include the cost of owning and operating a car. The comparable cost for married students would need to be adjusted accordingly.

Except for students serving as student pastors, the four-months vacation provides abundant opportunities for income-producing work. It not only enables the student to earn living expenses during the summer, but usually permits limited savings to help with the expense of the next academic year.

Student wives find that the Rochester area provides many opportunities for either part-time or full-time employment. The Divinity School is usually able to help student wives find such employment.

Through varying combinations of the resources offered by field education income, vacation employment, scholarship assistance or wives' earnings, students manage to meet their expenses.

For scholarship information, write to Milton C. Froyd, Dean.

SCHOLARSHIPS AND STUDENT GRANTS

1. SCHOLARSHIP FUNDS. Each year the School gives student aid as follows:

(a) *Merit Scholarships in Aid.* These are open to students needing such assistance in order to pursue their theological course, and who maintain the average in academic studies required for graduation (75%) and whose record in field education performance is satisfactory. These scholarships are limited to application on tuition only.

(b) *Co-operative Grants.* Whenever Baptist Education Societies of other states make grants to aid students enrolled in this Divinity School, the School may co-operate by a further grant from its own funds, the total of which shall not exceed the maximum that may be received by an undergraduate as scholarship or grant.

(c) *Foreign Student Grants.* A limited number of co-operative grants toward which the Divinity School will pay the sum of three hun-



dred dollars (\$300) in such cases as a Foreign Mission Society or some responsible organization on the mission field is willing to pay two hundred dollars (\$200). Nationals of those lands where the American Baptist Foreign Mission Society of the American Baptist Convention operates are eligible for these grants, provided they are properly qualified by a reading and speaking knowledge of the English language and by educational training to enter the Divinity School, and who also give satisfactory evidence of actual achievement and of promise for future usefulness. Holders of these grants must pursue studies as regular students in the Divinity School for at least one complete academic year. Applications for such grants must be accompanied by testimony from the Mission Society and from officials in the mission field from which the applicant comes regarding the applicant's character, training, ability, and prospective work. All documents in connection with applications for these grants should be in the possession of the Dean not later than the first of May preceding the school year during which the grant is to be used.

(d) *Rural Parish Summer Service Grants.* In co-operation with the American Baptist Home Mission Society and the Baptist Missionary Convention of the State of New York, the Divinity School has the authority to nominate one or more students to use these awards. These grants will be awarded annually to students who are willing to give at least twelve weeks of summer service to country parishes in New York State to which they may be assigned. These parishes are to be situated, whenever possible, so that the students shall be under the supervision of some person competent to observe and supervise the student's work, such fields preferably to be closely identified either with some larger parish, a united church, a federated church, or some other form of progressive rural work. It is further understood that the students so selected do not necessarily commit themselves to the rural field as a permanent place of life work, but do undertake to secure for themselves a thorough-going understanding of the rural problem.

Each grant will include provision for board and lodging on the field for the term of service, and in addition a sum of not less than \$200 from the co-operating organizations.

2. THE FRANK LEMOYNE WILKINS PRIZES. Awarded on the basis of meritorious essays submitted on the subject, "Kingdom Principles in the Teaching of Jesus, with Particular Emphasis on the Permanent Values of Jesus' Religion and Teachings." Further details are on file in the office of the Dean.

FELLOWSHIPS

The Divinity School has established a limited number of fellowships for advanced postgraduate theological study. Several fellowships up to \$2,000 are offered by the Divinity School to its graduates to do doctoral work in approved institutions in the United States and abroad. Two of these fellowships are named the General and the Stillman Witt Fellowships in memory of generous contributors to the funds of the School. These fellowships are awarded to graduates who have maintained a superior record in their studies and demonstrated exceptional gifts for research and scholarly productivity. Appointments to these honors are made by the Board of Trustees on the nomination of the Faculty of the Divinity School. The amount appropriated in each case is based on the dimensions of the Fellow's program of graduate study and the freedom required to maintain standards of excellence. Initiative in these appointments rests with the Faculty. Applications are not received. Inquiries, however, may be addressed to the Dean.



PRE-THEOLOGICAL STUDENT GRANTS

STUDENT GRANTS IN COLGATE UNIVERSITY. The Colgate Rochester Divinity School offers a certain number of grants, available at Colgate University, to young men preparing to enter the regular course in the Colgate Rochester Divinity School. In order to be eligible for a grant, a student must maintain a ratio between the number of semester hours and quality points of 1:1.1. This provision does not apply to members of the Freshman Class. Qualifying students may receive a grant which provides the sum of \$75 in the first year, \$87.50 in the second year, and \$150 in each of the two final years, all to be paid by the Treasurer of the School into the treasury of the University to apply on tuition. Applicants for these grants are advised to correspond with the President of Colgate University, or with the Dean of the Divinity School.

STUDENT GRANTS IN THE UNIVERSITY OF ROCHESTER. The Colgate Rochester Divinity School has at its disposal the income from certain funds in the custody of the University of Rochester, available primarily to persons who are preparing themselves to enter the regular course at the Colgate Rochester Divinity School. A regularly matriculated

student in the University, approved by the School, may receive a grant to apply on tuition, provided that no grant shall exceed \$225 in any one year. These grants will be recognized by the Scholarship Committee of the University, provided the student is eligible to receive aid under the rules of the University, which at present require that the student rank in the upper half of the class. The grants will be paid in orders upon the University Bursar. Any existing surplus in the income may be applied to the payment of fees in the Graduate or Extension Divisions of the University. Applicants for these grants are advised to correspond with the Secretary of the Grant Committee of the University, or with the Dean of the Divinity School.

These grants in both Colgate University and the University of Rochester are not, however, guaranteed against possible reduction by the School in case of necessity.

EATON
HALL



BACHELOR OF DIVINITY DEGREES GRANTED

MAY 21, 1962

RICHARD DAVID BAUSMAN, B.A., M.A.	- - - - -	Dayton, Ohio
ROBERT LEONARD BOOHER, B.A.	- - - - -	Elba, New York
HELEN LOUISE BOWSER, B.A.	- - - - -	Columbia, Missouri
WILLIAM EVERETT BRAMMER, B.A.	- - - - -	Wayne, West Virginia
ARTHUR GEORGE BROADHURST, B.A.	- - - - -	Richmond, Virginia
ALSTON THEODORE CHAMP, B.S.	- - - - -	Shinnston, West Virginia
FRANKLIN ROOSEVELT CROWDER, B.A.	- - - - -	Muncie, Indiana
ARTHUR GEORGE DONNELLY, B.A.	- - - - -	Casper, Wyoming
EH WAH, B.A.	- - - - -	Insein, Burma
RODRIGO DE GUZMAN ESTRADA, B.A.	- - - - -	Manila, Philippines
JOHN FREDERICK GLOVER, B.A.	- - - - -	Charleston, West Virginia
HARVEY KENYON GRIFFITH, B.A.	- - - - -	West Lawn, Pennsylvania
DONNELL RAY HARRIS, B.A.	- - - - -	Webster Groves, Missouri
GORDON CHARLES JOHNSON, B.A.	- - - - -	Cranston, Rhode Island
HUGH VICTOR KANE, JR., B.A.	- - - - -	Bethany Center, New York
SHARO KYAW DWE, B.TH.	- - - - -	Insein, Burma
JAMES ARTHUR LARUE, B.A.	- - - - -	Doylestown, Pennsylvania
JIMMIE AARON MORRISON, B.A.	- - - - -	Parkersburg, West Virginia
DONALD LESLIE ROE, B.S.	- - - - -	Horseheads, New York
JOHN STEVEN SAVAGE, B.M.	- - - - -	Parkerford, Pennsylvania
ERVILLE NEIL PAUL SOWARDS, B.A.	- - - - -	Columbus, Ohio
LESLIE GILBERT STRATHERN, B.A.	- - - - -	Rochester, New York
WILLIAM HUGH TUCKER, B.A.	- - - - -	Akron, Ohio
DOUGLAS WALLACE, B.A.	- - - - -	Minneapolis, Minnesota
MARTIN LINWOOD WHITMER, B.A.	- - - - -	Clifton, Virginia
HARRY STARKS WRIGHT, B.A.	- - - - -	Bennettsville, South Carolina
THOMAS WESLEY WRIGHT, B.A.	- - - - -	Elmira, New York

Alumnus Candidate

LUCIUS BURTON JOHNSON (*in absentia*) - - - Lakeland, Florida
Class of 1913

GRADUATE STUDENTS

Lloyd James Averill, Jr., B.A., B.D., M.A.
University of Wisconsin, 1947
Colgate Rochester Divinity School, 1950
University of Rochester, 1952

Lawrence Charles van Heerden, B.A., B.D.
Bethel College, 1955
Bethel Seminary, 1958

Marlin Anthon Vander Wilt, B.A., B.D., M.A.
Hope College, 1957
McCormick Theological Seminary, 1961

B.D. STUDENTS

THIRD YEAR CLASS

William Frank Barr, B.A.
Alderson-Broaddus College, 1957

David Clifford Brown, B.A.
Kalamazoo College, 1960

Marvin Chandler, B.S.
Indiana University, 1957

Eugene Arthur Charsky, B.A.
Denison University, 1960

Roger William Covell, B.A.
University of Rochester, 1959

Warren Hall Crain, B.A.
College of Wooster, 1956

Phillip Baker Davis, B.A.
Syracuse University, 1959

James Sigurd Drier, B.A.
St. Olaf College, 1958

Luther David Easton, B.A.
Bates College, 1960

Charles G. Gilger, B.A.
Wheaton College, 1953

George Bret Hall, B.A.
University of Buffalo, 1957

Paul Joseph Hardwick, B.A.
Union College, 1960

David Lotee Higgs, B.A.
Kalamazoo College, 1959

Thomas Donald Hoogerland, B.A.
Mercer University, 1960

Keith Levon Ignatious, B.A.
Alderson-Broaddus College, 1960

John Wesley Inman, Jr., B.A.
Denison University, 1954

Linda Rose Isham, B.A.
University of Wisconsin, 1960

Frederick Henry Jackson, B.A.
Syracuse University, 1960

Jack Edward James, B.A., M.S.
Houghton College, 1955
Alfred University, 1961

Ronald Gene James, B.A.
Alderson-Broaddus College, 1959

Stanley Whittred Jarvis, Jr., B.A.
Suffolk University, 1951

Orrin Dolloff Judd, B.A.
Tufts University, 1960

Malcolm David Kilborn, B.S.
Worcester State Teachers College, 1959

Charles Edward Killian, B.S.
Syracuse University, 1960

Robert Lawrence Knapp, B.A.
Harpur College, 1960

Laszlo Lajos Kovacs
Teologiai Akademia Debrecen

James William Landrum, B.A.
Mississippi State College, 1959

David August Lutz, B.A.
Bucknell University, 1959

David Roy Matteson, B.A.
Alfred University, 1960

Robert William McPhee, B.A.
McMaster University, 1960

James Clifford Miller, B.A.
Alderson-Broaddus College, 1960

John Ulman Miller, B.A.
Brown University, 1960

Phyllis Jeanne Miller, B.S.
University of Kansas, 1958

Robert Christian Miltz, B.A.
Pace College, 1952

Roger Jesse Reed, B.A.
Heidelberg College, 1960

Clinton Lynn Reynolds, B.A.
Richmond College, 1960

Lewis Lombard Richardson, B.A.
Tufts University, 1959

Dale Wendell Robison, B.A.
Wheaton College, 1959

Keith Lowell Russell, B.S.
Ohio State University, 1958

Harold Perdue Scogin, B.A.
Mercer University, 1959

Douglas Milton Scott, B.A.
Baylor University, 1960

Horace Kulp Shoenberger, B.S.
Pennsylvania State University, 1942

Arthur Gordon Smith, B.S.
Sioux Falls College, 1953

Robert William Terry, B.S.
Cornell University, 1959

Raymond Richard Vogel, B.A.
Syracuse University, 1956

Phyllis Maxine Watson, B.A.
Kalamazoo College, 1960

Alan Charles Webster, B.A.
William Jewell College, 1962

Raymond Victor Wells, B. S.
Iowa State College, 1960

James Armstrong Williams, B.A.
Lamar State College of Technology, 1957

James Augustus Williams, B.A.
Mercer University, 1960

Obadiah Williamson, B.A.
Oberlin College, 1959

Calvin Coolidge Wilson, B.A.
Bates College, 1959

Lawrence Eugene Witmer, B.A.
Cornell University, 1957

SECOND YEAR CLASS

Arthur Napier Baker, B.A.
Wake Forest College, 1961

Richard John Baker, B.S.
Worcester Polytechnic Institute, 1961

Clinton Lee Barlow, B.A.
Muhlenberg College, 1961

Martha Mathews Barr, B.A.
William Jewell College, 1960

Leland Leslie Bowman, B.S.
State University Teachers College,
Geneseo, 1961

Ray Peter Boylan, B.A.
Kalamazoo College, 1961

Bruce Benjamin Bueschel, B.A.
University of Illinois, 1961

Richard LeRoy Clippinger, B.A.
College of Wooster, 1961

Kenneth Leon Dean, B.A.
Carson-Newman College, 1959

Allan Gearld Dickinson, B.A.
Alderson-Broadbuss College, 1961

Eldon Gilbert Ernst, B.A.
Linfield College, 1961

Earl Robert Ferris, Jr., B.A.
Roberts Wesleyan College, 1961

Bruce Charles Gray, B.A.
University of Buffalo, 1960

Donald George Guiles, B.A.
Syracuse University, 1957

James William Henry, B.A.
University of Michigan, 1961

Phyllis Steele Henry, B.A.
University of Michigan, 1961

Karl Jackson Herrenkohl, B.A.
University of Richmond, 1959

Paul Garfield Irwin, B.A.
Roberts Wesleyan College, 1960

William John Jacob, B.S.
University of Wisconsin, 1961

Morgan William Jenkins, B.S.
Mansfield State College, 1961

Arthur Paul Johns, B.A.
Linfield College, 1961

Richard Jones, B.A.
Tougaloo College, 1960

David Henry Kleinstuber, B.A.
West Virginia Wesleyan College, 1961

John Anthony Lake, B.A.
Kalamazoo College, 1961

Lloyd Earland Lilly, B.A.
Alderson-Broaddus College, 1961

Robert James Lovett, B.S.
Florida Normal and Industrial Memorial
College, 1962

James Allison Marvin, B.A.
University of Rochester, 1957

Stewart LeMoine Moore, Jr., B.A.
Lafayette College, 1961

Richard Earle Murdoch, B.A.
Furman University, 1961

Robert Nathaniel Nesby, B.A.
University of Colorado, 1961

Lloyd Patrick Norton, B.A.
Mercer University, 1961

Paul James Olcott, B.A.
Syracuse University, 1955

Fletcher Allison Phillips, B.A.
Virginia Union University, 1958

Archie Smith, Jr., B.A.
Linfield College, 1961

Richard Prior Stitt, B.E.E.
Syracuse University, 1948

Clifford Hansford Sutherland, B.A.
Alderson-Broaddus College, 1961

Roland Tong, B.A.
University of Redlands, 1961

Donald Lee Turner, B.A.
Butler University, 1961

Albert Donald Van De Veer, B.A.
Wake Forest College, 1961

Howard Bradshaw Warriner, Jr., B.A.
Houghton College, 1961

J. Gary Webster, B.A.
William Jewell College, 1961

FIRST YEAR CLASS

Archie Allen, B.A.
Dillard University, 1962

Carol Jane Allen, B.A.
Michigan State University, 1962

Ronald Alan Carson, B.A.
Franklin College, 1962

Posey Newton Davis, Jr., B.A.
Mercer University, 1960

David Earl Dickinson, B.A.
University of Redlands, 1962

Alan James Doksansky, B.A.
Hillsdale College, 1962

Luther Earl Dowdy, B.A.
Shaw University, 1962

Gerald Benjamin Evans, B.A.
Nebraska Wesleyan University, 1962

Kenneth Frank Ewing, B.A.
Purdue University, 1962

Donald Albert Fonda, Jr., B.A.
Alderson-Broaddus College, 1962

Stephen Daton Gilbert, B.A.
Bates College, 1962

Ernest Ray Gipson, B.A.
Bishop College, 1962

Carl Kieth Johnson, B.A.
Westmar College, 1960

David Maurer Kilpatrick, B.S.E.
University of Michigan, 1962

Wesley Frederick Kofahl, B.A.
Houghton College, 1962

Donald Lewis Lawrence, B.A.
State University College of Education at
Albany, 1962

Donald Townsend Little, B.S.
Wilmington College, 1962

Robert John Nelson, B.A.
Ohio Wesleyan University, 1962

Richard Gardner Parker, B.A.
Bates College, 1962

Stephen Lee Peterson, B.A.
Bethel College, 1962

William Dargan Reeder, B.A.
Union College, 1951

Charles Jack Richards, B.S.
Western Michigan University, 1962

Wayne Douglas Rydberg, B.A.
Kalamazoo College, 1962

Jarvis Gerald Schwarz, B.A.
Wayne State University, 1962

Kelvin Leigh Shields, Jr., B.A.
Bucknell University, 1962

John Anthony Siden, B.A.
Chapman College, 1962

Paul William Walaskay, Jr., B.A.
Wayne State University, 1962

Allan Thomas Walters, B.A.
University of Rochester, 1962

Andrew Elmore Wellott, B.S.
State University Teachers College at
Oswego, 1961

Ronald Cornelius Werner, B.A., M.A.
Colorado State College, 1957
University of Illinois, 1959

John Lee White, B.A.
William Jewell College, 1962

Richard Allen White, B.A.
William Jewell College, 1962

Frank Graham Wilkins, Jr., B.A.
Eastern Baptist College, 1963

Edward Wright, Jr., B.A.
Virginia Union University, 1962

Willie Joe Wright, B.A.
Morehouse College, 1962

Jack Thomas Ziegler, B.A.
Miami University, 1961

MASTER'S DEGREE IN RELIGION

Loneta Faye Deaton, B.A.
Long Beach State College, 1961

Elizabeth Wilcox Fribance, B.A.
Washington University, 1941

Mary Anna Fitch Geib, B.A.
Ohio Wesleyan University, 1957

Ruth Ann Hargrave, B.S.
Indiana University, 1962

Roxie Jeanette Jester, B.R.E.
Baptist Missionary Training School, 1959

Phyllis Stevenson Killian, B.A.
Keuka College, 1962

Linda Rae Maas, B.A.
University of Redlands, 1962

Carol Irene Maxwell, B.A.
Denison University, 1962

Mary Lillian Ojala, B.A.
Kalamazoo College, 1961

Corinne Jo Westcott, B.A.
Denison University, 1962

STUDENTS WITH SPECIAL STATUS

Walter Brewbaker Barger, B.A., B.D.
University of Richmond, 1949
Colgate Rochester Divinity School, 1953

Jane Bennett, B.A., M.A.
Keuka College, 1941
Hartford School of Religious Education,
1945

Robert Arthur Burch, B.A., B.D.
University of Rochester, 1955
Episcopal Theological School, 1958

John Ralph Downes, B.A.
University of Connecticut, 1955

David Eugene Durham, B.A., B.D.
DePauw University, 1953
Yale Divinity School, 1956

John Burton Fooks, Th.B., B.S., B.D.
Missionary Training Institute, 1955
Cornell University, 1957
Colgate Rochester Divinity School, 1961

Alfred Rudolph Hutton, B.A.
University of Buffalo, 1961

Paul Robert Long, Jr., B.A., B.D.
Union College, 1954
Yale Divinity School, 1957

Barbara Lou Mason, B.A.
Ohio Wesleyan University, 1961

E. Jean McDougall, B.S., M.A.
Hastings College, 1938
McCormick Theological Seminary, 1942

Dorothy Banville Milne, B.M.
Syracuse University, 1933

George Howard Munger, Jr., B. S., B.D.
University of Wisconsin, 1946
Colgate Rochester Divinity School, 1947

Masako Nakata, B.A.
Kanto Gakuin University, 1957

Ruth Daniel Overton, B.A., M.A.
Barnard College, 1959
Boston University, 1960

Helen J. Pankiw, D.D.S.
University of Pennsylvania, 1951

Bruce S. Pray, B.A.
Houghton College, 1962

Robert Allen Rowe, B.A.
Syracuse University, 1959

Erville Neil Paul Sowards, B.A., B.D.
Earlham College, 1959
Colgate Rochester Divinity School, 1962

Homer J. Van Duyne, B.A., B.D.
Lafayette College, 1956
Episcopal Theological School, 1960

Maxine Feliks Walaskay, B.S.
Wayne State University, 1962

John V. Wiberg, B.A., B.D.
University of Delaware, 1954
Bethel Theological Seminary, 1958

ECUMENICAL STUDENT

Hans-Joachim Schaffer
University of Erlangen
University of Hamburg

DOCTORAL CANDIDATES FROM EASTMAN SCHOOL OF MUSIC

Richard J. Heschke, B.S., M.M.
Concordia Teachers College
Eastman School of Music

E. Robert Irwin, B.M., M.M.
Oberlin College
Eastman School of Music

SUMMARY BY CLASSES

Graduate Students	3
Third Year	52
Second Year	42
First Year	36
Master's Degree in Religion	10
Students with Special Status	21
Ecumenical Student	1
Total	165

SUMMARY OF STUDENT BODY BY COLLEGES

Alderson-Broadbudd College	8	Oberlin College	1
Alfred University	1	Ohio State University	1
Baptist Missionary Training School	1	Ohio Wesleyan University	3
Barnard College	1	Pace College	1
Bates College	4	Pennsylvania State University	1
Baylor University	1	Purdue University	1
Bethel College	2	Richmond College	1
Bishop College	1	Roberts Wesleyan College	2
Brown University	1	Shaw University	1
Bucknell University	2	Sioux Falls College	1
Butler University	1	State University College of Educa- tion, Albany	1
Carson-Newman College	1	State University College of Educa- tion, Geneseo	1
Chapman College	1	State University College of Educa- tion, Oswego	1
College of Wooster	2	St. Olaf College	1
Colorado State College	1	Suffolk University	1
Cornell University	3	Syracuse University	9
Denison University	4	Teologiai Academia Debrecen	1
DePauw University	1	Tougaloo College	1
Dillard University	1	Tufts University	2
Earlham College	1	Union College	3
Eastern Baptist College	1	University of Buffalo	3
Florida Normal and Industrial Me- morial College	1	University of Colorado	1
Franklin College	1	University of Connecticut	1
Furman University	1	University of Delaware	1
Harpur College	1	University of Erlangen	1
Hastings College	1	University of Illinois	1
Heidelberg College	1	University of Kansas	1
Hillsdale College	1	University of Michigan	3
Hope College	1	University of Pennsylvania	1
Houghton College	4	University of Redlands	3
Indiana University	2	University of Richmond	2
Iowa State College	1	University of Rochester	4
Kalamazoo College	7	University of Wisconsin	4
Kanto Gakuin University	1	Virginia Union University	2
Keuka College	2	Wake Forest College	2
Lafayette College	2	Washington University	1
Lamar State College of Technology	1	Wayne State University	3
Linfield College	3	West Virginia Wesleyan College	1
Long Beach State College	1	Western Michigan University	1
Mansfield State College	1	Westmar College	1
McMaster University	1	Wheaton College	2
Mercer University	5	William Jewell College	5
Miami University	1	Wilmington College	1
Michigan State University	1	Worcester Polytechnic Institute	1
Mississippi State College	1	Worcester State Teachers College	1
Morehouse College	1		
Muhlenberg College	1		
Nebraska Wesleyan University	1		

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WILLIAM S. VAUGHN	- - - - -	<i>Chairman</i>
J. EDWARD HOFFMEISTER	- - - - -	<i>Vice-Chairman</i>
THOMAS H. GOSNELL	- - - - -	<i>Secretary</i>
HORACE E. GALE	- - - - -	<i>Treasurer</i>

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G. FRED LAUBE	- - - - -	<i>Rochester</i>
JOHN R. SLATER	- - - - -	<i>Rochester</i>
PAUL F. SWARTHOUT	- - - - -	<i>Hamilton</i>
* WHITNEY S. K. YEAPLE	- - - - -	<i>Hillsboro, N. H.</i>

MEMBERS UNTIL MAY, 1963

M. FOREST ASHBROOK	- - - - -	<i>New York</i>
EDWIN T. DAHLBERG	- - - - -	<i>St. Louis, Mo.</i>
CHARLES T. DEPUY	- - - - -	<i>Rochester</i>
J. DONALD FEWSTER	- - - - -	<i>Rochester</i>
THOMAS H. GOSNELL	- - - - -	<i>Rochester</i>
HOWARD J. HENDERSON	- - - - -	<i>Rochester</i>
ROBERT J. MCCrackEN	- - - - -	<i>New York</i>
** MRS. DAVID RAYCROFT	- - - - -	<i>Philadelphia</i>
THOMAS H. REMINGTON	- - - - -	<i>Rochester</i>
DORES R. SHARPE	- - - - -	<i>Pasadena, Calif.</i>
EDWIN H. TULLER	- - - - -	<i>Valley Forge, Penna.</i>
ROBERT N. ZEARFOSS	- - - - -	<i>Evanston, Ill.</i>

MEMBERS UNTIL MAY, 1964

GENE E. BARTLETT	- - - - -	<i>Rochester</i>
KENDALL B. CASTLE, JR.	- - - - -	<i>Rochester</i>
GEORGE R. COOLEY	- - - - -	<i>Albany</i>
C. EVERARD DEEMS	- - - - -	<i>Tompkins Cove</i>
J. SAWYER FITCH	- - - - -	<i>Rochester</i>
KYLE E. HASELDEN	- - - - -	<i>Chicago, Ill.</i>
THOMAS H. HAWKS	- - - - -	<i>Rochester</i>
HERBERT P. LANSDALE, JR.	- - - - -	<i>New York</i>

* Died March 10, 1962.

** To fill the unexpired term of W. Harry Freda.

GEORGE O. PHILIPS	- - - - -	Philadelphia
ARTHUR L. STEWART	- - - - -	Rochester
WILLIAM S. VAUGHN	- - - - -	Rochester

MEMBERS UNTIL MAY, 1965

CHARLES W. CARSON	- - - - -	Rochester
WARD L. EKAS	- - - - -	Rochester
MRS. FRANK S. FROST	- - - - -	Oak Park, Ill.
CHARLES W. HALL	- - - - -	Utica
J. EDWARD HOFFMEISTER	- - - - -	Rochester
GILBERT J. C. MCCURDY	- - - - -	Rochester
MAURICE A. ROWLEY	- - - - -	Rochester
WILBOUR E. SAUNDERS	- - - - -	Rochester
HAROLD K. SCHILLING	- - - - -	University Park, Pa.
BENJAMIN E. SHOVE	- - - - -	Syracuse
GERALD WATKINS	- - - - -	Rochester

EXECUTIVE COMMITTEE

CHARLES W. CARSON, *Chairman*
 J. SAWYER FITCH, *Vice Chairman*
 WILLIAM S. VAUGHN, *Chairman of the Board*
 J. EDWARD HOFFMEISTER, *Vice Chairman of the Board*
 GENE E. BARTLETT, *President of the Divinity School*
 THOMAS H. GOSNELL, *Secretary*
 J. DONALD FEWSTER
 THOMAS H. HAWKS
 THOMAS H. REMINGTON
 MAURICE A. ROWLEY
 WILBOUR E. SAUNDERS
 ARTHUR L. STEWART

COLGATE ROCHESTER ALUMNI ASSOCIATION

OFFICERS 1962-1963

<i>President</i>	Gordon M. Torgersen '42, Worcester, Mass.
<i>First Vice President</i>	Dwight M. Bahr '31, Waukesha, Wis.
<i>Second Vice President</i> . . .	William E. Winn '53, Insein, Burma
<i>Orator</i>	Paul O. Madsen '43, Wynnewood, Penna.
<i>Necrologist</i>	Edward C. Starr '40, Rochester N. Y.
<i>Faculty Advisor</i>	Winthrop S. Hudson '37, Rochester, N. Y.
<i>Alumni Fund Chairman</i> .	Hugh F. Miller '45, Syracuse, N. Y.

EXECUTIVE COUNCIL

<i>Chairman</i>	Richard C. Brown '53, Rochester, N. Y.
<i>Vice Chairman</i>	Abram C. Brokaw '22, New Hartford, N. Y.
<i>Secretary</i>	Lee J. Beynon, Jr. '45, Rochester, N. Y.

TERM EXPIRES 1963	TERM EXPIRES 1964	TERM EXPIRES 1965
John T. Adamczyk <i>Webster, N. Y.</i>	Robert B. Ketcham <i>Rochester, N. Y.</i>	Mrs. Kenneth Schreiner <i>Ossining, N. Y.</i>
Richard C. Brown <i>Rochester, N. Y.</i>	Abram C. Brokaw <i>New Hartford, N. Y.</i>	G. Kenneth Gates <i>Rochester, N. Y.</i>
Fred E. Dean <i>Hilton, N. Y.</i>	Martz Snyder <i>Lambertville, N. J.</i>	Gordon A. Gilbert <i>Rochester, N. Y.</i>
George L. Earnshaw <i>Madison, Wis.</i>	James A. Braker <i>Potsdam, N. Y.</i>	Glenn Craft <i>Buffalo, N. Y.</i>
Kent L. Kiser <i>Trenton, N. J.</i>	John J. Wilkes <i>Charleston, W. Va.</i>	Malcolm G. Shotwell <i>Galesburg, Ill.</i>
Orval P. McBride <i>Hannibal, N. Y.</i>	Frederick L. Gilson <i>Buffalo, N. Y.</i>	John B. Spencer <i>Keuka Park, N. Y.</i>
John H. Minott <i>Jamestown, N. Y.</i>	Lee J. Beynon, Jr. <i>Rochester, N. Y.</i>	Kenneth E. Peterson <i>Dayton, Ohio</i>
Jackson Takayanagi <i>Utica, N. Y.</i>	David M. Evans <i>King of Prussia, Pa.</i>	Russell H. Bishop <i>Cleveland, Ohio</i>

A college student who would like to talk with an alumnus of this Divinity School living in his area should write to Mrs. Arthur O. Benkwit, Alumni Records Secretary, at 1100 South Goodman Street, Rochester 20, N. Y.

Colgate Rochester Divinity School, 1100 South Goodman St., Rochester 20, N. Y.

